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HAPPY 26th DAY OF ALL THINGS JUNE 14, 1988



GUIDANCE FROM THE TRUE CHILDREN:
HYO JIN NIM, HYUN JIN NIM, AND KOOK JIN NIM (p. 10)

Letter from the Editor

by Victoria Clevenger

Because of his time-consuming responsibilities in Korea, Rev. Kwak asked me to write the editorial for this issue. I felt something of what the True Children must feel when they are asked to address the members instead of Father, and I offer this with a sincere prayer that Heavenly Father can speak through it to you.

This is the first time in history that there has been a True Family. How do we, born of a fallen lineage, become a part of this most precious entity? Perhaps more pertinent to ask is: How much do we sincerely *yearn* to become part of it? Power comes from desire.

As a child I remember thinking I wanted to die before my parents did, because I didn't want to exist without them. I may have felt angry at them sometimes, but I certainly didn't want anyone else to criticize them! Though my younger sister and I had our share of arguments, still our heart toward each other was the loyal one expressed by the song that goes, "He ain't heavy, he's my brother." The desire for loyal, close family ties springs from our original heart, and the fulfillment of this desire is basic for the Kingdom of Heaven.

Yet today, things like loyalty, obedience, and absoluteness are virtues whose reputations seem to be tainted. Many people, at least in the Western world, wouldn't feel particularly honored to be described as an obedient and loyal person. But to truly become a part of the True Family, we have to unfetter the impulses and desires of our original heart, which contains, in essence, the blueprint for how God intended us to relate with all people and things, and this certainly includes the beauty of these virtues. One hundred percent loyalty doesn't mean one is unthinkingly blind to another's need to grow or change. Rebellious or withdrawing love doesn't have to be our response to being hurt, misunderstood, or thwarted by others. The True Family is trying to teach us that closing our hearts in such ways only retards the restoration process of both the "victim" and the "victimizer." As we try to fully awaken the God-given essence of ourselves, I think we can find how much we *do* yearn to become part of the True Family and to embody such qualities as loyalty, filial piety, and obedience. Again, power to change comes from the strength of our desire to change, and from the hope that we can actually do it and find fulfillment.

For example, to discover how much I wanted True Parents and how it would feel to finally have them as my own, in prayer I imagined walking down the street and meeting a couple who told me they were my long lost real, or true, parents. Initially, of course, I had no particular feeling for them—it was the first time I had ever seen them. I probed my heart to see what they would have to do to win my trust and love—what did my heart most long for in relationship with parents? I discovered that not only did they have to demonstrate a deep personal concern for me (which my

physical parents certainly had), but also they had to have a noble vision for what they knew I could become and be 100-percent examples of that vision themselves. When I forced myself to imagine that such people whom I could unconditionally revere could also passionately love me—and the world—I felt such incredible joy inside that it was almost scary. There was intense spiritual pressure against maintaining that feeling; something kept saying that it was "too good to be true" and that I could never have such a relationship. But I knew that the desire for this relationship could only be from God, and I saw that I would have to fight Satan to obtain it.

After having children myself, it was easier to imagine the kind of relationship that God and True Parents longed to have with me, though again I had to really fight a "too-good-to-be-true" feeling. I recognized in my original heart a deep longing for my children to completely love and respect me and to surpass me in following the ideals I had given them. It's the kind of filial heart I hear True Children encouraging us and themselves to have—the kind of heart True Parents have toward God, the kind of heart God created us to have.

As Hyun Jin Nim said on May 8 [see p. 10], ideal children seek to be a carbon copy of their parents, to follow and do everything their parents do. Certainly we can see this imitation process in very young children. But in the fallen world, because of peer pressure and because our parents themselves can't fully stimulate our original potential, we often cut many of the natural ties binding parent to child—which is painful. It's not easy to regrow them, especially to people like True Parents, who fundamentally challenge our habits. But yet as we do, the joy, the rightness we feel inside, is exhilarating and reinforcing.

Each generation is born fresh—and especially blessed children are born with much less shadow and weight on their original nature. The precious seed of divinity is already there. It just needs the right nourishment and weeding, the right example and environment. Changing society doesn't have to take years and years. But if we don't truly embody the original patterns God intended—inheriting True Parents' heart and tradition—the original minds of our children may well prevent them from forming the kind of close relationship with us that we deeply desire; we may also distort their growth.

In this regrowth process, we can gain hope by remembering not only the necessity of keeping a

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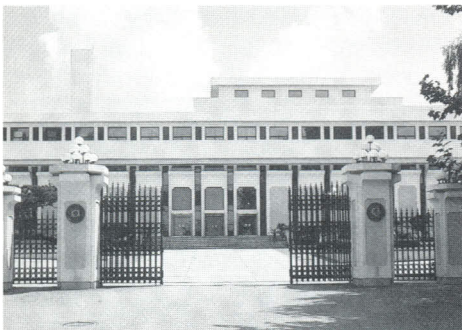
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True Parents offer the whole creation to God in prayer at the Main Pledge Service at East Garden on the Day of All Things, June 14, 1988. (Photo: Ken Owens, New Future Photo)

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THE WILL AND I

REV. SUN MYUNG MOON

APRIL 1, 1988

BELVEDERE

Translator: Col. Sang Kil Han

The whole of humanity, as well as the animal, vegetable, and mineral kingdoms, has a certain mission to fulfill. Since God is the Creator, He must have a certain plan or pattern for what He wants to accomplish, according to His will. However, we often feel that we would like to do things only the way we want to do them, according to our own will. There is no difference between the races as far as this feeling goes. Oriental or Westerner, rich or poor, all have that same urge: I want to do as I like.

There are many different classes and levels of people among the five billion people of the world, from the lofty to the lowly. We all think we exist separately or independently from other people or groups; but we do not exist that way. Americans are ancestrally connected to Britain, Europe, and Africa. Beyond that, we are connected to all of history. We are not alone. We

are not independent. Have you ever stopped to think that your eyes are not yours alone? Your father's eyes, your mother's eyes, your grandparents' eyes, and all your ancestors' eyes are in your eyes. They are a part of all history.

When we go out on the street in the springtime, we see women dressed in all different colors, shapes, and designs. Each one wants to stand out from the crowd and be unique, doesn't she? People like to feel, "I do not belong to anyone. I am completely independent. I don't have to be influenced by anyone." But to think like that is to no avail, because it just isn't so.

While every one of us exists as "I," as an individual, we are never alone and independent or detached from others. We are a part of the whole of mankind, the whole line of history, and "I" exist in the center of that.



"Daily living for the sake of each other is the ideal. There is no other way you can find the ideal."

Suppose these three things—true love, true life, and true living—came up for consideration as the most important things in the world. Would you and Confucius and Jesus all vote for them?

WE ALL HAVE A PROPER PLACE

Let us consider that we are all like works of art in an exhibition. If the world is a museum, then "I" am one of the exhibits. Each exhibit must stay in his position. No matter how valuable an object is, or no matter how valuable an individual may be, if he does not stay where he is supposed to and wanders around according to his own will, he immediately loses value because he is not serving his purpose.

We all have a proper place and should not go just anywhere we feel. If I stay where I am supposed to stay and go in the direction true human beings are supposed to go, then I, as a representative of all human beings, will be cherished by the universe.

Leaders should be in the leaders' position. If a leader leaves his position on his own and goes somewhere else, he loses his value. He is the same person, but if he is in a different position, he is not as valuable there. When a leader leaves his proper place and goes the wrong way, the other people feel, "I wish he wasn't my leader." In the same way, parents have certain expectations of their children; they want their child to do what he is supposed to do and become successful in life. But what if that child becomes involved with the wrong things and makes trouble all the time? The parents might think, "Oh, I wish that child wasn't mine." Is it because the parent is unloving that he thinks this way? No. We can understand that parent's heart. It is because the parent knows universal law; he knows which way his child should go. His original mind and conscience know, and when that child goes astray, he feels a great deal of pain.

This situation extends to the society and national level. Even a country is supposed to go in a certain direction. If it doesn't, we may wish that country just didn't exist. Look at the powerful communist countries. A few decades ago,

some people briefly thought that communism was the highest ideology, but time has proved that communism is not going in the direction of mankind's ideals. Now they are saying, "Communism must contain itself; it must not spread." Even many of the communist countries themselves think that communism should be dissolved.

Why is this? Because each individual human being has a conscience and knows the original way he is supposed to go. We always have to check and make sure we are in the right position. If we are not, either we correct our position or our position is eliminated. We have to constantly ask ourselves, "Am I standing in a position where I will never be eliminated?" You should have the confidence to say, "Yes, Father. I am where I am supposed to be. I am very sure about that. I must stay where I am because the world needs me and the universe needs me." This is a serious matter.

Some people are not sure, so they try to find out where their leader wants them to go. But suppose there is a person who is constantly checking himself and striving to go in the right direction, the unmistakable direction. He continually tries to bring himself more and more closely into the true position. Such a person is destined to be a leader of the rest of mankind.

WHAT IS THE TRUE WAY?

The Orient has produced many saints. Confucius, Buddha, Jesus, and Mohammed all came from the East. But who is the saint of all saints? Christians would say Jesus is the greatest, but wouldn't the Buddhists say Buddha? This could be confusing. Are there many different paths a human being must go? What if those four saints got together and tried to determine whose way was better. One thing they wouldn't say is, "My way is best." Instead they would each say, "I will ask Heaven and see which direction is the best of all." That is the difference between saints and ordinary people.

What about someone



Buddha



Jesus



Confucius



Mohammed

What is the will of God, anyway? The will of God is that man should stand in a certain position and go in a certain direction—the true love direction.

KEN OWENS / NFP

from the secular world? How would they come up with the best idea? They would probably form a Board of Directors and hire representatives; they would analyze their findings and come to a certain conclusion. Their answer may be right for a season. They may be right for that time in history, but for all other times it may not apply.

The founding fathers of America agreed upon a system of democracy. They saw very clearly that democracy was the only thing that would work. They tried to be very conscientious in creating their constitution and then they asked God if it was right. When they got the answer that it was, they ratified it. But that was 200 years ago. Look how much the environment has changed since then. Is what the people decided 200 years ago exactly right for now? Impossible. The American people should be constantly going back to God and asking, "Are we still all right?" Yet has there ever been a president who asked God exactly how to do things? No. Not here or anywhere. Pragmatism has always served the immediate purpose. Pragmatism means doing not what God decides but what man decides is the most practical thing in the moment. We cannot be satisfied with pragmatism. We know there is something higher. Shouldn't we abandon secularism and humanism in hopes of reaching something more lasting and enduring?

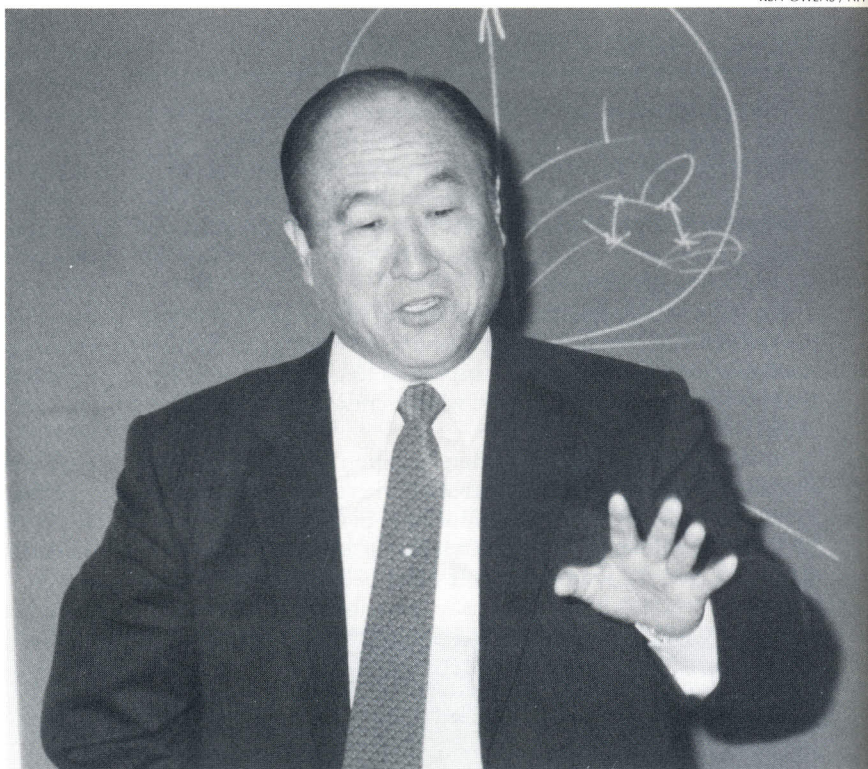
When each of those four religious founders started out, each was quite confident that he was going in the most righteous direction. But eventually each came to realize that his way was not perfect after all. Today, their followers are fighting bitterly amongst themselves and against each other. That is proof enough that none of their ways is the ultimate way.

Then how shall we resolve this? Where can we find the true way? We have to go back to Heaven and ask God what we should do.

MORE PRECIOUS THAN SCRIPTURE

Why did I come to America? It is very simple. I knew that while the direction Christianity was going here may have been right once, it is no longer adequate. The people need to be shown a higher way, a way that represents human beings and history more fully. The people need to be uplifted so that America can serve as a leader of the entire world. I came to America to provide that impetus.

What if the four religious founders got together for a conference and, with God as the chairman, discussed how the world should be? First, there would be a debate, with each holy person explaining his own view. Do you think they would come to a conclusion as to which was the true way in one month's time? How about a year's time? If God and the saints were at the conference table year after year with still no consensus, they would



"The purpose of the holy books is to lead people to a conscientious way of life, the true way of life. The books themselves are not the goal."

get exhausted and give up, wouldn't they?

Then would God, who is also getting tired of the conference, say, "Well, since we can't come to an agreement, I'll make the decision"? No. The four would say, "God, You can't go against the law of Your own creation, the law of man's responsibility." God would admit, "Okay, you're right. You four saints represent all of humankind, so you decide. Tell me, what do you think are the most significant teachings?" Jesus might say, "The Bible is the utmost direction-giver. Without the Bible we could never follow the true way of life." Then Mohammed might say, "No, we must decide everything based on the Koran." Then there would be even more serious debates. But think about it. What is more important and significant than those holy books? You Unification Church members are saints or near-saints—or should be anyway. What is more significant than the Bible, the Koran, or any book? What is the point about which all holy people would say, "Yes, I agree that that is the most important thing of all"?

Yes, it's true love. No one would oppose this. Even Satan knows this. The most important things are true love, true life, and true living. People have been so serious about the Koran and the Bible, yet the purpose of these books is to lead people to a conscientious way of life, the true way of life. The books themselves are not the goal.

Suppose these three things—true love, true life, and true living—came up for consideration as the most important things

A husband and wife may think they love each other and say they love each other, but if one disagrees with the other and gets offended and they start quarreling, that is obviously not love.

in the world. Would you and Confucius and Jesus all vote for them? Yes, and all five billion people in the world would agree about these three points. Do you think anyone would find any objection to this conclusion, saying, "That's not enough"? Not likely.

How about God? Would God reject that conclusion? No, even God would have to agree. But should God say first, "This is what I know you need"? Or should the four saints go to God and say, "God, there is nothing more precious than this. This is what we are longing for. Please give it to us."

THE TRUE LOVE DIRECTION

Today's topic is "The Will and I." What is the will of God, anyway? The will of God is that man should stand in a certain position and go in a certain direction—the true love direction. That is what God wanted to express from the very beginning. If saints leave their position and go in a deviated direction, they no longer have anything to do with God or God's will. If the saints do not become one with the will of God, can they remain in the position of saints?

Imagine that the Unification Church is a big exhibition center where all the different things that God wants to see are exhibited. Shouldn't a person on display stay where he is supposed to stay and go in the direction he is supposed to go? Here is the American museum. But suppose the museum moves to Korea and all the objects have to be moved to the Korean museum. Will the objects say, "No, I don't want to go to the Korean museum. I am fine in the American museum"? What if the display were to go to Africa. Would the objects say, "No, I would rather not go to the African museum"? The purpose of the display is to show the whole world. If that person on display says such things, is that person connected with God's will or has he failed?

As a human being, actually as a saint, we must say, "There is a way I must go. There is a way I must follow, whether it be straight or winding. Whatever I may personally feel about it, still I am destined to go that way."

It is very hard to know God and stay with God, but at least we can know the head of the museum, who can tell us where we are supposed to be. There are many religions and some are very good, but who is qualified to be the head of the museum of religion? All of the religions of the world have been separated; they have been fighting and they have been confused, but there is one that spends millions and millions of dollars plus time and effort and prayer to bring all the world's religions together.

Religious people are saying that the only hope of the religious world is Rev. Moon. He has brought religious people to the point where they would rather worship together than apart. What is the purpose of the Unification Church? Is it to separate Buddhism from Christianity or to divide the Christian churches? No. The purpose of the Unification Church, of course, is to bring all the churches together into one.

Many churches still insist merely on the truth of their own

scripture. But there is one church that places much more importance upon these three things—true love, true life, and true living. Would God go to a place where utmost importance is put on doctrine or would He follow us here? Why? Because when people come here, they can always find their rightful position—being an object to the true subject, God.

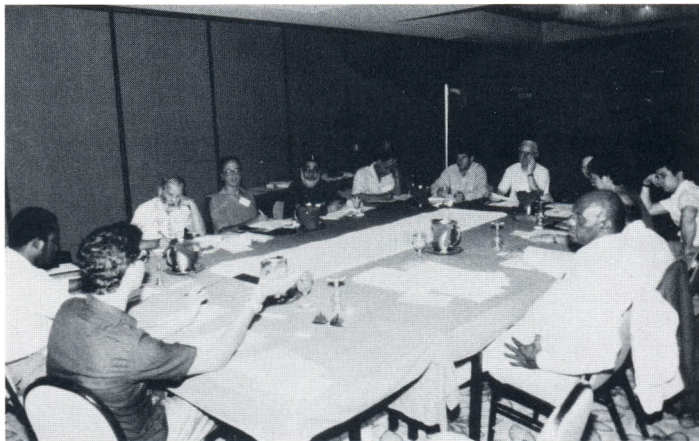
PERPETUAL CIRCULAR MOTION

Once you have correctly established the position of subject and object, you can always talk to God. You are free in this position of object to God, and you can find real peace and security there. You are provided for; you have no worries. As long as you take these three things seriously, then you don't have to worry about anything else, because this is the will of God.

As you have noticed, the words "life," "love," and "living" are all abstract nouns. They do not have a shape. Therefore, God took time and great pains to make physical things out of His ideas. Men and women were created by God with substantial, physical bodies to be the embodiment of true love, true life, and true living.

Did God inject true life and love into man or did man inject it into God? God did it, therefore He is the subject body. He is the center of being, the one who exists totally for the sake of others. This is the way God intended it. This is the philosophy that the Unification Church is teaching—the philosophy of living for the sake of others. This is very, very important; this is the very essence of God's ideal.

What is true life? God is the center of life, and He invested His own life into the creation. That is true life. God invested Himself completely, not halfway. He did not keep some back.



Religious scholars examine the nature of God at the sixth conference on God: The Contemporary Discussion, held in Key West, Florida.

That is what "true" means. True life means that God has completely placed Himself into others.

True life is direct. It allows for no deviation. But if you just continue going straight ahead and never return, there can be no ideal. The ideal exists where there is perpetual circular mo-

If you want to be a true mother or true father, you must ask yourself how much you have loved your children in a righteous way. Children who are loved absolutely will never want to leave you.

tion, going out and coming back again and again, forever. With true life alone there can be no ideal. You need a response, or else there is no eternity. But true love has the power to make you turn around, so when you add true love to true life, the ideal is created. Look at little children—they never want to just go in a straight line even for a minute. They want to go around and around. Aren't you that way too?

Why is love so precious and necessary? Because love brings you your object or subject. Why did God inject such preciousness—His own self and life—into man? Isn't it because God also needs love? Does God take pleasure in always pulling you in one direction? Doesn't He need some response? When He pulls on you, wouldn't He want you to pull back on Him?

God invested in us until He had nothing left. He emptied Himself completely. That is the nature of being true. So we should give something back to Him, shouldn't we? How? By living for the sake of others. When you live for the sake of others, there is a force always coming back and igniting love. Do you follow?

INVEST YOURSELF TOTALLY

This is how God is: God invests everything into a being, and then that being experiences love. Then that explosive love will be returned back to the original Being who made all that investment. God created everything according to this principle.

God gave everything to man. A man should want to give everything to a woman. Then the woman will want to give

everything back to the man, and the man will want to give everything back to God. Things are created that way. When this give and take action takes place in a lively way, then the two will come into complete unity and never separate. That is the focal point of God's love. When a man and woman are really in love and live in love, God is living there too. That is the most ideal place, the nucleus.

This is the secret of a subject/object relationship, the secret of being a spouse. Pour your love into your spouse; live for the sake of your spouse; do things for his sake, day after day. When he gets saturated, he may say, "Why are you doing all this? I don't want this," and he may even want to escape. But if you continue loving him, he will turn around and return your love. Love will grow. That is the Principle of Creation.

What are saints? Saints are the ones who are ahead of other people in realizing, practicing, and teaching this principle. In other words, saints are people who have expanded this realm of living for the sake of others. It's all part of the law of the creation. We must go and we must love. We must put all our love and everything we've got into our families, into other people, and into the nation. This is the course we have to follow, and then this living principle will just go around and around and expand throughout space.

There is only one way for us to go. I, as an individual, must love my spouse and then bring all of society into oneness and later meet God. Then I will fall in love with God and jump into that love and live happily day by day. When I really live for the sake of other people, the society, and the nation, love always comes back to me.

If you are trying to find love, that is the wrong process. You cannot "find" love. That goes against the process of the law of creation. You have to invest yourself first. Have you done that? Have you poured your love into your spouse? Love is bound to come back to you as much as you have poured your life into the other. When that happens, love starts coming back.

WHEN OWNERSHIP BEGINS

We are establishing this tradition here on earth for the first time in history. I have lived for the sake of leaving this tradition behind. I have lived absolutely consistently with the will of God. I always put in everything I've got. I spare nothing. I always search out how I can give even more. Then all things start to follow me. That is when ownership begins. That is when you start to truly own things. A husband and wife may think they love each other and say they love each other, but if one disagrees with the other and gets offended and they start quarrelling, that is obviously not love. Love is when we want to put our whole life into the relationship so there is nothing more to put in. Then love starts coming back. Then there is no more quarrelling.

The more we love, the more love and ownership will come to us. That is the living, daily philosophy of the Unification Church. When we practice this, we are guaranteed to be on the right path. Even if we do not realize where we are going, we are



"Until we put everything we have into what we are doing, we cannot realize true joy."

At the last moment you may feel you have done enough. Then insist on putting in one more bit of effort. That one step makes all the difference.

going in the right direction.

Imagine a big family with many, many brothers and sisters and uncles and aunts and in-laws. Who is going to be the center of that family, the master of that house, in the future? It will be the person who invests the most into that family, giving everything he's got for the sake of the other family members day in and day out and not expecting anything in return. You can predict who is going to be the center of that household and be the true owner of everything. Everyone and everything will want to belong to that person.

We know we must love the world, but that concept is too vague. How do we love? This is something that Unification Church members must know. We've got to put our life totally into what we are doing—just as God did for us; then all things

you and wants to be owned by you, then you can live happily every day. That is the ideal.

God loves us, but we have to love God too. All things belong to God, and if we love God, all things also belong to us. There is no other way to own anything in the universe except through loving God. Then we begin to own things.

YOUR OWN MIND KNOWS

Now we know all men and women must go this way. How do you know if you've invested everything? Your own mind knows before anyone has to tell you. You know whether you have given your 100 percent or not. Nobody needs to tell you. In the spirit world you will not be able to pretend, because everything will be revealed. Daily living for the sake of each other is the ideal. There is no other way you can find the ideal. Did you know that God tries to love even Satan? That is the amazing reality we must learn.

Every day I am so excited that I hate it when one day ends; I can't wait until the next day dawns. That kind of excitement is the ideal way. Unless and until we put everything we have into what we are doing, we cannot realize true joy. Just put in more and more everyday without thinking what will be returned. Then you will always have more and more—never less. I have always followed this formula.

At the last moment you may feel you have done enough. Then insist on putting in one more bit of effort. That one step makes all the difference. When love owns you, you can't oppose it. You have to belong to somebody. How can you object to belonging to someone who truly loves you?

Do you think I'm a happy person? Why do you think so? Because I know that in the future, even Satan, even the communists, will not be able to oppose me. How can they oppose me when I love them?

What is the will of God? It is to fulfill the ideal of creation, which is to form a four position foundation and live for the sake of others. Then all the love ownership comes back to God. The person who has done this will have lived the will of God. Such a couple will be an ideal family and live happily ever after. This is the nucleus through which the whole world can be connected. The world is an extension of such a family.

The ideal life is putting everything we have into our ideal. No country will oppose this way of life; therefore, we can go anywhere and be welcome. This is the ideal; this is the will of God and this is our philosophy. If we really live this philosophy, won't the world become the ideal world?

The secular world today has its philosophy: "I want to be loved. I'm going to take whatever I can get." With that

CONTINUED ON PAGE 39



"Does God take pleasure in always pulling you in one direction? Doesn't He need some response? When He pulls on you, wouldn't He want you to pull back on Him?"

will want to belong to us. In order to own everything with love, give all you have. This is our credo.

Don't say, "Where is love?" Don't say, "My husband must love me," or "I expect love from my wife." If you do, peace and love can never be realized within your family. There is no love until we put our love in. Do you understand? This is an amazing truth. On an individual level all the way up to the national level, we must love unto our very lives. Put in everything you have, then your investment will return as love towards you. How wonderful that is!

If you want to be a true mother or true father, you must ask yourself how much you have loved your children in a righteous way. Children who are loved absolutely will never want to leave you, even if you scold them. When everything comes back to

Understanding True Parents' Standard

by Hyun Jin Moon

May 8, 1988

Belvedere

Why do you come here to Belvedere? Is it just to see the True Family? You might all have different reasons, but your absolute reason should be to understand True Parents' standard as a Unification Church member. That will be the topic of my speech today. I'm sorry that True Parents cannot be here with you, but please be totally willing to listen to what I have to say.

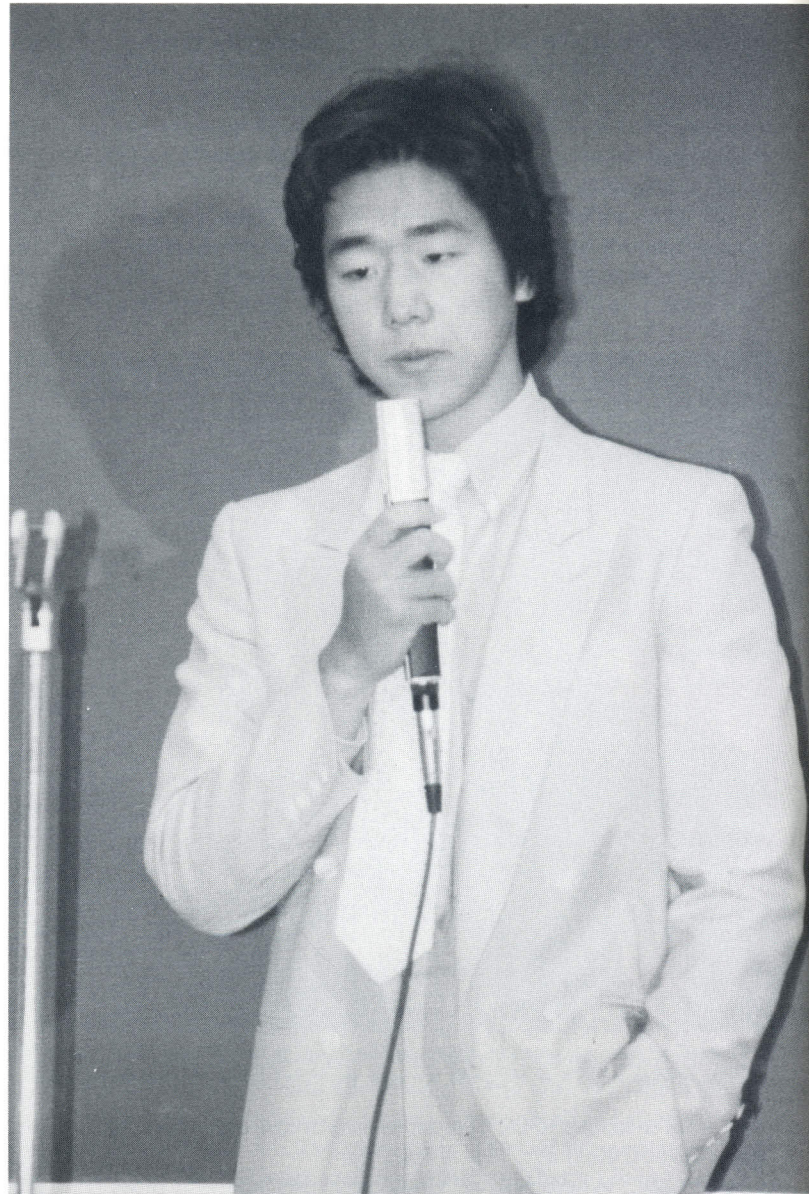
As God-centered people, what kind of standard should we uphold? It is the standard that True Parents have been setting in their mission—to live not for our own sake, but for the sake of our brothers and sisters. There have been many religions in history, yet none of them was able to completely follow this standard. If we look at Christianity today, what do we see? There are so many groups separated from each other. Each denomination sees itself as the only true recipient of God's heart. Of course that's so for a true man or woman, but no one else can say that because no one else is truly living according to God's standard.

On the path toward unity

In the Unification Church there is some disunity. That occurs when you look at yourselves as individuals or separate groups. How come we are not absolutely united? You are the best judge. You can't lie to your original mind. If you try to deviate from your original mind, it will follow you and say, "No, no, no! You're doing something wrong!" If you are living for the sake of yourself, I feel sorry for you, because you are living in absolute hell. Your original mind is going to bug you and bug you until you change. All of you know from experience, right? I know from experience, too.

If you look at history, you can see that man has always been on a path to reach a common destiny. In early human history, there were many tribes, each living only for its own sake, but as history progressed, many nations came into being. Now, however, there are only two major ideologies—those of communism and the free world. This is because at the time of the True Parents, God is making it clear for man to see what is wrong and what is right. True Parents said that within these three years of 1986, 1987, and 1988, you will see drastic changes. This is all because of True Parents' foundation.

To understand your purpose as Unification Church members, you have to understand that the root of the fall was individualism. If the archangel Lucifer had said to himself, "I do not exist except for the sake of my God," do you think the fall would have happened? If Adam and Eve had had an absolute



"My soul, my life, and my breath exist for True Parents."

standard of love for Heavenly Father, how could the fall have ever occurred? That is why having True Parents' standard is so crucial. Even though you are a Unification Church member doing a mission for True Parents, all your efforts are meaningless if you still haven't gotten rid of the fallen standards you inherited from this world. Because of those standards, you may even grumble about the True Family and judge them, saying things like, "Their lives are not as regimented as mine. How come?" That is the same kind of attitude Lucifer had towards Heavenly

Father and Adam and Eve. You are not in the position of subject! Heavenly Father is the absolute subject, and on earth the ideal subject is True Parents. Even I, as a member of True Family, cannot be my own entity. If I were, I would perish, because my mind-set would be false. My soul, my life, and my breath exist for True Parents.

If I sound like I'm being critical, it's because I want you to inherit True Parents' standard. It is your destiny, and all mankind's destiny, to be the true children of Heavenly Father. But I also want you to be my true brothers and sisters.

You should cherish the absolute standard

What do ideal children seek? They want to be a carbon copy of their parents; they want to follow and do everything their parents do. What does a false, fallen child seek? His or her own individual standard! It is so crucial to set a true standard now, because many of you already have a four position foundation. Your children cannot understand True Parents when they are

Your children cannot understand True Parents when they are very young, so they will follow whatever standard you have. Can you say you are living a tradition that is centered upon God every day?

very young, so they will follow whatever standard you have. Can you sit here and look me straight in the eye and say you are living a tradition that is centered upon God every day? Can you say that you truly understand True Parents' heart and their total devotion to mankind? If you don't understand their standard, then how can you adequately serve and represent them? This is the dilemma.

At Heung Jin's last Day of Victory of Love ceremony, I said that people generally claim that even though they may have had difficulties in their relationship with their parents, it is their parents they feel closest to. That is because even fallen man wants to have an absolute standard of give and take. In the fallen, materialistic world, the most absolute relationship exists between parent and child. No matter what, physically the parent will always be the parent, and the child will always be the child. How much more should you, in the internal realm of your relationship with True Parents, cherish that absolute standard? Many of you haven't truly understood the value of True Parents. I myself am finding out their value more and more every day. As I grow, the bond I have with them gets deeper every day. It should be the same with you.

What if somebody suddenly took away my child and he grew up with another family? From a physical standpoint, he would grow up to look like me and act like me because he has my genes, yet because of having been brought up by that other family, he would have a completely different foundation. Likewise, you are all sons and daughters of God—it's just that false parents came and snatched you away. You should feel like shouting, "I want to go back to my original parents!" That's why when you first met Father and heard his words, you felt, "Wow! I don't want to leave! I want to hold on to this foundation forever!" Even though you have physical parents, you are still the child of God. You belong to God.

Some religions stress that the only way you can find salvation is through the institution of the church. But Yesu Nim [Jesus] taught that all men and women are the children of God. Look at me. I'm the son of Father and Mother. Do I have to go through some institution to get close to my parents? That bond is absolute! That is why God is so unrelenting in trying to save mankind.

We knew our lives could never be our own

When I first came to America, I was four years old. Ye Jin Nim was 12 and Hyo Jin Nim was 11. My older brothers and sisters really went through a lot. When we were growing up, our parents were always away. Sometimes for a few minutes on Sunday, Father would explain why they couldn't be with us and say, "I'm sorry, my children, that I cannot be a better parent to you. But I'm living for the sake of all mankind." As I reflect on these words now, they are such great words, but to a boy eight or 10 years old, how do you think those words sounded? I really felt pity for myself and for the rest of my brothers and sisters. I thought, "Why can't my parents be like other parents? This must be the most horrible life anybody can lead!" I didn't really know Mother and Father intimately—I didn't have the kind of close relationship you need with your parents when you are growing up.

When I went to school, the kids would call Father "Full Moon" and me "Half Moon." Everybody wants to inherit a standard of absolute love, and that's what I tried to give them. But they would whisper to their friends, "Don't make friends with him because he'll brainwash you." Every day I would come trudging home from school and I would call up some of the blessed children who were my friends, and even they would complain to me, saying, "My parents are always away on some mission!"

When we were young, we saw how so many people were thronging around Father and Mother at Sunday service, and we knew that our lives could never be our own. We knew that people were going to look at us and judge Father and Mother based on our behavior.

When I was in middle school, I was third highest in my class. I was the captain of my football team and named Most Valuable Player (MVP). I was also MVP in lacrosse. All my team-



The True Children playing on the lawn when they were young.

mates' fathers and mothers would come to our games. I was the star of the team, yet my parents were never there. My friends would say, "Where's your father and mother?" I'd tell them, "They're doing something else." Their parents would look at me and feel sorry for me. After a game there would be a picnic, and I would be there all alone. And at that age, it kind of crushes you a little.

Do you all know what a tragedy is, in the Shakespearian sense? A tragedy is when a heroic figure goes through an immensely difficult situation, and then comes to some kind of conclusion with a greater realization in the end. In a way, I can say my life was a tragedy, and the lives of all my brothers and sisters were tragedies, because we had to face so much at a young age. We didn't even have a childhood, really. This is the first True Family in mankind's history, and no one had a clear

If you try to deviate from your original mind, it's going to bug you and bug you until you change. All of you know from experience, right? I know from experience, too.

idea of how to attend or how to live for the sake of True Family. So when we were growing up, we were exposed to a lot of confusing things. We had to be taken care of by a lot of different people, and each of them had his or her own idea of how to treat us. Members couldn't really understand our situation or our position. All these years, I kept many frustrations inside me that were often overwhelming. And I'm sure all of my brothers and sisters would say the same thing.

A person growing up in that kind of lonely situation would most certainly begin to hate mankind, hate life, and hate his parents. But as my brothers and sisters come and stand here before you, showing you how absolutely united we are with True Parents, it seems like a total contradiction to what should have happened. In spite of that tragic foundation, the era in which we felt very confused ended when we became more determined to unite with the heart of True Parents. It's the outcome of a struggle that matters most.

In the past, you Unification Church members did not have the foundation you have now to receive True Family. The only way I or my brothers or sisters can come and speak to you now is because your standard has changed. Do you think that five years ago you were in the position to receive me the way I am?

Even people in the fallen world can sooner or later recognize the value of a person who lives for the sake of others, eventually calling them saints. Because of True Parents' foundation, the Unification Church has reached every country in the world within this 43-year period. Even though there is still some negativity toward our church, there is nevertheless an increasing openness now.

The foundation is becoming purer

Horseback riding is considered a very royal or elite sport, so when I go to horse shows, I come in contact with many wealthy people, and I try hard to make good relationships with them. Sometimes it's a drain on me emotionally, because some of them lead such immoral, decadent lifestyles. Slowly, however, the people in the equestrian field are coming to accept us, and

more and more I see a willingness in them to find out about our church. People come up to me now and say things like, "How are you? How is your father?" and they ask me about my ideas. This kind of acceptance is happening today because True Parents have put themselves in the position to love all mankind, and you as their children are in the position to receive the love of all mankind. This is the result of the principle of give and take.

Blessed children are very special. Their standard in serving True Parents and living for the sake of others is more absolute than yours. Blessed children are born without sin; therefore, they are born without the foundation of the fall. They're going to teach you a lot. Many East Garden staff members who have children tell me, "Oh, my son—when he wants something, he won't stop crying. He is so stubborn! That nature doesn't come from me. I was never that stubborn!"

Do you want the Unification Church to die in the second generation? Do you want the Unification Church to exist only for a hundred years? The thing that will hold the Unification Church together is tradition. Should your own standard become the tradition? Think about it. Because the satanic tradition was passed down through all human history, the process of restoration is so difficult. Now that the heavenly tradition is being passed down from generation to generation, the foundation is going to get purer. Your children's foundation is going to be purer than yours.

All of you are going to create a four position foundation and will set the course for your children's future. First, you have to receive True Parents' standard and make it your tradition; then you can pass it on to your children. If you create the right kind of standard, mankind's future is restored, and all we have to do is restore mankind's past. With that foundation, we can truly create an ideal world.

Fulfill America's dispensational course

At the time of its formation in 1776, America was the only nation that believed in such things as freedom of speech, freedom of the press, and that all men are created equal. This was not just coincidental—this was God's dispensational course to create a foundation for True Parents. If there were a monarchical system today, do you think True Parents would ever be in a position to speak their opinion and be received by the rest of

Just as every cell in a child comes from its parents, you have to strive to reach that point where every thought and every standard you have within you comes from True Parents.

mankind? Never! That is why America's course has not been for itself but for the rest of the world.

After World War II, America was militarily and influentially the strongest nation, because she was the only nation with the atom bomb. America began to send troops to many countries that had no governments of their own and helped establish many democracies. After World War II, America was primarily a moral, Christian nation. There was a foundation in the free world that would have allowed Father to establish the Kingdom of Heaven within a seven-year period.

But today we see a decadent America that has no true moral standard and is plagued by things like the AIDS epidemic. More and more, people in other countries are saying, "Americans, go home! We don't need you anymore!" This is because America is not living up to its providential mission. If America had truly united with True Parents, how easily restoration could have taken place! If you truly want to be American patriots, you American members can't just be half-heartedly serving your country.



Rev. Kwak smiles happily at a young Hyun Jin Nim carrying melons from the offering table at East Garden.

Fallen man needs a regimented life, or else he will let his physical body take over, creating chaos. The communists live a regimented life centered upon material, but in the church we live a regimented life centered upon God. Order centered upon love is much different from other orders because there is give and take between subject and object. In dictatorships there is no real give and take. The subject says, "You must follow me!" Hitler said he wanted to create an ideal world. He conquered all the nations of Europe, but why did his regime crumble within a five-year period? Because he centered his vision only on a physical basis. Many people who followed Hitler were opposed to him in their minds and in their hearts. True Father, on the other hand, always waits for us to willingly follow by the response of our original mind, which encourages us to

give our wholehearted support to True Parents. If the subject just says, "Follow me!" all the subject will win over is that object's body. He will never win over the heart or the mind.

Training with horses has taught me patience

I have a very hard time overcoming my tendency to be impatient. In my equestrian training, at first I wanted everything to happen right away. If my horse wasn't performing correctly, I'd get so mad! No animal is so stupid as to want to have a person ride on his back and make him jump over a five-foot vertical barrier! If he had his choice, he would probably just go to the pasture and eat all day. When you ride, if the horse does not want to listen to you, you have to be more stubborn than he is. And if you get too mad, then you just make the horse more upset, and it takes longer for you to fix whatever problem there might be. So you have to sit there, constantly working with the horse to get him to respond to you in the right way. Sometimes it takes up to 30 minutes. After 15 minutes, your arms, back, and legs start to really ache.

It's not at all the same as when I ride the Barrytown horses, where I can just gallop as fast as I want. When a horse gallops, he normally gets more stretched out, but for jumping, you don't want him to get stretched out. You want his hind end to curl underneath so he is like a compact little ball. You do that by holding his head and constantly kicking him, driving that hind end underneath. If you don't constantly hold his head at the same time, he'll just go flying down the road.

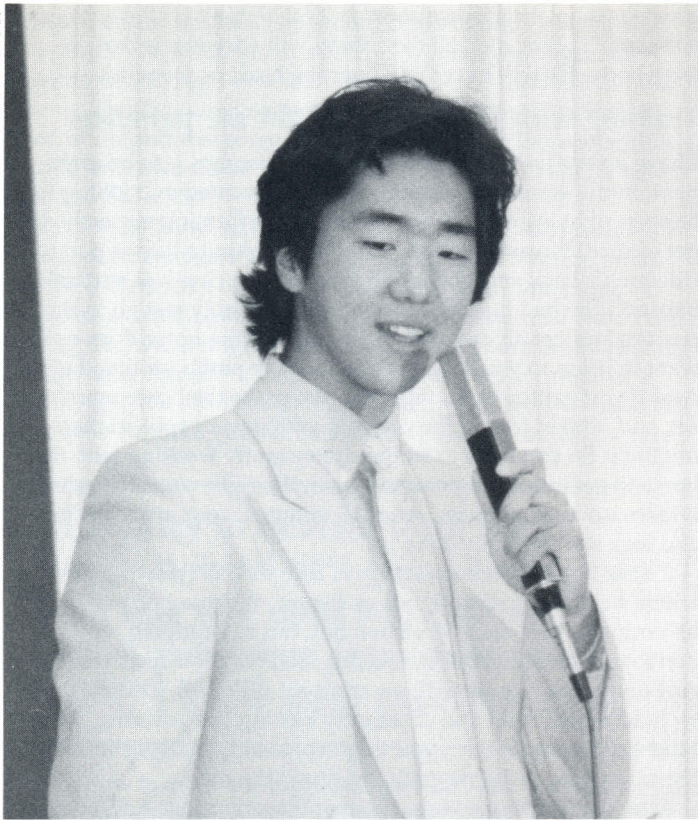
After I ride just one horse, I sweat like anything! And I have to ride six of them every day. In the beginning I wanted results right away, but the more impatient I got, the worse the horses got, and the harder I had to work at it. I remember telling Father last year, "Oppa! I used to like it before when I just got on a horse and galloped along, but all this jumping is hard work!" Father said, "It's good training for you." Now my horses are coming along great, because I've learned patience and I don't get upset at them as easily as I used to.

Through riding, I've learned a lot about subject and object relationships. First of all, you have to have absolute unity between rider and horse. You have to know your horse and your horse has to know you. You may not like to sit here at Belvedere and listen when your physical body is saying, "I'm tired and I want to go home and rest!" It's the same principle for the horse—he does not want to jump. But it's the rider who says to him, "You're going to do it!" It's painful for both horse and rider.

Riding is not easy. Sometimes you fall off and physically hurt yourself. My back got worse because of riding. My lower back takes a constant pounding. It's hard for me to sit. When I sit, it feels like my back is going to fall apart. It feels like my spine is not connected; as if I'm going to be split in half!

Keep that fire burning within you

When you first joined the church and heard the Unification theology, you felt, "Wow! I want to share this with somebody!" You had a fire burning inside you, didn't you? How come that no longer exists? Ideally, the longer you are in the Unification Church, the more you should understand True Parents' standard and the more vigorous and energetic you should be, always striving to do better. Look at the reality though! You know it better than I do. I'm sorry to say, but that's why Father said, "If I had 100 true Unification Church members, I could have created the foundation for the Kingdom of Heaven within seven years." I am not saying that to judge you or make a conclusion. You have your own responsibility to change.



"I'd like to hug all of you, but I don't have arms big enough!"

True Parents have been suffering too long. Father has been walking this 40-year course all alone. It's time that we as their children really vindicated them from their immense suffering. To me, what is truly valuable is to vindicate my parents from being misunderstood. That's my own conviction, and it's the conviction of all my brothers and sisters, too. How about you? They are your parents, too. When I was going through some of my old books and papers, I could see that in the past I really didn't know about my own Father's life. As I read about his life, I felt so many tears. How could I be so blessed to have such great parents? I felt so unworthy to be their son! But I'm not going to stop there. I'm going to try to *be* worthy! Do you think that just because you joined the church you can be called a son or daughter of True Parents? You have to become worthy. You truly have the greatest parents. My conviction is getting stronger every day. Yours has to, too. That's your five percent responsibility.

I just hope that through today, your conviction to become true sons and daughters of True Parents can be absolute. That's all my family could wish for. Then I'll be in the position to truly embrace you and say, "Welcome, my brother, welcome, my sister." You have to earn that right, do you understand? So are you determined? I'd like to hug all of you, but I don't have arms big enough.

Keep that fire burning within you—never let it die out. The Vietnam War is a perfect example of what can happen when people lose their purpose. The United States had every opportunity to win that war, but Americans lost that desire within themselves. That's not going to happen to us, right?

Let your original mind be subject

I don't have the attitude that I can't make it in horseback riding, even though I know how many odds are against me. I've

only been riding for three years. Nobody has gone to a Grand Prix after having trained only three years. But Un Jin and I are preparing to compete not only in the Grand Prix competition, but in the Olympics! That would seem impossible to most people. All of you, I know, want me to win. But even getting to ride in that competition will be a great victory in itself. The Korean riders have been riding for 20 years. The American riders have been riding since they were five. And they ride the best horses—our horses are not even comparable. However, I'm going to fight like a true champion until the last breath.

Do you know who your worst enemy is? Yourself. Many times when Father gives a direction to leaders, they say, "Oh, it's impossible!" In that way they are defeating Father's direction and destroying the whole foundation Father laid to create that victory. That's why faith is so important. You can change by totally denying your own standard and receiving True Parents' standard. When I think of Unification Church members, I think ideally of true men and women of God, living for the sake of Heavenly Father. The outside world is saying, "Live for yourself!" But we Unification Church members are living for the sake of mankind. The individual standard cannot exist! I'm going to keep on saying that until you can look at your brother and say, "I'm going to love you more than I love myself. I'm going to love your children more than I love mine."

We are Unification Church members. That means we are heavenly soldiers! I really admire some of those early Christian martyrs. They didn't have a physical manifestation of their Lord, as do you. How about us? Not only does the world have a

I just hope that through today, your conviction to become true sons and daughters of True Parents can be absolute. That's all my family could wish for.

true man now, but it has his bride, and it has the foundation of a true family. Those early Christians had such a strong commitment that they would willingly die for their beliefs. Sometimes I feel that they were more righteous than we are. How much more do we have to reach deep inside ourselves and let our original minds be subject and subjugate our body?

You truly are blessed people. Most people live day to day with no purpose, no direction. How scary that must be, to base one's existence only upon whatever happens day to day. You have a purpose, a goal, a conviction. You know what you're living for. You are creating value within yourself; without you, the ideal cannot exist. If you truly want to create the Kingdom of Heaven on earth, you have to believe it and live it and breathe it, absolutely following True Parents' standard. Just as every cell in a child comes from its parents, you have to strive to reach that point where every thought and every standard you have within you comes from True Parents. Be true parents yourselves. With that conviction, nothing can stop you.

Can you say you truly have faith in True Parents? No matter what the odds, we're going to march forward, right? Even to Moscow! Thank you. □

Edited for Today's World

FINAL REMARKS BY HYO JIN NIM

[Speaking in tears]

Hyun Jin's talk today was very special. This is the first time he has stood here representing Father. I know my brother, and he's not a man who boasts. He sincerely gave every bit of himself today.

Whenever you listen to my brothers and sisters or anyone who is representing True Parents, you have to bring an open heart. I truly thank you for trying your best to unite with our family. My brothers and sisters and I want to totally unite with our True Parents and with you Unification Church members. I'm grateful to Heavenly Father and to my parents for letting us have this foundation to unite with each other.

The world would be a very unhappy place if everything were measured or understood only with our physical senses. We have to live in the ideal way, giving ourselves 100 percent for the sake of the whole. That is the right attitude of the Unification Church member; that is the right attitude of the ideal man and woman.

Offer the best of yourself to Heavenly Father

I feel that these days, in order to lead and affect other people, we have to really grow out of being dependent. Young people by nature want to be independent. It is actually this God-given characteristic that drives young people to accomplish great things and ultimately to become an ideal man, because every person has an individual responsibility to become one



with Heavenly Father. We have to use our abilities and be creative and offer the best of ourselves to Heavenly Father. Only in this way can Unification Church members find true fulfillment. Many young people are ruined by pursuing happiness based on power and wealth. But these external things can never give anyone deep inner contentment. The Messiah is not coming here to fulfill your responsibility for you.

Many Christians believe in just receiving Jesus and proclaiming him as their savior, but the only way you can be truly saved is to personally live the word of God. The fact that Father taught you that is the greatest blessing. Until each human being becomes responsible and unites with Heavenly Father, and until Satan fulfills the ideal servant role

We have to use our abilities and be creative and offer the best of ourselves to Heavenly Father. Only in this way can Unification Church members find true fulfillment.

to Heavenly Father, creation is not finished. We must motivate ourselves and others to bring this result to Heavenly Father. Be grateful for what you can do and what you are.

I'm concerned about you; Father's concerned about you; all our family is concerned about you. As long as you need us, we'll be there for you. That's a promise! Have courage and do your best. You can do better than me. You can be just like Father. You can speak the word of Father more eloquently to the people around you than I can. You can take initiative every day and make progress by yourself by giving something to Heavenly Father.

This is a family, and we have to create a family unity, originating from True Parents and their family, then spreading to include you, and then the whole rest of the world.

Thank you all very much for coming. I'll say a prayer. □



Hyo Jin Nim prays with members at Belvedere after Hyun Jin Nim's speech on May 8.

PHOTOS: TAKAOKI SODEYAMA

SEARCH YOUR OWN HEARTS

by Kook Jin Moon

March 27, 1988

Seoul, Korea

I'm very happy to come before all of you today. Today my nephew Shin Won was born. You must understand that today, with his birth, the True Family is receiving a new foundation, a new future, because the third generation is now coming into this world. Today is a day in which we have grasped the future.

As we celebrate this day, we must seek to understand the significance of what the birth of a True Child means. We cannot just look at this day as the day Shin Won was physically born. It is something much more. This is a day when all members—both first generation and second generation—can come together in celebration of the new future.



Father prays at the 8-day ceremony of Shin Won Nim, first child of Hyun Jin Nim and Jun Sook Nim.

You must understand the real significance of the True Family. We, the members of the True Family, exist in our physical bodies, but the reality that exists in our hearts is that of our Parents' love. The whole ideal of creation, for which God created all things, is based on the four position foundation centered on Heavenly Father and True Parents. Upon this foundation, True Children can be born, and with each new birth, the heart of the True Parents can be passed on to generations to come. This is why the births of Shin Gil Nim and Shin Won Nim are so important.

Nurturing True Parents' root

All of us—first and second generation—must work together to make a foundation in which this root planted by True Parents can grow. We must nurture this root, which represents the original seed that True Father has planted, so that it can grow

into the healthiest, tallest tree, branching out to all the people of the world. We are destined to live for this purpose. This is a day when we, as members of the Unification Church, can say, "The future will be ours!"

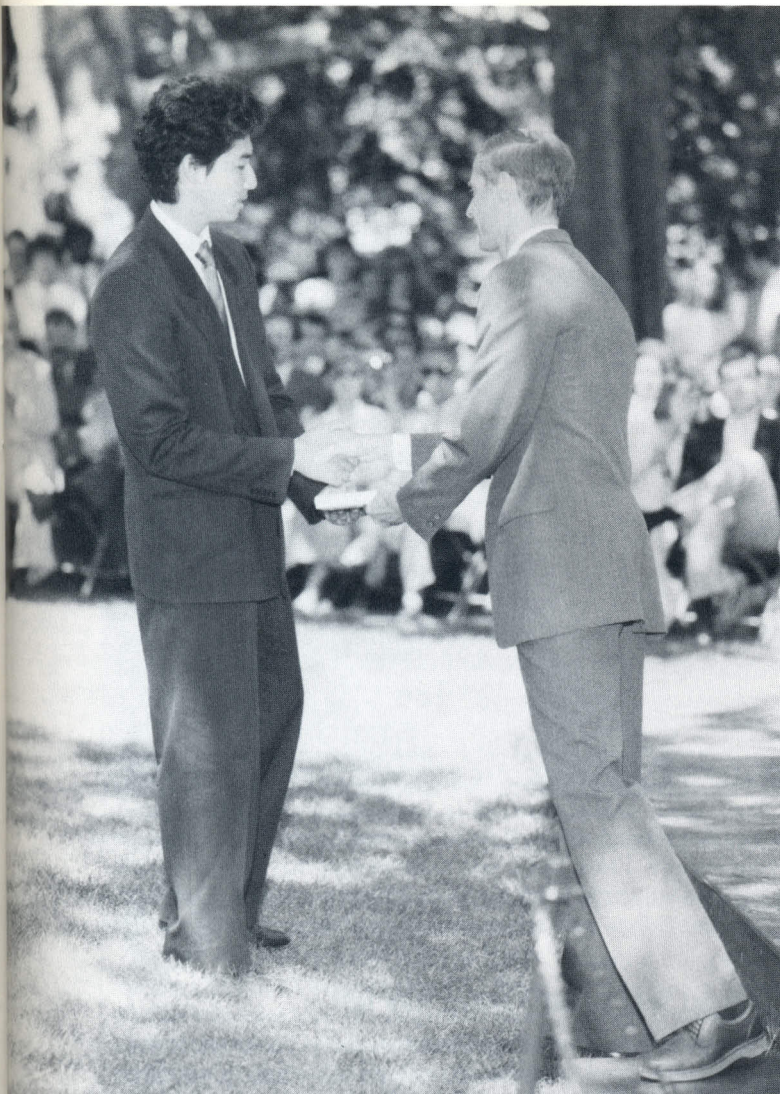
This day is not just for us; it is for the sake of the world. As the heart of True Parents is expanding, being given now to the third generation, we will be able to reach out to liberate the whole world. Our future together will not just be in our church, but in the whole world. By inheriting, supporting, and nurturing that heart, we will unite the world. Then together we can live in the world we desire, which we came to understand many years ago when we began to serve our Parents. This is a day when we can come together as one family, when we can truly understand the value of the suffering, sacrificial heart of the True Parents.

I'm sure you all remember that time many years ago when you first joined the Unification Church and our movement had such a fragile foundation. Many years have passed; we have fought many wars together and won many victories. We have come a long way from our original point. But this doesn't mean we can slow down now. This is the time when we must recommit ourselves and march forward to bring this world together, not just in words or as a dream, but in reality!

You must feel the determination and fire you originally had when you first chose to live a sacrificial life. This is a time when we can relearn this, when we can grasp and take in the original heart of True Parents—that heart that has sacrificed for so many years for our sake. No matter how many times the people of True Parents have faltered, our Parents have always loved all of us. No matter how many times we have made mistakes, or have been weak inside, or have stumbled, they have never brought judgment against us. Our Parents have truly given us pure, sacrificial love without asking anything in return except that we learn what is in our own original heart and mind and that we can feel the love of the Father within us—that kind of joy and happiness.

It is in your heart where the Kingdom of Heaven is found. It is in your heart where True Parents and Heavenly Father can dwell. You must search in there!

Your Parents understand what your life has been like. You cannot think that they would forget your deeds. You shouldn't feel insecure or think that your Parents would ever leave you. If you can truly understand your Parents' heart, then your own heart, I tell you, will be full. You will not tremble or feel that you may be left in the dark one day.



At his graduation from Hackley High School in Tarrytown, NY, Kook Jin Nim receives the Mrs. Frederick W. Sherman Book Prize for excellence in the visual arts.

You should not feel weakness of heart

Think about the kind of sacrificial love you give to your own children as you raise them. Whatever your child needs, whatever has to be done, you are willing to give of yourself for the sake of that child as he grows. If you are willing to do that for your children, how much more do you think True Parents would do for you? True Parents have been willing to do anything for you, and will always be that willing. The heart of True Parents is a heart that can understand the heart of Heavenly Father. Thus, you cannot feel weakness of heart when you realize Parents' absolute determination to love and nurture their children.

When you were a child, do you remember your innocent fascination with everything around you? Do you remember how easily you received whatever you were given? As the children of True Parents, what must we do? As a child grows he is willing to learn, to accept, and grow with whatever he receives. How much more so must we be that way with True Parents! If you can truly take in the love and sacrifice that True Parents have given you, and if you can love your fellow brothers and sisters with that kind of love in return, then we can create the

Kingdom of Heaven on earth today.

It is in your heart where the Kingdom of Heaven is found. It is in your heart where True Parents and Heavenly Father can dwell. You must search in there! This is how we can actually take part in completing the original creation—by creating our original selves. That is the Principle of Creation.

If we are willing to face what is in our own heart in a pure way, without lying to ourselves—if we can truly see just where we are—then we can begin to open up our hearts to our Father and receive his love and give that love back. But we must be willing to open up our hearts.

We must relearn how to look for the thing that is most valuable. Two thousand years ago Jesus said, "Let the dead bury their own dead. If you want to find the Kingdom of Heaven, come with me." Today, we must try to understand the kind of absolute determination, love, and service we must offer for the sake of our True Parents. We must be willing to leave everything behind. Just as Jesus was trying to teach 2,000 years ago, our Parents have come here today to help us recognize the most valuable things existing in our own hearts.

We cannot live any longer in a world of lies, where importance is viewed by what chair you sit in. If the person in front of me is a beggar but has a true heart that can really understand his Heavenly Father's heart, then I tell you I would bow down before that person. The person who can serve our Father in that pure way is the one I am willing to respect. We must understand that greatness is determined by the level of our understanding of the heart of our Heavenly Father and True Parents.

The only way to defeat the enemy

Jesus said, "If you partake of me, then you can find the Kingdom of Heaven. You will have eternal life, and you will never die." We must understand what he meant when he said, "If you partake of me . . ." He was really saying, "If you can inherit my heart, if you can inherit the heart of the Father which is in my heart, then you will find eternal life." If we seek to enter our Heavenly Father's house in the Kingdom of Heaven, we must first understand His heart.

In order to win a battle or a war, you must know who the enemy is. That is the only way you can create the strategy to defeat the enemy. In this mission we are faced with today, we must understand where we have to fight and be willing to go there. If you can do this, then you have the ability to effectively attack and defeat the enemy.

You should realize where your enemy is—in your own hearts! The barrier that is preventing us from coming together into one is inside of you. You are holding onto something that is apart from your original value—your self-centered pride. That kind of lie we are living. These are the things that hold us back from realizing the Kingdom of Heaven on earth.

Originally each man was created according to the Principle. However, it is man's responsibility to complete the creation of his own heart. Therefore, if you can search your own heart truthfully and make a judgment against yourself just as you have been willing to make judgments against others—if you're willing to take that kind of road—then you can truly fight against Satan and against the evil that exists within you. Then we can accomplish that world of heart and unite together.

We must follow our True Parents for the correct reason. We must follow our True Parents and be willing to give our lives for their sake because we understand the value of their heart. We cannot follow for any other reason.

In the Bible we read that Jesus had to go the way of the cross. After saying many times that he must die, the actual time came when he had to go to Jerusalem and be crucified. At that time his disciples said, "No, you can't die. We will die for your sake!" Because of these words, Jesus took his three closest disciples with him to Gethsemane, and there he prayed three times, but his disciples fell asleep.

Here you can see the difference between words and actions. The disciples did not understand the heart of the Father. If they had understood the heart of Heavenly Father and Jesus at that time, then Jesus, with the foundation of those three disciples, could have remained on the earth and worked to multiply that heart.

The disciples didn't understand true sacrifice

Let us further examine the life of the disciples. Three days after Jesus passed away, he returned to the world and performed many miracles. Upon viewing these miracles, only then did the disciples take seriously their once-spoken words to die for Jesus. Let us examine what that action meant. Did those disciples follow the heart of Jesus as the Messiah? Or did they just follow what they could see on the physical level—his miracles? If you look in the book of Acts in the Bible, you can learn about the actions of the disciples. Peter said to the people many times, "I have cured you and I have done miracles only through the name of Jesus Christ." This is all he could understand about Jesus.

The reality is that the disciples failed to understand the true heart of Jesus. Even though they eventually died for his sake, their heartistic level was shallow. They lacked an understanding of the heart of true sacrifice. They did not grasp the essence of Jesus and live his way of life. That is why when we look at this world today, the world established upon the disciples' foundation, we do not see an ideal world—a world we would want our children to live in. This is a world of drugs, of illicit sex. It is a world of corruption.

Today is a day when you should look into your own hearts

and see what you must do in order to grow. Although my words may sound harsh, if you can understand them, this can be a day of your rebirth.

A day when a True Child is born is a day for all of us. This is what we have struggled for. Now we can be determined and willing to take the role of our Father. By understanding the love our Father has given us, we can look into ourselves, and no

If we are willing to face what is in our own hearts in a pure way, without lying to ourselves, then we can begin to open up our hearts to our Father and receive his love and give that love back.

matter how much it may hurt now, we can bring our heart around.

As you live your physical life on this earth you must learn that true service means that no matter how often you are rejected you continue to give, asking nothing in return. This is the kind of love your Parents are showing you. This is the kind of love you must inherit.

How happy we should be today! Today we can realize that there is a love that never ends, for it is a circle, and it's constantly growing. Every day we can come to understand more of our Parents' heart. But if you want to find that happiness, you must be willing to work for it—to grow your heart, to live a life of service. Things with the most value are the most difficult to attain.

Try to feel what Father has felt

No matter how much True Parents want to do the mission for you, they cannot, because according to the Principle of Creation,

all of us must complete the creation of our own heart. This is the pain and the suffering of our Parents.

You know what it means to work for something. In order to make a lot of money, you must face a lot of difficulties. But what you are working for is so much greater; it is of eternal value. This is what will allow you to live in the Parents' house in the Kingdom of Heaven, together as one family. In order to gain this heart, you must be absolutely determined and put your 100 percent energy into living the life that Father has led, trying to feel what Father has felt in his course.

This is of the greatest importance because it will give us life. Are you willing to work to gain this ticket into the Kingdom of Heaven? Are you willing to do it?

Kamsa hamnida. □

Edited for Today's World.

KEN OWENS / NFP



The True Family greets some of the teachers of Hackley High School after the graduation ceremonies.

Father Awarded a Doctorate in Humane Letters

Based on a report from Rev. Dennis Orme



Dr. Mose Durst, Dr. Lucinda Johnson-Malone, and Rev. Dennis Orme after Father is awarded the degree of Doctor of Humane Letters from Washington Saturday College on May 15.

On May 15, 1988, in a special convocation ceremony held in the sanctuary of the Unification Church of Washington DC, True Father was awarded the degree of Doctor of Humane Letters by Washington Saturday College. The degree was received in absentia by Rev. Dennis Orme, pastor of the Unification Church of Washington DC.

The distinguished interracial gathering was attended by scholars from many parts of the world, Unification Church leaders, ICC alumni, and many other guests who had come to honor both Father and Washington Saturday College.

In awarding the degree, Dr. Lucinda Johnson-Malone, the president of Washington Saturday College and an ICC alumni, described Father as a man who has fought all his life against racial prejudice and for the unity of all people with each other and with God. She spoke movingly of her visit to Korea and her deep appreciation for Father's work in bringing together clergy representing all aspects of Christianity. She said only Rev. Moon, with

his outstanding vision, could have done such a thing. In tears she expressed the depth of her love for such men who break down barriers and likened Rev. Moon's work to the work of Dr. Martin Luther King, Jr.

Dr. Richard L. Rubenstein, president of the Washington Institute for Public Policy, spoke in his congratulatory remarks about his many years of personal experience witnessing the work of Rev. Moon—a man whose tremendous



Dr. Richard Rubenstein gives a congratulatory message at the convocation held at the Unification Church sanctuary in Washington DC.

breadth and depth of understanding did not stop him from being intimately involved with others. Father had even helped him change to wearing a more attractive style of eyeglasses! He spoke about the great number of organizations Rev. Moon has founded to unite religious scholars and scientists all over the world, and he described the incredible power of Rev. Moon's prayer, which could humble even a room full of distinguished academics. He said Rev. Moon appreciated the efforts of the Saturday College to better the lives of those who could not afford an education. Dr. Rubenstein congratulated the president and the college board for having the wisdom and courage to award Rev. Moon the degree of Doctor of Humane Letters.

Dr. Mose Durst, in his message, recognized the common bond of service and sacrificial endeavor shared by the Washington Saturday College and Rev. Moon in helping the disadvantaged receive an education. The Washington Saturday College, whose staff and faculty are all volunteers, makes use of existing college campuses in the Washington DC area on Saturdays in order to serve underprivileged young people and adults. It has become a model for similar college programs in other parts of the country.

In receiving the degree on Father's behalf, Rev. Orme mentioned that he was but a small shadow of Rev. Moon and that no one could adequately replace or stand in for him. He went on to say that in establishing the Unification Church, Rev. Moon leaves behind a majestic and priceless legacy—a profound understanding of the Holy Scriptures, whose principles he has taught and fought for all his life. Rev. Orme thanked the president and everyone present for the great honor bestowed on Rev. Dr. Sun Myung Moon. □

THE INTERNATIONAL BLESSED CHILDRENS' STUDY PROGRAM IN KOREA

by Sharon Goodman

Since 1984, Mark and Sharon Goodman, an 8,000 Blessed Couple, have been the parent figures for the Western blessed children (ages 12-18) studying at the Little Angels School in Korea. Below is Sharon's report about the great progress of the foreign students' educational program since it began in 1982.

For the international blessed children studying at the Little Angels School in Korea, 1988 has already proved to be a year of advancement. On February 15, 1988, the Institute of Korean Study for Foreign Students was founded by our True Parents. What had formerly been only a department at the Little Angels School has now become a bona fide institute for Korean study. At the inauguration ceremony, Dr. Bo Hi Pak announced the birth of this new institution as one branch of the Korean Cultural Foundation. As he shook our hands he leaned over to me with a smile and quietly said,

"This is a step up, you know!"

Father, once again, has shown us how much of his thought and vision he is investing into the blessed children and the second generation. His love was shown by his appointing Mrs. Won Pok Choi, a most distinguished elder member of our church, to be the director (*Won Jang Nim*) of this new Institute. Mrs. Choi has always been recognized as a mother-figure to members all over the world. A former university professor, she has mastered the Korean, Japanese, and English languages; thus she can be a bridge between the East and the West. Through her loving guidance

she will be the blessed children's direct connection to True Parents. Mrs. Choi plans to guide the children attending the Institute in matters of spiritual life, church traditions, and understanding the True Family. Mrs. Choi had served as principal of the Little Angels School from the beginning of our foreign students' program in Korea until her retirement last March. But Father didn't let her rest long! On the day of her inauguration as director of the Institute, she said, "I was shocked and surprised when Father called me to Han Nam Dong and gave me this new title. But in a way, I am not shocked because I have never stopped thinking about the children."

The pre-formation years

I would like to explain a little about the history of the international blessed students' program in Korea. In 1982 the three oldest Western blessed children in Europe came to study Korean at the Little Angels School—Young Oon Orme from England, Helga Kunkel from Germany, and Johanna Vander Stok from the Netherlands (all children of the 43 Couples). They had the difficult task of being the "ice-breakers" to the East. There was no preparatory language study program at that time; they took regular classes along with the Korean students. They had no designated guardian but lived with several Western church families.

In 1983 two groups of blessed children came from Japan, as well as two more students from America—Naeran Verheyen and Ichiko Sudo. They were tutored in the Korean language while at-



Mrs. Won Pok Choi (center), the new director of the Institute of Korean Study for Foreign Students, with some of the blessed children at the Little Angels School.



The Little Angels Art School and Performing Arts Center, Seoul, Korea.

tending regular classes at the school. Most of the students in this group are now in their second year of the Little Angels High School.

In 1984 the Spurgin family expressed the desire to send their eldest daughter, Andrea, to the program. On hearing that, Father asked that several other American blessed children also go, as well as two from Germany—Goon Koch

The kids felt liberation in the Korean culture's purity; they didn't have to contend with the pressure they felt in American schools to go on dates or keep up with the latest fashions.

and Karin Kunkel. In addition, another group was sent from Japan. Since the Western program was to suddenly grow from four to 16 students, guardians were needed to help the Western students. At that time Mark and I were called to go to Korea to fill that capacity. I can remember we didn't know what to expect at all. The situation made me really admire those parents who had the bravery and faith to send their first-born children—only 12 years of age—away to school 8,000 miles from home.

That year was the first year of formal language training. The school provided the best it could, but honestly speaking, those beginning days were bleak ones. We all felt a little stranded and isolated, trying to adjust to such a 180-degree difference in culture. Mark and I spent more time protecting the children emotionally and spiritually than helping them fit in.

There was always the struggle to understand what to give up from our own cultures and what to adopt totally from the Korean way of life. Although life seemed "bare," that very element was the thing that helped each of us change and grow. There were no distractions as such. The kids felt liberation in the Korean culture's purity; they didn't have to contend with the pressure they felt in American schools to go on dates, keep up with the latest fashions, etc. As time went on, we could see our students feel freer and more relaxed as they experienced just being themselves

with each other. The Westerners really bonded together that year.

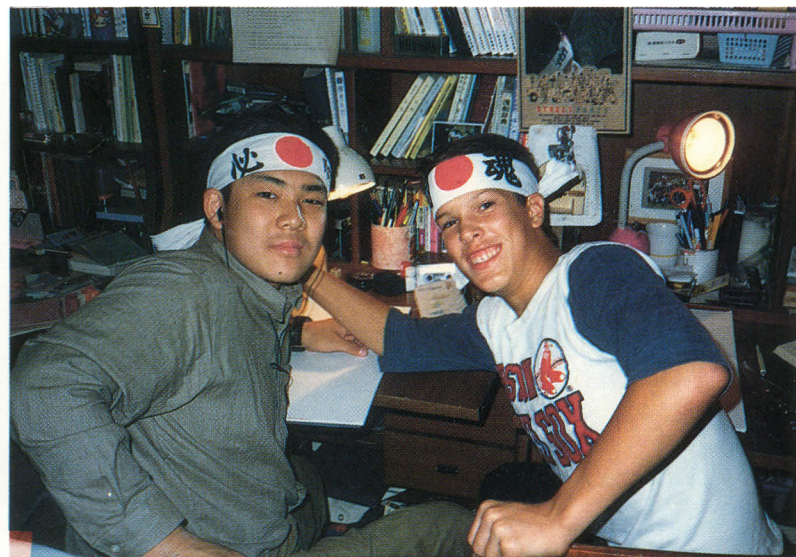
Formation year

By 1985, the older students had begun to speak the language. The Little Angels School prepared a 23-room dormitory for foreign students so that the Japanese and Western blessed children could live together in one house as brothers and sisters. Up until this year, the two programs had been separate, and the children lived in different houses with their own guardians. However, we had always felt that God's vision was for the Japanese and Western students to become one in this experience in Korea. We also felt the need to try to establish a heavenly pattern and tradition. It

was a beginning!

Growth year

In 1986 the Korean language program for newcomers was improved, and those entering the Little Angels School were better prepared than they had ever been. Since many of the older students were now becoming more fluent in Korean, we on the staff paired up Japanese and Western roommates—encouraging more strongly the use of Korean as our common language and expanding the foundation of unity for the future. We saw close friendships developing between students whose



Matthew Jones and Yokoi Masayuki, roommates at the International Blessed Children's Dormitory.

parents had difficulty relating well with each other. Later that year, Mrs. Gertrud Koch (the wife of Peter Koch) was asked by Father to be in an elder's position in the dormitory. Her own strong life of faith and her many past experi-

ences as the wife of a national leader added an important vertical support and a maturity to the program. There were the inevitable growth-stage struggles as German, Japanese, and American staff members worked to make unity among ourselves.

Perfection year

The year 1987 was a year of great spiritual guidance from Heung Jin Nim. Both

the staff and the students received daily spiritual dictations, leading up to what Heung Jin Nim called a "special event." That event was our Pentecost on July 7, 1987. [See *Today's World*, October 1987.] Heavenly Father poured out His love on us that day, and Heung Jin Nim gave us the message that the Japanese and Western students definitely had to make unity before 1988! The next five months were a real adventure for the kids as they began reaching out to each



This rock on the grounds of the Little Angels School is inscribed with the school motto, which was given by Father: "Love God, Love Mankind, Love Your Country."

Who can be accepted into the foreign students' scholarship program at the Little Angels School? There are four basic qualifications: The student must: 1) be a blessed child with both parents in good standing in the church; 2) be at least 12 years of age and have completed the 6th grade; 3) have a good command of the English language (for the Western program); and 4) be emotionally and spiritually stable.

In the fall of 1988 there will be 88 foreign students, divided into two programs—Western (represented by America, Austria, England, France, Germany, Norway, and the Netherlands), and Japanese. This year for the first time the program is being opened up to blessed children of Korean parents living in other countries.

Currently there is a Korean government restriction as well as dormitory space limitation as to how many foreign students can be accepted into the Little Angels School. Father has said that for the future, only one child per family should be chosen as a representative of their family to go to Korea, the criteria being the child who has the best ability to acquire



are taught separately from the regular Korean student body. The GOP introduces the students to the Korean language and exposes them to the culture and customs of Korea. This is only an introductory program and does not presume that the student will automatically enter the Little Angels Art School in the future.

The Preparatory Course is an intensive Korean language study in preparation for entrance into the Little Angels Middle School. The Western program lasts 1 1/2 years; the Japanese program 1 year. Students are accepted into the Preparatory Course only by recommendation of their Korean language teachers, based on their language ability, academic performance during the GOP, and internal readiness.

The Middle School at the Little Angels Art School is a full curriculum middle school course (equivalent to junior high school) that lasts three years. Students attend the Little Angels School together with the regular Korean students. All courses are taught

in Korean.

The High School at the Little Angels Art School (3 years) is for students planning a professional career in the arts. Acceptance into the high school requires passing the entrance examination.



Foreign students attending the Little Angels Art School are not required to take an art major. Those parents whose children have started art or music training previously and are interested in their child pursuing this at the Little Angels Art School should know that their child will be required to audition at the school to obtain an art scholarship. For students who cannot pass this audition, or for students who wish to study art or music as a hobby, it will cost about \$75 a month.

List of Art Majors

- **Visual Arts**
Drawing, painting, and sculpture
- **Classical Western Music**
Piano, violin, other classical instruments, and classical voice
- **Korean Traditional Music**
Kayageum (Korean traditional stringed instrument)
- **Dance**
Classical ballet (previous experience and audition required to be selected for study)

other, really getting to know one another, throwing away their concepts about cultures, and overcoming their self-consciousness. It was especially difficult for the Japanese students to express themselves freely; and for the Westerners, going over the language barrier and trying to speak through the heart was the big challenge. We made monthly goals, and Mrs. Koch led us through prayer conditions. We also made several visits to Heung Jin Nim's *Won Jun*. Finally we could experience the freedom to love one another, and we were determined to hold onto that and keep it in the dormitory. Our goal was to create a house where God could live 24 hours a day.

As a finale to this whole drama, in December 1987 Heung Jin Nim came personally to Korea to give guidance to all the blessed couples and later to all the blessed children 16 years and older.

Finally we could experience the freedom to love one another, and we were determined to hold onto that and keep it in the dormitory. Our goal was to create a house where God could live 24 hours a day.

This event was a major turning point for both staff members and our elder students. Our students said that for the first time they felt grateful to have had the chance to live together with other blessed children and to live a structured life of Principle study, prayer, and academic study. When they returned from Heung Jin Nim's conference the older students all felt confident and absolutely sure about the standard they wanted to keep.

A new beginning

The icing on the cake came on January 16, 1988, when Heung Jin Nim paid a personal visit to our International Blessed Children's Dormitory. What a happy day! At last, *all* the students could experience Heung Jin Nim in the flesh! We arranged a pizza party followed by all sorts of games. The

dormitory was on fire with enthusiasm. As a true elder brother, Heung Jin Nim interacted with the students in a very natural and high-spirited way. I realized how joyful the Kingdom of Heaven could be! Because of the students' eager original minds and hearts, they could really "soak in" Heung Jin Nim's *shimjung*.

Since that day all of us feel we've jumped to a new level. Now the older brothers and sisters—both Japanese and Western—gather frequently for personal prayer meetings on their own initiative. A large number of our students attend Father's 6:00 am speech every Sunday. From time to time Kook Jin Nim has been inviting the elder students to meet with him for talks. As True Parents' sons and daughters are taking their position as leaders of the second generation, we see that the blessed children are now eagerly following them—absorbing



On January 16, 1988, Heung Jin Nim visited the blessed children's dormitory. "Because of the students' eager original minds and hearts, they could really "soak in" Heung Jin Nim's *shimjung*."

quickly the True Children's passion to take responsibility as faithful sons and daughters of heaven. What an exciting opportunity to be participating in such a historical time! We are truly witnessing the maturing of the second generation.

Frankly speaking, many of our American students used to say to me, "Here in Korea I feel like I am a blessed child, but will I be able to keep this standard and this heart when I return to America and my old situation?" Now I can see that the children are all very strong. It's a beautiful thing to see the older brothers and sisters consciously striving for their self-perfection and taking responsibility for the younger ones.

So where do we go from here? We have a pattern, we have a new-born Institute, and we're in a new year, but I think we will need to begin all over again at the formation stage, though on a whole new level. Our goal? The same as everyone's: to move into the universal world of heart—God's *shimjung*. □



Teachers and dormitory staff for the Western and Japanese blessed children. Front row, left to right: Mrs. Woo, principal of the Little Angels School; Mrs. Won Pok Choi; and Mrs. Gertrud Koch. Standing behind Mrs. Koch are Sharon and Mark Goodman.

The population of our precious second generation is increasing rapidly; therefore, we would like to offer a section in Today's World that can spiritually stimulate our blessed children (and the original child in all of us). We hope to create a forum for those who are trying to provide blessed children with nourishing educational materials as well as help encourage others to create new resources.

We rely on your contributions and suggestions. Please send articles, stories, pictures, poems, games, puzzles—or anything else that may help children grow toward a better understanding of God, True Parents, the Principle, and the values of our way of life. Contributions from the children themselves may also be considered for publication.

We hope that this section can open the way for adult readers to show their children the pictures of True Parents and explain to them something of the other contents of the magazine so as to enhance their grasp of what our movement is all about.

This month we feature a story by Kim Brown, a wife and mother (8,000 Couple) living in the Washington DC area. She shares a real-life experience with True Mother in a story suitable for young children.

TRUE MOTHER IS MOTHER TO US ALL

by Kim Brown

Probably many of you know that our True Father was put in prison in Danbury, Connecticut, in 1984. That time was a very hard time for our church. Most people in America didn't understand who our Father is. His sacrifice in going to Danbury will be a story we will always remember in our church.

Among all of us, the one who was probably hurt the most over this situation was our True Mother.

I was a member of the Unification Church in another town in Connecticut during that time. Every Sunday after pledge service, all the brothers and sisters in our center would drive one hour to the town of Danbury to pray.

The prison was built on a hill. Since we couldn't really visit True Father directly, we would go to a farm on a nearby hill. From there we could look across the valley and watch the sun rise over the prison. We would sing and pray together, and then each of us would go off a short way by ourselves to pray. Sometimes we would try to see if we could catch a glimpse of Father, but the prison was too far away. We did this almost every Sunday, in any kind of weather.

One Sunday after praying, we went to McDonald's for breakfast. Everything

seemed very normal, when suddenly, Rev. Kwak, In Jin Nim, her husband Jin Sung Nim, some of the younger True Children, and finally our True Mother came into the McDonald's!

We all stood up and became very excited. Rev. Kwak told us to sit down because it was important not to draw too much attention to them.

After Mother sat down, she asked our center leader to come and sit with her. They talked for a few minutes, and soon he came back to our table with a happy smile on his face. He looked like he was walking on air.

While they were talking, Mother had looked at his shoes. Because the spot where we prayed was on farm land, and sometimes it was very muddy, we usually wore old shoes to pray. So our leader was all dressed up in a suit, but he had old, dirty shoes on his feet. Mother felt compassion for him. She opened her purse and gave him all of her money and told him to buy shoes for himself and for all the rest of us.

This was a time when our True Father was suffering unjustly. Mother was always very worried about him. She had a great many burdens to carry. Since Father was in prison, Mother had to take care of many of Father's responsibilities. She also had to care for the True

Children.

But when she saw us, she put aside her other worries and took care of us with a parent's heart. When you are unhappy, it's easy to forget everyone else and just think about your problems, isn't it? But a wonderful thing happens when people love with God's love. Even if they are unhappy, they will still give to others.

Mother was unselfish. She had come to Danbury to visit Father, but when she saw us—her children too—she immediately showed love to us in a very generous and wholehearted way.

It's easy to think of the needs of others when we feel fine and everything is going our way. But when we feel sad and lonely, it's much harder.

True Father and Mother are always teaching and showing us how to practice God's unselfish love. Father talks about it in so many of his speeches.

I got some nice white shoes from that time, which I will always keep. But what I will always remember was that Mother taught me something very beautiful about loving and serving others with a true heart of love. That is much more valuable than shoes. □



On March 23, 1988, True Mother lets all the brothers and sisters greet Shin Gil Nim, the first son of Hyo Jin Nim and Nan Sook Nim, during his 40-day celebration at East Garden. Nan Sook Nim (behind Mother), Jeung Jin Nim (at Mother's right), and Shin Jeung Nim (in front of Mother) look on.

"INCREDIBLE HEAVENLY JOY"

by Betsy Jones

This article is based on an interview with Mrs. Betsy Jones, director of the American Blessed Family Department, about her experiences visiting the international blessed children studying at the Little Angels School.

I was able to go to Korea this year for True Parents' Birthday [February 23, 1988]. It was wonderful to see True Parents so happy, celebrating with the leaders and members. You could feel how many years they had worked, struggled, and suffered together and now could rejoice together. Father and Mother and Dr. Durst and many of the other leaders were dancing, and there was a great feeling of gladness. However, the next day there was a leaders' conference, and at this meeting Father was very serious. He talked about how the first-generation Israelites had failed, with many of them marrying outside the faith and thinking only of their own material well-being. He said we have to center our whole mind and body around God's ideal now and be willing to come to Korea. He told us how concerned he was about our second generation and how imperative it was to educate the blessed children so that they can truly live within the Principle and carry on God's lineage.

My 15-year-old son Matthew and my 13-year-old daughter Cara are studying in Korea, and I had a chance to stay in the International Blessed Children's Dormitory at the Little Angels School. Mrs. Won Pok Choi had just been put in charge of the Institute of Korean Study for Foreign Students. I feel her appointment is a tremendous step forward. Mrs. Choi is eager to facilitate the development of Korean study for Western blessed children. There is a gap between Eastern and Western methods of teaching, and I feel Mrs. Choi will be able to harmonize the best of the two worlds because she has spent so many years in the West. She encouraged the establishment of Korean language institutes in America. She said that while

many of our members' children will be able to study in Korea, good Korean language programs should be set up in every nation for all other blessed children, to prepare them for summer programs of study in Korea or even admission to Korean universities.

Deep experiences

When I visited Korea two years ago, most of the Japanese and Western students were living separately but in one dormitory. Since their Pentecost experience with Heung Jin Nim in 1987 [see article on p. 20], I saw that the children had changed so much. They

had grown into a deep appreciation and love for each other. I was there for one of the birthday celebrations they hold once a month. I took part in their games, and I was deeply happy to see their joy in being with each other, to see

how they played so freely and naturally with one another, like true brothers and sisters. They had actually been able to transcend racial and national barriers. Korea was the place that they could finally do this, because, although in Korea they are in very humble surroundings, they are living under True Parents' big umbrella of protection and love.

Especially for the Western children, some aspects of life in Korea are hard. Externally, they don't have as comfortable a life as they would have in America. Many of them are lonely and deeply miss their parents. Some have learned how to nourish themselves by taking long walks in the mountains. Through those walks some of the children have had deep experiences of repentance and closeness with God, which they might never have had if their lives were full of distractions.

I think Heung Jin Nim has felt great compassion for their situation and has really blessed them and comforted them with his spirit. One day I wanted to take the children swimming. I couldn't just think of doing something for my own two children, or even for all the Western blessed children, because the

I began to cry and cry in regret that we didn't had more blessed children, so that Heavenly Father could experience much more happiness with His children.



"The whole dormitory was one, so I took all 45 blessed children swimming. As we played games in the water I felt incredible heavenly joy!"

whole dormitory was one, so I took all 45 of them swimming. As we played games in the water I felt incredible heavenly joy.

Shortly after the swimming trip I went with the ICC staff to Heung Jin Nim's *Won Jun*, and I had a very deep experience. In my prayer I thanked Heavenly Father for the profound happiness I felt being with the blessed children, and a voice like that of a young teenage boy came to me and said, "Betsy, don't you know that's the way I feel and Heavenly Father feels?" Then I began to cry and cry in regret that we hadn't expanded the foundation enough through witnessing, that we hadn't brought in more people who could have become blessed and had blessed children, so that Heavenly Father could experience much more happiness with His children, the joy He was just tasting now with these few precious blessed children.

Claiming the Fatherland

I had a chance to have breakfast with a group of older Western children who will be studying on the college level. A few years before, these boys had pioneered foreign study in Korea and then had returned after one year to America. They are on a much different level now because their motivation for being in Korea this time is coming from within them. They all gained a great deal from a blessed children's workshop conducted by Hyo Jin Nim a few months earlier. I feel they are coming back to Korea to really claim the language, to claim the culture of the Fatherland, and become the leaders for all the blessed children who will come after them. It was very inspiring to see how much they had changed and grown and to feel their dedication and unity with Hyo Jin Nim.

True Mother asked for all these older boys to stay with the families of our elder Korean members. One of the boys, David Ang, who is now living with Rev. Young Whi Kim's family, wrote to his mother recently that his experiences have been "awesome" and that he is very happy to be getting this experience in preparation for his future mission, whatever it may be.

It is actually through True Par-

ents' concern for the second generation that this foundation could be laid. I heard that Kook Jin Nim has recently been visiting the dormitory and speaking directly to the children, guiding them in understanding the heart of True Parents and how to prepare themselves for the future.

Whenever I rode on a train or bus in Korea and saw people pulling plows or doing simple, unmechanized types of labor, I would think, "The Korean people are still doing so many things by hand. Many aspects of life here are way behind America." But then I realized that it is precisely *because* of their poverty and their long-suffering heart that the Korean people have developed such a profound understanding of God and the correct order of things. I was moved to see the blessed children learning these aspects of the Korean culture—especially the importance of the positions of elder and younger. All the blessed children who are in Korea for over one year are taught how an elder brother or sister should act, and the newcomers are taught how to respect their elders with the proper attitude and



Mrs. Betsy Jones with her son Matthew, 15, and daughter Cara, 13.

heart. I asked them if there was anything their parents had done that helped prepare them for their experiences in Korea. Joni Ang said, "My parents were always strict, but also always positive." I felt how much children actually appreciate order and clarity in the family.

It's a great honor and blessing now to have Mrs. Won Pok Choi's presence in the dormitory. She played a very significant role in the creation of True Parents, so I feel like she's really a part of Father's family, the closest aspect of his own family he could offer to this program. While I was there, Mrs. Choi testified to me many times, quite spontaneously, about what Father went through, her deep love for Father and Mother, and her love for each of the blessed children. She invited me to visit her apartment, and in her room are pictures of all the True Children. Mrs. Choi knows many of the blessed children's parents and their sacrifices, so she feels very close to the students.

I'm sure what every parent wants his child to learn in Korea is True Parents' heart. I remember one time I asked Mrs. Lee, who has been taking care of blessed children's education in America, "What is the best thing we can do for the blessed children at summer camp?" She replied, "Have people around them who have deep faith." I feel that our children in Korea are truly blessed to have Mrs. Choi because her faith is so strong. The children are very happy with Mrs. Choi because through her, they are developing a much deeper relationship with God and True Parents. □

Western Blessed Children Who Have Studied at the Little Angels School

1982

Young Oon Orme
Helga Kunkel
Johanna Vander Stok

1983

Naeran Verheyen

1984

TheLord Schuhart
Timothy Porter
Wesley Samuel
Tobias Fernsler
Jonathan Pumphrey
David Ang
Thirdson Samuel
Aaron Harms*
Hanida Porter
Andrea Spurgin
Goon Koch
Karin Kunkel

1985

Trenor Rapkins
Une Herzer
David Hose
Heather Burley
Tweeran Verheyen

Chris Spurgin
Matthew Jones

1986

Kim Rapkins
Joni Ang
Spring Koch
Tanya Burley
Junie Samuel
Maralisa Schuhart

1987

Hani Zaccarelli
Cara Jones
Ko-Françoise Blanchard
Marith Schuhart
Cathy Daugherty*

1988 (College level)

TheLord Schuhart
Timothy Porter
Wesley Samuel
Tobias Fernsler
Jonathan Pumphrey
David Ang
Isaac Durst*
Chaim Durst*

*Non-blessed chosen ones

A DEEPER AWARENESS OF HEART

During the 31st ICC in Korea, April 7-15, 1988, Victoria Clevenger interviewed four of the ICC staff members about their experiences in Korea. Excerpts from two of the interviews appeared last month. This month we are featuring the remaining two.

Interview with LEVY DAUGHERTY

ICC Conference Director

Victoria: Since you've been working with the ICC, what have you experienced regarding the specialness of Korea?

Levy: Members who come here often have the feeling that they're home, that they're really in the Fatherland. Korean tradition is very close to heavenly tradition. I quickly noticed that our religious lifestyle in the Unification movement is so close to the general tradition of Korean lifestyle that Koreans really can't see the difference.

For instance, when we come before True Parents, we make a full bow down to the floor. Americans never do that. Bowing in America is really making a statement of a religious lifestyle. But in Korea, that's done automatically; children normally make a full bow to their parents as a form of respect. And to Americans, having an offering table at celebrations is strictly Unification Church tradition, but Koreans have been doing that for thousands of years. The tradition of stepping over a fire when coming back from a funeral is also hundreds of years old in Korea.

Victoria: Are there any differences, then?

Levy: There are, but very subtle. If a person hasn't

traveled out of Korea, he would think that Father is advocating Korean lifestyle. You know, for thousands of years, Koreans stuck to one lifestyle, despite all the persecution and domination from other countries. King Sejong developed Hangeul, the simplest and most elegant alphabet in the world, based on symbols of heaven and earth and the

four basic expressions of God: air, water, fire, and earth. Whenever you speak Korean, you are using something from these elements in your conversation.

The traditions involving the spiritual world are very rich and very well-developed in Korea. By and large, I think the Korean people, not just our members, feel that as Koreans they are chosen. I think they get that feeling from the spiritual world.

Victoria: You've been with these conferences from the beginning, haven't you?

Levy: Yes, I started with the Interdenominational Conferences for Clergy



Ministers at the 31st ICC walk up the hill to the Old Chung Pa Dong Church in Seoul.



Rev. Levy Daugherty

when they began in the Bahamas back in 1983. I was just a resource person, and I kind of grew organically into the mission I have now. I got a lot of help from people like Tyler Hendricks and Jim Stephens.

Victoria: How do you feel you've changed and grown?

Levy: Well, now you're talking about everything from A to Z! When you work with ministers, you quickly discover yourself. You meet people of all different characters and backgrounds and you have to win them over. When you're fundraising you meet a person for a minute or two and then you're gone; but with the conference you're with the ministers for seven whole days—before that it was 10 days—and they learn a lot about you and you learn a lot about them. They study your character, and if you're not exactly righteous enough, they quickly let you know! If you argue with them, or you don't answer them with enough love, they will really let you know about it. They may have wrong attitudes themselves, but yet they expect you to be different; they expect you to be better than they are! So you are constantly searching for ways you can become a better person. You are constantly getting criticized, every single day, behind your back and in front of your face.

tionally when the ministers put you to your limit is not easy. And even when you do your best, some will still want you to do more. On the other hand, others are extremely grateful even for the smallest gesture of kindness and love, because they've never been treated that way before.

Ministers are all different. Some of them are very sincere; others come for the wrong reasons, but you have to love them exactly as much as the ones who are sincere. This is where you really come to understand God's nature and character. When a person is very sincere, it's natural to want to spend all your time with

And you continually have to look at yourself and check your motivation for saying things and doing things: Am I really loving purely?

On the ICC you really learn how to love. That's the main point. We constantly try to love the ministers and represent Father to them. That takes a constant effort. When I first came, I was short-tempered and quick to criticize and judge. Now I know I have to be more like a parent. Really loving uncondi-

him because he is so easy to love, but you have to spread the love out. That's where it really gets tough.

Rev. Kwak has helped us so much to do that. I think Rev. Kwak is the kind of person who has mastered all these things we struggle with. He's a tough, strong leader, but kind and tender and pure-hearted in his relationship with each person. He gives the ministers the highest dignity and respect. And he doesn't like to hear gossip about them; he only wants to hear good things. He has the heart of True Father. He is of course teaching that to us—how to serve the ministers, how to love them, how to be patient with them, and how to solve the various problems and difficulties they may have.

Victoria: What have been some of your best experiences on the ICC?

Levy: My deepest experience was during the 10th conference, when Heung Jin Nim and Jesus and the Holy Spirit came and completely guided the conference. It was

like we were little children learning something new about the spiritual world. People were getting revelations and channeling, and all kinds of things were happening to both the staff

On the ICC you really learn how to love. That's the main point. We constantly try to love the ministers and represent Father to them. That takes a constant effort.

and the ministers. It was powerful. Heung Jin Nim had said that something would happen at the 10th conference, and it did! He would predict that somebody would say this or some minister would say that, and it would happen. We knew the Holy Spirit was there.

Then seeing Heung Jin Nim in person and getting practical internal guidance from him was a great blessing. We could see ourselves more clearly and begin to remove the gray areas in our lives and in our relationships with the ministers. His guidance has made my relationship with them, and also with my wife and family and with True Parents, much deeper.



Brothers and sisters gather at Heung Jin Nim's Won Jun.

The ministers always make you check your well of love to see how deep it is. I used to be constantly hitting bottom, but lately, fewer ministers have confronted me for not loving them enough or because I did something wrong or said something wrong. The ministers can really judge you very well; you can easily find out where you are. And they will try you, even unconsciously.

Victoria: Can you think of any specific examples?

Levy: I remember one incident where I really grew a lot. We had given the ministers clear guidelines on how to moderate the discussion groups. We asked the moderators to go around the circle and give everyone a chance to speak. But one

moderator began preaching to the group against the Unification Church, monopolizing the time, and not giving the Unification Church member in the group any chance to answer questions about Unificationism. So I came into the room and stopped him because everybody in the group was clearly getting frustrated. I said, "You're not running the group correctly. Please give everyone a chance to speak." He really launched out at me and said, "You don't trust my leadership! You put me in charge and then you don't want me to run the group?" I said, "Yes, I want you to run the group, but correctly." Then I left the room. Well, he got up and walked out and left the group, and was negative for the whole rest of the conference. He started to spread all kinds of bad things about me. Finally I had to go and repent to him.

Getting into an argument to prove who is right and who is wrong is not worth it. Even though I may have proven I was right, I didn't love him unconditionally; therefore, he still couldn't follow me. It's best sometimes to lose the argument and just love. We must be humble and loving, and then at the right time, such as at the podium, we can say what is necessary. Otherwise, it's not necessary to say anything along those lines, unless you are asked a direct question. To get into an argument with a minister has no value at all.

It would have been better if I had let him do what he was doing and then shared with him afterwards. To stop him in front of everybody embarrassed him. We don't see Father correcting his children publicly according to what we think is right and wrong. I remember once at a celebration at East Garden, Father was inviting everyone to sing, and one of his younger sons got up and sang a song that I would not have liked my son to sing in public. But Father just laughed and clapped along with everybody else. I saw that Father doesn't chastise or correct his children for sing-

ing silly songs, because that is not a sin. Father's lifestyle involves training his children holistically in the Principle rather than chastising them on specific points.

When the children really start to take responsibility for their actions and their words, then they are ready to inherit Father's heart because they have learned based on Father's example and words, rather than just his words.

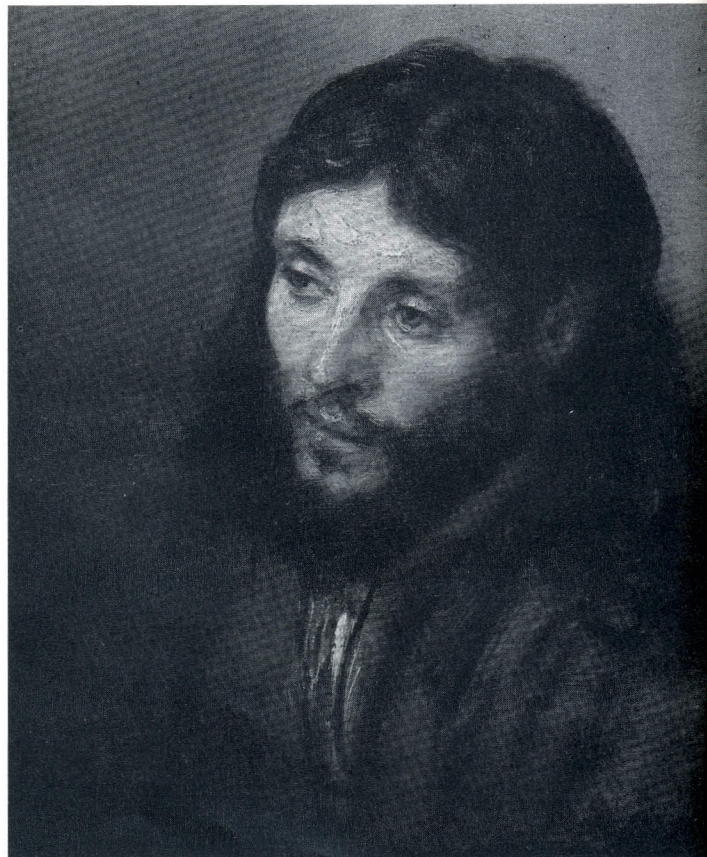
Victoria: How has your relationship with Jesus changed?

Levy: I have been a Christian since I was young, but my relationship with Jesus became much more real through the give and take we've had in this conference. I've come to understand the limitations of the people Jesus has to work with. Yet he doesn't complain about it. He just says, "This is what I've got; I'm going to do it anyway with these people." A lot of Christians beg and pull on Jesus, saying, "Heal me, Jesus! Save me, Jesus! Give me a car, Jesus! Give me a house, Jesus!" They're just tak-

ing from Jesus. That's Jesus' cross—to bear that and still lift Christians up as his children, as the ones upholding the central religion of the world. That's very difficult. I realized that I really had to pray for Jesus, that he needs our prayers. Who besides Father and us really understands Jesus' situation? Most Christians are just praying to Jesus, and Jesus feels so bad when they do that, because his power comes from God, his Heavenly Father.

Jesus has just been holding on for thousands of years, waiting for Father. Can you imagine? It's like holding on to the cliff of a high mountain and your fingers are just aching but you've got to hold on because you know the moment of the final dispensation is coming. If you let it go, it's all lost. This is the kind of feeling Jesus experiences. He's holding on to the cliff, and all Christians are holding on to him, pulling him off, and many are even complaining to him that not only is he not holding on, but he's not pulling them up fast enough. Jesus has endured a tremendous amount; he has such an incredible heart to continue to love his people and work with them.

This conference, I feel, is truly Jesus' pride and joy, his offering that he can give to Father. I know Father gives Jesus the credit for bringing the ministers together.



"You can see Jesus' spirit all throughout the conferences. Many of our members who come here gain a deeper relationship with Jesus than they ever had before."

This conference, I feel, is truly Jesus' pride and joy—his offering that he can give to Father. Of course he wanted to do this kind of thing early on in his life, and he couldn't. I know Father gives Jesus the credit for bringing the ministers together. You can see Jesus' spirit all throughout the conferences. Many of our members who come here gain a deeper relationship with Jesus than they ever had before.

Some ministers come to take advantage of the conference as a vacation. Of course, this is rare. I think that when people come with that intention, most

of them change and become actual participants of the conference because they realize that they have found a very precious thing.

When the ministers go back, they can't really explain to their family and friends what went on. Sometimes I feel sorry for those who don't bring their spouse, because it's tough when they go back home and say, "Honey, I've just experienced the best week of my whole life." How can you explain that to your wife? She'll say, "You mean to say you're 60 years old and we've been married for 35 years and you've been saved for 30

years and you've been preaching for 20 years, and you go off to a Moonie conference and say it was the best experience of your whole life?" But it is, because they are really experiencing the heart of Jesus, sometimes for the first time. They've seen the body of Christ, all different denominations, races, and cultures coming together under one roof, for the very first time. They've been treated like kings, and they've come to the Kingdom of Heaven for one week. Anyone can see that when they go to the Little Angels School. It's really a taste of Heaven. □

Interview with KEVIN MCCARTHY

ICC Lecturer

Victoria: What is your hope for the ministers who go the ICC and hear the Principle lectures?

Kevin: My hope is that they can begin to reinvestigate their own doctrine from the Principle perspective. For years they've been exposed to different doctrines and different theologies, but never anything quite like the Divine Principle. By hearing it once they're not just going to accept it, but on the other hand, they can't forget it either.

At the end of 1987, when the staff had a little break from doing the conferences, we returned to the United States and visited with the alumni around the country. Most

of the ministers were really excited about their trip. But for me, the most inspiring thing was meeting ministers who were still struggling with

the Principle. They couldn't let it go. As soon as I met them, we would sit down and start talking as if the conference were still going on. One minister had not been in the door for two minutes when he said, "I just don't understand how you can say John the Baptist failed his mission!" He had been to the conference a whole year before that, and it was still so heavy on his mind.

One reason I like the ministers asking a lot of questions is because I want to give them the Principle answer. Many times their questions are not questions, they're like torpedoes. I want to digest their torpedoes and then come back with the Principle answer in a very humble but powerful way. They've been so used to very easily shooting down other doctrines and sinking them. Now they're starting to realize that this is not an ordinary doctrine they're dealing with.

It's such an amazing victory that ministers are listening to the Principle. When I joined the church in 1972, I

thought established Christianity would never understand us or understand Father. Sometimes it was hard to tell which was the main

force against us—the communists or other Christians! But now the original minds of these ministers just can't let the Principle go.

There's been a kind of a gradual spiritual elevation in our conferences over the years. It's as if there's a providence of the conference itself. Each conference has a certain position, a certain historical significance. The spiritual

I'm realizing that substantial spiritual preparation—at least two hours of prayer before a presentation—is vital in order to be able to convey the real heart of the Principle.



Rev. Kevin McCarthy

power just keeps building. Now more ministers are coming through referrals. There's enough foundation for them to be able to say, if they get any flack from anyone, "Well, listen, 5,000 ministers have gone, so don't give me a hard time about this!"

I think that what happens at the ICC is a very spiritual thing and that we can't see 90 percent of what is going on. For instance, today during my lecture, there was such a feeling of calm and tranquility, which was striking, especially compared to what took place two days ago [Monday] when the spirit was much more tumultuous.

Victoria: Why do you think it was like that on Monday?

Kevin: One reason was that I didn't pray enough in preparation for my lectures. I've had so many situations in

other missions where I could pray a quick, three-minute "Heavenly-Father-be-with-me" prayer and then the spirit would come and my lecture would go very well. But here, I'm realizing that substantial spiritual preparation—at least two hours of prayer before a presentation—is vital in order to be able to convey the real heart of the Principle and to be able to take the kind of spiritual dominion necessary.

Victoria: What is the substance of your prayer?

Kevin: That the forefathers of Christianity can come here and cause the Principle to resonate in the hearts of the ministers. In today's presentation, I clearly felt their presence. It was an uncanny experience for me—it was so peaceful and serene.

Victoria: What has the experience at Pusan been like for you?

Kevin: Pusan is always a very significant time. Any minister who is prepared will have some spiritual experience there. I'm always moved to be in Pusan because I feel the link between Father's tearful prayer there and the substantiation of that prayer. We start at the mud hut and the Rock of Tears, and then we visit the Tong Il factory. It all makes the ministers really think.

On an external or conscious level, of course, the conference consists of the lectures, but the ministers definitely feel the presence of God, and they recognize that God is blessing Rev. Moon. They feel the spirit of our members, and are moved by their prayer life. They have to consider why they are experiencing God outside of their own doctrinal agenda. They don't have the answer, so they have to think and pray.

Victoria: You have been involved with the ICC since the beginning. How have you developed over this period?

Kevin: When we started this conference, we had no idea what we were getting into. For me at least, it was just another mission, another project, and I didn't realize how unbelievably intense and historical it would turn out to be. We always kick the word "historical" around, but this mission really is.

It's amazing how this experience has

changed me. I'm grateful. At some point I began to sense Father's feeling about this conference, that what we're doing now on the world level is what should have happened between 1945 and 1948 in Korea. If I think of the consequences after 1948, when established Christianity didn't unite with Father, then it becomes very clear that there's nothing else I have done in my life in the church that is equal to this in terms of its historical significance and intensity. I feel the presence of God and the presence of the forefathers in the lecture room, sanctifying it. I feel I have incredible support from the spiritual world, as well as pressure on me from God to change as an individual, to clean

up my life. This plus Heung Jin Nim's coming and the confession ceremony made 1987 quite a year for me.

The beginning and the middle of 1986

was not a divine experience at all—it was just hell for me. I felt, "I'm not clean, I'm not straight, I'm not right with God." I felt what it's like to be outside of God's grace, to be outside of God's mercy. A lot of my close friends in the church, and I believe a lot of members as well, had that same kind of feeling.

Then from the middle of 1986 to February of 1987, I felt my life change a lot for the better. There was an incredible spiritual presence around me that I have never felt before in my life, exhorting me to change. Before, if I did things that were wrong, I'd just say, "C'est la vie!" and maybe try to do better next time. But suddenly, if I did anything that was not public, I felt I was being poisoned. It wasn't that I just somehow became a

better person, but that a spiritual light started hitting me. It wasn't accusation; it was a power to perfect and change myself that came down on me. It was painful and it was terrible, but I knew it was good and I just went with it.

From February of 1987 to the end of the year was a time of incredible prayers and conditions—separation conditions, cold showers, and the condition of just being in Korea. This is really the place to pray. Whenever I'm in Korea, I feel much more able to pray and have a deeper prayer than I experience in the United States.

When Heung Jin Nim returned and held confessions, I felt, "I've got to confess. It's been building up in me since middle of 1986." But the most meaningful part was what has happened since I left that confession room. I've never had such a long period where I could really say I have consistency and stability in my life. I just can't believe it!

Victoria: Did your way of lecturing change?

Kevin: It really did. My great frustration with lecturing has been my inability to deeply share God's heart with the ministers, which is what I always wanted to do. I prayed so much and I paid so much indemnity just to be able to convey God's heart and the heart of Jesus. I realized that the ministers can't understand the heart of God until they can understand human responsibility. If

"Paul Writing Letters from Prison" by W. J. Linton.



"Paul was trying to take the essence of Jewish thought and articulate it into a new frame of reference. That's exactly what we have to do today."

they can understand that, they can begin to realize that God is a sorrowful God, that His heart and Jesus' heart are broken. My whole hope and desire for the next level of the ministers' education is to bring to them an even deeper awareness of God's suffering heart. Also I think our advanced education has to create a focused environment, in which the ministers are not distracted by sightseeing and shopping and can concentrate on the lectures enough to truly experience the depth of God's heart.

Victoria: One of the things that makes your lectures so powerful is your many quotes from the Bible.

Kevin: The Bible is a principled document. I used to be a little hard on Paul, but then I had a very deep spiritual experience about six months ago. I felt that the spirit or the consciousness of Paul came to me and said, "Look, I want you to know something. It wasn't my idea to put my letters into the Bible and make them holy scripture. I was in prison, and I had brand new Christian members from pagan backgrounds to take care of, and I had to communicate with them. I didn't have a telephone—I had to write urgent letters. What if your spiritual children kept your letters and that became scripture? What kind of controversy would that create?!" Suddenly I felt so much sympathy for Paul, because he really wants to help us. Paul was trying to take the essence of Jewish thought and articulate it into a new frame of reference. That's exactly what we have to do today.

Victoria: Have you had any experiences with Jesus?

Kevin: I often feel his presence. I had one powerful and profound experience with Jesus in February last year that I felt was very necessary for my growth. While I was praying on a hillside, out of the corner of my eye I could see somebody sitting next to me. But when I looked, there was nobody there. Then these inspirations just started coming into my heart. I felt Jesus was telling me that because he did not fully understand the way of indemnity or Jacob's and Joseph's courses, he did miracles, and he also judged the Pharisees and Sadducees, rather than trying to win

their hearts by serving them.

He said that gaining the support of John the Baptist had been his responsibility because John the Baptist was his archangel figure. But Jesus didn't understand how Jacob had melted Esau's

scholar. Father himself had to study providential history; and it was based on his in-depth foundation of study that Father prayed and then discovered God's plan. The purpose of studying scripture is to make a base for full reve-



"The Lilies" by Franklin Booth

"If the ministers can understand human responsibility, they can begin to realize that God is a sorrowful God, that His heart and Jesus' heart are broken."

heart and gotten Esau to bow down to him; thus he didn't know how to get John the Baptist to bow down to him. So when he tried to make his foundation, he employed methods that were not really the providential way, such as doing miracles.

This set up conditions for him to be attacked, and ultimately he lost his body. God wanted him to keep his body and not lose it.

I felt that the reason he didn't know this was because he never had the opportunity to study. Joseph and Mary should have made sure that Jesus got the best traditional education possible and access to the Holy Scriptures, just as Hannah did for her son Samuel. It's clear to us that when Jesus was 12 years old, he wanted to go that way. Jesus wasn't supposed to be a laborer; he was supposed to be a

lution. Jesus never really had that opportunity.

Nevertheless, Jesus knew that he was the Messiah and that Israel should believe in him. But when he started doing miracles and judging the Pharisees and Sadducees instead of loving them unconditionally, Satan could attack him directly. That he couldn't teach his own disciples the providential path of subjugating Satan is evident by the scene in Gethsemane where his disciples slept while he was praying. A real heartistic link was missing there.

When Moses struck the rock twice, that bad condition went through Judaism and found tragic fruition in the one generation that lived with Jesus. Similarly, this bad condition of insufficient understanding passed through Christian history and resulted in established Christianity's inability to receive Father. My whole thinking used to be that Jesus was sorrowful because he could not build the Kingdom of Heaven for God. This is very true of course, but the real essence of Jesus' anguish is that he left behind a condition that would cause his

A spiritual light started hitting me. It wasn't accusation; it was a power to perfect and change myself that came down on me.

own sheep to not recognize and unite with the Messiah when he returned.

I feel that Father, when he began to teach, had to really comfort and win Jesus' heart. For three years every day, Father shared about the heart of Jesus and shed tears over Jesus' life. And when Jesus' disciples tortured Father and treated him like dirt, Father never accused or judged them. Also, Father never does miracles. If Father wanted to do a miracle, he could, but he doesn't. He just tries to win the people with love. I think because Father made those conditions, Jesus could then easily recognize Father's position and unite with Father. We must ask ourselves who Jesus himself really feels close to.

Victoria: It sounds like your relationship with True Parents has deepened.

Kevin: Yes, it has. In the past I was always excited to just sit near Father and hear Father's speeches and feel Father's love. Of course, I always want to see Father, but I'm now thinking more in terms of what I can do to help Father's work. What is Father's purpose and what can I bring to Father? What does Father need me to do? Since becoming involved in this mission I feel I'm more linked to Father in that way, in a more responsible way than when I just wanted to sit at his feet and hear him speak.

If we didn't have the model of true love in front of us, we'd be out there still struggling with the ministers and also with each other. Providentially, established Christianity has created great suffering for True Parents. Father has a right to feel angry, and yet he never feels that way. Even when he went to Danbury he didn't.

The thing I will always remember about Danbury is the day Father received the verdict. As Father was being sentenced (I was in the courtroom at the time), I remember feeling

so ashamed of America. I didn't want to stay in this country, and I didn't feel proud to be an American any more. I felt like saying to Father, "Don't go to Danbury. Let's make another America somewhere else." After the sentence was pronounced, I watched how Father

acted. His lawyers were so sad; they couldn't believe they had lost the case. They couldn't look Father in the eye. I could sense they were expecting Father to be really upset with them for losing the case. But Father was only smiling and encouraging them. You could see that these lawyers really admired Father. When they had been arguing Father's case, they weren't just arguing because they were hired to do it. I saw Father patting one of them on the back and saying, "Don't worry." But the lawyer was feeling so bad that he couldn't even receive such a sentiment.

After the verdict, everyone in Father's entourage started going out the exit, but Father suddenly left them and walked across the courtroom toward the three prosecutors. He put out his hand. The assistant prosecutor mechanically shook hands with Father, but neither of the two main prosecutors would shake hands, although Father stood there smiling warmly with his hand out-



Father shaking hands with a Japanese journalist who interviewed Father in Danbury.

stretched for quite a while. The prosecutors uncomfortably looked at each other, then at Father's hand, and then they shuffled some papers. They obviously didn't know

what to do. Finally they left, leaving Father standing there with his hand out. I told a reporter standing with me that he should put that scene in his article, and he said, "Yeah, that was good."

I thought for a long time about why Father did that. It was certainly not for

show. I realized that when Father looked at those prosecutors, he knew that their names would always be associated with a very bad feeling. Even though to them they were just doing their job, Father knew that their descendants would be ashamed. He wasn't thinking of his own fate but rather of the prosecutors' intimate lives, their families, and their futures, and he wanted to offer them *something* they could do—at least to be able to say, "I shook his hand."

Father's thinking is always, "If people hate me, they aren't my enemy. I just have to love them more. If someone is treating me poorly, I have to bring them into the realm of love." Whenever I am with the ministers I keep a mental image of Father offering his hand to the prosecutors to help me keep my heart right. I think Father could do something like that because he really knows what God is like! □

My whole hope and desire for the next level of the ministers' education is to bring them to an even deeper awareness of God's suffering heart.

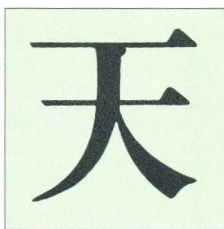
FATHER INTERPRETS CHINESE CHARACTERS

Compiled by Joy Pople

Father has been urging us to learn Korean in order to understand the Principle more deeply. This implies the need to understand the Chinese characters for the basic philosophical concepts in the Principle. Such concepts are more profoundly rendered in Chinese because the pictographic quality of the words makes a deep impact on the mind. Korean elders testify that Father has a unique gift for interpreting Chinese characters and bringing them to life. The following are a few excerpts from Father's speeches in which he describes the meanings of various Chinese words.

HEAVEN

"true love"




In the Chinese character for "heaven," the symbol for "two" and the symbol for "man" are combined, one above the other.

This indicates true love. True love is not just for yourself, but for the whole. That is heaven.

Universality
1/16/83

SAINT

"someone who digests everything and speaks only the truth"



The Chinese character for "saint" has three parts, representing "ears," "mouth," and "king." The combination of these

three elements signifies the word for saint. If you link these meanings together, a saint is "king of the mouth" and "king of the ears." As the king of the ears, he can hear every bit of information in the world but remain aloof from it. He will not be swayed by what he hears; he can comprehend and digest everything. However, although he hears everything, he doesn't simply repeat it; he digests it and speaks only the truth. The truth he speaks becomes the definitive, principle law of the land.

*The Road of the Saints and
the Righteous Way*
5/2/82

WILL

"proclaiming the word of your mind or heart" or "making a stand"



There are three components to the character for "will": "standing," "proclamation," and "heart or mind." So when you write the word

for "will," you mean proclaiming the word of your mind or heart; "will" means taking a stand.

The Road of God's Will
5/30/82

PATIENCE

"to bury the sword in your mind or heart"

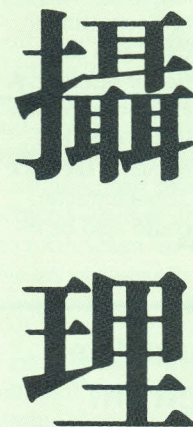


The Chinese character that means "patience" is actually formed of two symbols: the top part represents a sword, and the bottom part the mind. Thus, "patience" means to guard the sword in one's mind, to bury the sword in your mind or heart. To accomplish a great mission or to do mighty deeds, you need to bring this character to your mind and heart a thousand times over. If this is God's standard, do you think it is easy to produce a true man? Can he easily appear?

With Whom Shall I Live?
2/6/83

DISPENSATION or PROVIDENCE

"managing the truth"



The Chinese character for "dispensation" means literally "managing the truth." Analyzing the lower character, meaning "truth," we see that one element indicates "king" and the other "village." When the ruler and the village are completely united, they represent the truth.

In other words,

truth emerges when the subject and object enter into give and take action and create complete unity.

In the upper character, meaning "to manage," the left part means either "hand" or "skill," and the right part shows three ears. Someone who has two ears can hear perfectly well, but with three ears a person could certainly be able to take in information from everywhere. Such a person would be well-informed and very knowledgeable. The upper ear may symbolize the ear of God and the two lower ones, which are parallel with each other, may symbolize the ears of Adam and Eve. So management encompasses both the vertical and the horizontal planes.

The Realm of Dispensational Victory
2/2/82

UNIVERSALITY

"dwelling in love on the largest scale"



The Chinese character for "universality" is comprised of three symbols: a house, a field with a roof on top (representing the universe), and a king (representing God). Another portion of this character represents the main doctrine, or "ism," and means literally "a sheep like myself." Sheep are sometimes used as a sacrifice or offering. A righteous person is one who becomes a sacrifice. This character could also be in-

terpreted as indicating that human life means to live in the house and go to heaven; a righteous person is one who serves his master, lives in a big house, and later goes to heaven—the cosmic house. So we can conclude that universality is large-scale family-ism, combining both the spirit world and the physical world, centering on love. We might call it "dwelling-in-love-ism" or "True Parent-ism."

Universality
1/16/83

BLESSING

"to put on, or wear, God, mankind, and all things of creation"

The Chinese word for "blessing" is composed of two characters. In the upper character, the left-hand portion signifies "clothing" and the right-hand portion signifies "elder brother." Analyzing the character for "elder brother" in more detail, we see that the upper part is a square, representing a mouth or a person. The two lower strokes represent Cain and Abel; the stroke going straight down is Cain, and the other, which heads down and then rises, is Abel.

The right-hand portion of the lower character shows the symbol for "one," [a horizontal line] "mouth," [a square] and "field" [a square enclosing a cross]. "One" always means "God"; thus the Korean word "Hananim" means "Mr. One." A mouth represents a person. The field, which produces crops, represents all things of creation. So the second character means God, man-

kind, and all things of creation. They are all enveloped by the same clothes. In conclusion, receiving a blessing means to put on, or wear, God, mankind, and all things of creation.

*The Blessing from the Standpoint of
the Dispensation of History*
1/18/81

"Christians and the Wider Ecumenism"

CONTINUED FROM PAGE 43

became an Islamic mosque. It was made into a museum in 1930. Because of its rich and varied history, the Church of Saint Sophia symbolizes Christianity's history of conflict and cooperation, and tolerance and intolerance, in its encounter with other religions of the world.

Continuing the commitment

The final two days of the conference were held in Bursa, a smaller city in the part of Turkey that lies in Asia Minor. From Bursa, participants were able to visit Nicaea, now called Iznik, the site of the first and seventh ecumenical councils of early Christian history. These councils, held in the years 325 and 787, are especially important as symbols of Christian unity because they brought together representatives of all the Christian churches to decide upon crucial questions of doctrine and prac-

tice. At the small church where the seventh council was held, the last council to be recognized by both the Eastern Orthodox and Roman Catholic traditions, the CWR participants gathered for a group photo, symbolizing their commitment to the ideals of Christian unity

The participants were able to see more clearly the challenge to Christianity to put its own house in order as it faces the call to live responsibly in an interreligious world.

held by Christian leaders who had gathered in the same spot 12 centuries before.

Through five days of discussion, worship, fellowship, and pilgrimage, conference participants were able to see more clearly the challenge to Christianity to

put its own house in order as it faces the call to live responsibly in an interreligious world. In his remarks to the scholars (delivered by Dr. Thomas Walsh, IRF director) Rev. Chung Hwan Kwak, the president of IRF, said:

Interreligious cooperation is not foreign to any of the streams of Christianity represented here; it is there at the very root! The many expressions of Christianity need leaders who have recovered Jesus' spirit, and then they will be able to take charge of the world's future. This revitalization will connect the past and the future, recovering the best resources of tradition for creative application to the needs of today. When this is achieved, Christianity will be capable of fulfilling God's providential purpose in this age.

This conference was an important step in the continuing work of the Council for the World's Religions in spreading the Unification movement's vision of world peace through religious dialogue and harmony. □

Our Standard of Devotion

Maybe you think, "Father talks too much about witnessing to 360 homes; I will do it sitting in my living room." Sometimes things happen if you set the right conditions; but sometimes you have to act to make things happen. How nice it would be if home church could be accomplished just by setting some condition! For instance, it would be nice if you could put down the names of your 360 families on a big piece of paper and write something on it every day, thinking, "This will serve as my condition of having visited my area every day." But it doesn't work that way.

Just as I have worked hard, you also have to work hard and do everything as I did. That kind of effort is needed to make home church successful. Heaven on earth is the place where your ideal and your love can dwell. Home church belongs to you, and when you really work at it, your ancestry and the supporting spiritual world will come down and help you accomplish it. You will discover that the spiritual world will actually help you very much, but you won't find this out until you do it.

Home Church Is My Kingdom of Heaven
1/1/81, World Mission Center

Do you like home church? Do you want to do it yourself, or together with someone else? Can two people become the greatest in your home church area at the same time? There can be only one greatest person, not two. So shouldn't you do it yourself? In home church, you know it is difficult to become the greatest, but this is what you must do.

Is it greater to work for the world or for the nation? Would you then choose to work in America or in another country? Would you even go into the desert or the jungle? Would you rather go to a part of Africa where white people are welcomed or to a place where they are persecuted? How much more training do you need here to meet this kind of challenge? You know what I will say to you even before I speak; I will keep telling you to suffer more and work harder, even though you feel it is impossible. Should you ignore this kind of teacher, or should you welcome him, even if it is painful?

The Things We Want to Be Proud Of
10/25/81, Belvedere

For four years, I have been telling you that you must work hard in your home church area, but how much actual work have you done for the sake of home church? Our whole objective is to invite God to dwell with us. Are you making a base for Him in home church? Within your own mind, how much do you actually want to go out and do home church? Your words alone do not prove anything. Too often American young people say something but cannot carry it out. How can such a standard be trusted?

We all say we want to become righteous people, but what is a righteous person? A righteous person is one who will go

against any odds, any difficulties, to keep on the right path. In the Bible, Abraham prayed to God and begged Him to spare Sodom if there were only ten righteous people in it. God answered that He would. You are in the very same position today. If you follow my direction and work diligently in your home church area, you will be the righteous people standing before

God in America. Because you are righteous, some day all your home church members will also be righteous. By observing the way you sweat and shed tears for them, those people will find their hearts reviv-

ing; eventually, they will have the strength and inspiration to go out and do as you do.

If you are focusing only on when your wedding will occur, you are certainly not serious enough. America is literally in a last-minute position. The country has to be alive first before your individual and family situation can be secured. How can you think about how you look or whether or not you have nice clothing and makeup and so forth when the country is in such spiritual danger? . . . Now we are engaged in a spiritual war, and nothing else is more important than winning that war. Do you understand that?

Some people say, "I need to study more; then maybe I will be able to do home church," but they have not realized the urgency of the situation. Your shoes should wear out from walking in your area. The number of pairs of shoes you wear out will be your pride and your record of accomplishment in the future. The spirit world is always eager to help you, but you must create the conditions that enable them to do so.

Let Us Protect Ourselves
5/1/82, Belvedere

To express God's concern for each of His children, we must tangibly help those we meet in our daily lives. Through reading popular literature we learn about people and programs that are also trying to help today's families. Each month, if possible, *Today's World* would like to let you know about some of them. This column is not meant to endorse any program or organization mentioned.

New York City's dirty subway stations are undergoing a welcome change, thanks to local "Neighborhood Adopt-A-Station" programs. Working together, the NYC Transit Authority and local groups of citizens are maintaining and beautifying the city's subway stations. Their activities include cleaning the stations and nearby areas; removing graffiti; painting trash cans, benches, and station exteriors; and installing mirrors in the stations for

crime prevention.

This idea can be modified for any city. If there are no subway stations, an organizer could adopt a bus station or another public spot to clean and beautify with the help of home church contacts and/or local community groups or schools.

The New York City government provides materials for its volunteers, but you might solicit this kind of support from local businesses in your area. It's a great idea for a summer project while kids are out of school! For information about this model project, write to:

The Neighborhood Adopt-A-Station Program
New York City Transit Authority
Government Relations Department
Room 802
87 Willoughby Street
Brooklyn, New York 11201

A MODEL AID PROJECT

IRFF Immunization Program in the Ivory Coast

by Michael Giampaoli

The goal of the development projects that the International Relief Friendship Foundation (IRFF) sets up in the developing countries is similar to that of many other aid agencies—to promote the self-sufficiency and self-determination of the people being aided. Too often the outcome of many relief programs is the people's dependency on future aid and a lack of any incentive to construct local solutions to local problems. When IRFF initiates a project we always walk that delicate balance of promoting self-sufficiency while continuing to provide the necessary aid.

When Ruth Robinson and Frieda Gasser of the IRFF medical staff [see *Today's World*, November '87], departed from the Ivory Coast mobile vaccination program in the summer of 1987, we weren't sure that the local volunteers could continue to carry out the program. We were hoping they could, but our training for them had been limited. However, due to the tremendous effort of one Ivorian Unification Church member, Mr. Kouame Kouadio Edmond, who is the IRFF supervisor in the Ivory Coast, the vaccination program continued, and by December of 1987 each of the 658 villages in the region of Bouake had been visited three times by several teams of volunteers.

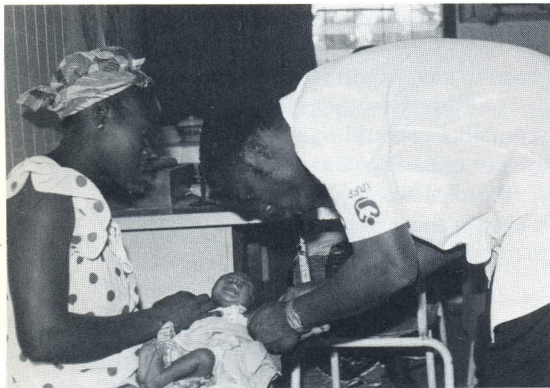
This IRFF project, operated in conjunction with the Ministry of Health, is participating in the Ivory Coast's National Campaign for Immunization. The vaccination program was accomplished according to the standards set up by the World Health Organization (WHO) and UNICEF. Children from two months to four years of age were targeted for immunization against dip-

theria, pertussis, tetanus, polio, measles, and yellow fever. The teams of project volunteers consisted of 70 health agents (registered nurses), three physicians, a pharmacist, four public hygiene assistants, and five IRFF volunteers. Each child received an immunization card, and, despite such problems as impassable roads in wet weather, approximately 95 percent of the 42,000 children of the region were immunized.

The five IRFF volunteers, all Ivorians, succeeded in coordinating this highly valuable medical work. Mr. Edmond has set up goals to continue this vaccination service and has established providing primary health care as the priority of IRFF projects, as well as training more volunteers in anatomy, physiology, nursing, and moral and ethical guidance. This project has become a model aid project of the Ivory Coast, where self-determination and responsibility for health is in the hands of the Ivorians. We are proud of their efforts and success. □



IRFF volunteers for the national immunization project.



Mr. Kouame Edmond, IRFF supervisor in the Ivory Coast, vaccinates a baby.

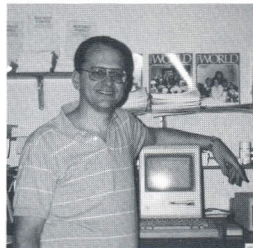
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Our subscription manager, William Repke, keeps a detailed computer record of every issue of *Today's World* that is mailed out, including date, name, and address. He has set up an excellent system to insure that you will receive your *Today's World* even if you have to move suddenly—which happens often in our movement!

When you move, in addition to notifying your local post office of your new address, **you must also notify William (see address) be-**

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THE WILL AND I

CONTINUED FROM PAGE 9

philosophy, there can never be unity or peace. The Unification Church's teaching and God's formula is to live for the sake of other people. Then automatically, the world will come into unity.

How can we say that it will automatically come into unity? Because God lives that way. If we live that way, our unity becomes broader and broader. God lives the way I have described, and we are about to live the same way. This is the way I have always lived. There is no other way; there is no other secret but this. The proof is striking. Now we all see that the ideal world is at hand.

Do you say, "Oh, I expect the ideal world will come pretty soon. I'd like to sit in that kind of world, and when I die, I will go to heaven"? If we think like that, we are no better than thieves. What is a thief? He doesn't work, yet he takes everything. You have to realize that you have come this far because of the investment of True Parents. Without that investment, you would not be able to participate in God's world.

If we do not do enough, how can we stand in front of God? Our conscience will not permit us to. One thing we should never be in the future is ashamed of ourselves. I have always

lived conscious of the fact that I could never lead a life I was ashamed of.

We need salvation. This is a very real situation. We want to be saved, and we will be saved, not with shame but with dignity. We cannot eat as we like; we cannot sleep as we like; we cannot say and do things as we like when there is the possibility that later we might be ashamed of that action. At this very moment, our brothers and sisters are losing their lives at the hands of Satan. How can we be complacent?

You must not just borrow this way of thinking and this way of life from me, but you must make it your own. You must be proud of the concept itself and live this life just as I do, so that you can become true descendants. I do not just think this, I live it. It is not just words; it is actions. Do you understand clearly?

Now we know how we will achieve salvation; how we can be saved with dignity, without shame. We are all individual messiahs of love. When we practice love, love will come back to us, with ownership. That is reality.

Plant love and you will never perish. You may suffer, but you will never perish and you will never be ashamed. Do you understand? Those who say, "Father, I understand deeply now and I will live the way of love," raise your hands.

Let us pray. □

Edited for Today's World

Letter from the Editor

CONTINUED FROM PAGE 2

victorious mind, but also the need for repentance. The path home to the realm of *shimjung* is in place now, but so much of our lives still entails a battle with Satan. The confession ceremony held by Heung Jin Nim plowed through our apathy and mistrust; and our tears of repentance, along with Heung Jin Nim's clear guidance, enabled the ever-present seed of original heart and desire to begin to bloom again. However, bad habits, like crabgrass, don't die easily and can pop up again.

Confession and repentance mustn't be seen as only a "one-shot deal." We can and should repent every time our hearts prompt us to. The "absoluteness" the True Children are constantly exhorting us to have is not just in adhering to rigid principles and law, but in really loving God and True Parents and responding to the True Family. They understand our struggles, and though they are hurt by our failures, they know that as long as we don't give up, we will make it! Always we can freshly remind ourselves to love and to act from our original, not fallen, nature.

For years, repenting wasn't easy for me because it seemed that all I knew to do was to confess and feel miserable about the selfish, "bad" things I'd done

and did and might well do again. I didn't really understand that I was speaking to Someone who truly loved me *for myself* and fundamentally believed in my innate goodness. I felt that somehow what I had done wrong would and should be held against me, and that God couldn't really forgive me until I had radically changed, which I hadn't. Since the fall our spiritual environment has been that of accusation (that we in some sense feel we deserve) from a being who has no desire to believe in our original nature. It takes a long time to understand that God's judgment is very different from Satan's. God *knows* we can and will do better—if only we continue trying, in relationship with Him—and He's eager to forgive, which is something Satan cannot do.

When I finally realized that it was more for sins of omission that I should repent—for all the times I wasn't open, giving, responsive, concerned, generous—I began to feel hope for how loving I could choose to be each moment in the future. I realized I had to even more deeply repent for my lack of belief that God and True Parents truly cared about me and were hurt by my not trusting their love and concern. This has been a more difficult realization to consciously sustain—but I know from my relationship with both my spiritual and physical children how much it hurts the parent when the child doesn't trust or

receive the love extended. The element of trust must go hand in hand with attendance—not only to Heavenly Father and True Parents, but in each relationship we embark upon creating and sustaining.

God is very kind in that all we have to concern ourselves with, really, is the present moment. Are we embodying the appropriate heart *now*? As we fulfill each moment successfully, we can say, "My Heavenly Father, my True Parents, I'm Your child. I can finally declare this with confidence." Positive thinking about the True Family, recognizing what they have done, and because of that what *we* can also do, is vital. We must realize that they are human, too, like us, but they have exerted a tremendous amount of discipline in their lives, based on hope for the realization of the ideal blueprint. We must come to embody more hope ourselves. If we root out the weeds from our "Mind Garden," [the title of Ye Jin Nim's book of poems] and our "Heart Garden," God's own investment and hope in each of us can blossom—even now in this restoration providence.

We must listen for and trust the clearest voice we hear inside us—the one that vibrates with love for God, the True Parents, and the True Children. Verbalize, express that love, and we will find that indeed it is there and can lead us home to our True Family. □

THE SIXTH GOD CONFERENCE

April 16—22, 1988

Key West, Florida

by John Gehring

On April 16-22, 1988, the sixth conference on "God: The Contemporary Discussion," sponsored by the New Ecumenical Research Association (New ERA), a project of IRF, was held at the Marriott Casa Marina Resort in Key West, Florida, a semi-tropical island marking the southernmost point in the United States. As always, the God Conference, as it is popularly known, attracted prominent scholars in religion and related fields from all over the world. Many and varied insights, beliefs, and ideals were shared in the hopes of promoting religious harmony and cooperation.

The God Conference's importance to

religious leaders share a common center—God—which gives them a foundation for creating a unity that is impartial and universal. Therefore, those helping to create interreligious harmony hold the key to world peace. The God Conference, by gathering ecumenically-conscious scholars and providing a setting for educational and spiritual exchange, plants seeds for new approaches to solving interreligious conflicts on local, national, and global levels.

Unity in diversity

Each person comes from a particular cultural and religious background and

contrast, the goals of various forms of Buddhism are not to serve a personal God but to find the inner path to liberation. This path to spiritual liberation is found within oneself, and meditation, as well as selfless service to others, are crucial vehicles used to achieve it. In this contrast, one can see that the paths taken by the various faiths are unique yet interrelated.

The challenge for each of the participants at the God Conference is to attain a more universal understanding of and appreciation for God in His various expressions. I can illustrate this kind of challenge with a personal example. As a Westerner with a Christian background, my understanding of God's forgiveness and grace differs greatly from that of my Japanese wife, in whose cultural and religious background the concept of grace is largely missing. Conversely, because of the role loyalty and filial piety play in the everyday life of the Japanese people, my wife's insights into the concept of loyalty and its importance is much deeper than mine. Through our interaction, we could begin to look through each other's eyes, and our understanding of the true living God could expand.

In addition to religious diversity, each culture of the world sees the realm of the sacred in different shades and hues. For example, to most East Indians the cow is a sacred symbol to be venerated because of its quality of contentment, a sublime virtue in the predominantly Hindu culture. Because of its sacredness, it must never be eaten. To the Korean farmer, the cow is also highly respected, but for very different reasons: It offers all parts of itself to serve man. The milk is used as a drink, the hide becomes clothing, and the flesh gives food to sustain life. To use another illustration, when a Kenyan herdsman reads the tales and trials of the herdsmen of the Bible, such as



Morning worship given by a Zoroastrian priest.

the world was clearly illustrated by Rev. Chung Hwan Kwak, the executive director of IRF, in his closing remarks. He cited that lasting peace and happiness can be created only by those who have a religious outlook as a worldview. Unlike politicians, who are seeking to further the interests of a particular group, reli-

has interpreted the reality of God from his or her own perspective. The monotheistic traditions of Judaism, Christianity, and Islam believe that the Creator is a personal God and that we, as His servants or children, are capable of finding true happiness working as brothers and sisters in a life devoted to His service. In

Jacob and David, his insights may often be deeper and more stirring than those of a Western theologian, because the stories relate directly to his own cultural experience.

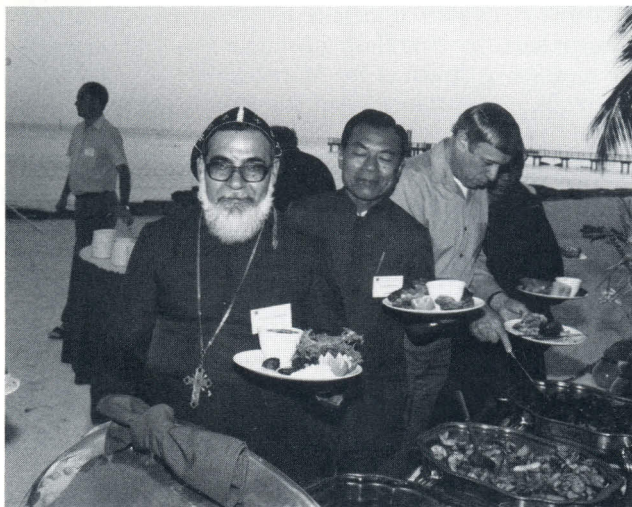
I am convinced that when sincere scholars and seekers come together in dialogue, fellowship, and worship with their peers from different religious and cultural traditions, a great broadening and deepening of understanding can occur. With the attainment of a more universal religious outlook, these scholars can become advocates for the ideal of religious cooperation among all the earth's peoples.

Expect the unexpected

The God Conference stimulates the participants to go beyond themselves. Picture yourself there. One morning you attend a worship service given by a Zoroastrian priest. On your right is a

The conference becomes a microcosm of humankind's sincere scholarly quest for the Ultimate, the Divine; and it is because of this quest that the window to the Divine becomes clearer.

Tibetan Buddhist monk; on your left is an African philosopher. A Jewish rabbi and a Christian theologian sit in front of you, while the sound of an ancient sacred Zoroastrian chant fills the air. Each morning you attend a different kind of worship service, and each day you hear and discuss a vast range of ideas in your groups. In one group an Indian participant describes the physical and spiritual aspects of a pilgrimage to a Hindu holy shrine. In another group, a Sikh leader responds to the challenge that Darwin's theory of evolution presents to his religious worldview. Over a meal, you quiz two South African theologians, one black and the other white, concerning the plight of their country. Both express a burning desire to help create the changes necessary to avoid violent confrontation in their nation. These multiple daily experiences teach you to expect the unexpected. The dynamics of the interrelationships make the exchanges of the conference much more



The closing banquet on the beach—"The good food and friendly company helped everyone unwind."

than scholarly mutualities. The conference becomes a microcosm of humankind's sincere scholarly quest for the Ultimate, the Divine; and it is because of this quest that the window to the Divine becomes clearer.

The God Conferences have been continually breaking new ground in the field of interreligious dialogue.

Papers presented at the conference are academically strong and draw strength from their diversification. Thirteen

Robert Scharlemann, Commonwealth Professor of Religious Studies at the University of Virginia, attracted 114 participants. The conference themes covered such provocative topics as: "Contemporary Arguments or Proofs Concerning the Existence of God," "The One, the Many, the Other, the Divine," "Cultural Gods and Gods in Culture," "Pilgrimage and the Quest of the Divine," "Self, Not-Self, and the Ultimate," and "God and Evolution."

Among the features of the conference was a special plenary session presentation by the noted Hindu scholar Dr. Jarava Mehta of Harvard University. His presentation "Krishna: God as Friend" provided listeners with insights



Some of the distinguished speakers and organizers of the Sixth God Conference. Left to right: Franz Feige, Frederick Sontag, Susan Bryant, Kendra Smith, M. Darryl Bryant, Nora Bolin, Houston Smith, Thomas Walsh, Ninian Smart, Robert Scharlemann, Jonathan Wells, Robert Carter, George Tavard, Francis D'Sa, Homi Dhalla, and Gene James.

books centered on the themes of the conferences have already been produced by New Era Books and Paragon House Publishers. These books are reaching an audience of scholars and interested religionists from every continent. Many of the papers presented at the conferences can also be read in the IRF journal *Dialogue and Alliance* or in the *IRF Newsletter*.

This year's God Conference, convened under the experienced chairmanship of Dr.

into the heart of some of the most famous stories in Hinduism. This conference also marked a transition in conference leadership. Dr. Jonathan Wells, the former director of IRF, officially ended his memorable tenure as project director of the God Conference, while Dr. Franz Feige, a recent graduate of Drew University, stepped into his vacated position. This was ceremonially marked during the closing session of the conference.

A special magic

The God Conference can test each individual in difficult ways, for often one's ideas, understandings, and even beliefs can be put to question. At times during the week together, the participants felt the pressure that the demands of the conference presented. However, they and their families were given time to relax with the conference

staff at the closing banquet.

The closing banquet was held on the beach of the Marriott Hotel. The comfortably warm, star-filled night, good

The conference becomes a microcosm of humankind's sincere scholarly quest for the Ultimate, the Divine; and it is because of this quest that the window to the Divine becomes clearer.

food, and friendly company helped everyone unwind. During those final hours together, the rhythmic sounds of reggae music lifted the participants off their chairs and onto the improvised beach/dance floor, and a special magic began to occur. One could see one of the grandfathers of the interfaith move-

ment, Houston Smith, dancing with his wife alongside a young Japanese mother and her child. Soon everyone joined in. It was like a cosmic dance of

God's children—expressing joy, gratitude, and appreciation to the One that brought them all together. One could feel and see the seeds of the Kingdom beginning to grow.

Throughout history, religion has recorded images of dance, from the image of the god Siva dancing to King David's rapturous dance of

praise. Dancing is considered one of the highest expressions of joy because it involves one's whole body and spirit. It is in dance, possibly more than anything else, that one can transcend barriers that limit us. It was in dance that the God Conference concluded. □

"Christians and the Wider Ecumenism"

The Third Annual CWR Intra-Christian Conference

by Justin Watson

Can Christianity cooperate with other religions, or must the fundamental approach of Christianity to non-Christians be only one of missionary zeal? Does accepting the religious value of non-Christian teachings compromise the centrality of salvation through Christ? Is interfaith dialogue limited to humanitarian cooperation, or can it also seek to transcend religious boundaries and establish spiritual unity between believers of different religions?

These profound and controversial questions were explored in depth at CWR's third annual intra-Christian conference held from May 8-14, 1988, in Istanbul, Turkey. Fifty Christian leaders and scholars from 21 nations, representing the Catholic, Orthodox, and Protestant traditions, met to explore the relationship between Christianity and the other religions of the world.

Participants included the Anglican

Bishop of Johannesburg, South Africa, a close associate of Nobel Prize winner Bishop Desmond Tutu; one of the founders of the World Congress of Faiths, a leading interfaith organization; an advisor to the Archbishop of Canterbury on Interfaith Affairs; and several other of the most influential thinkers in Christian theology and philosophy of religion today.

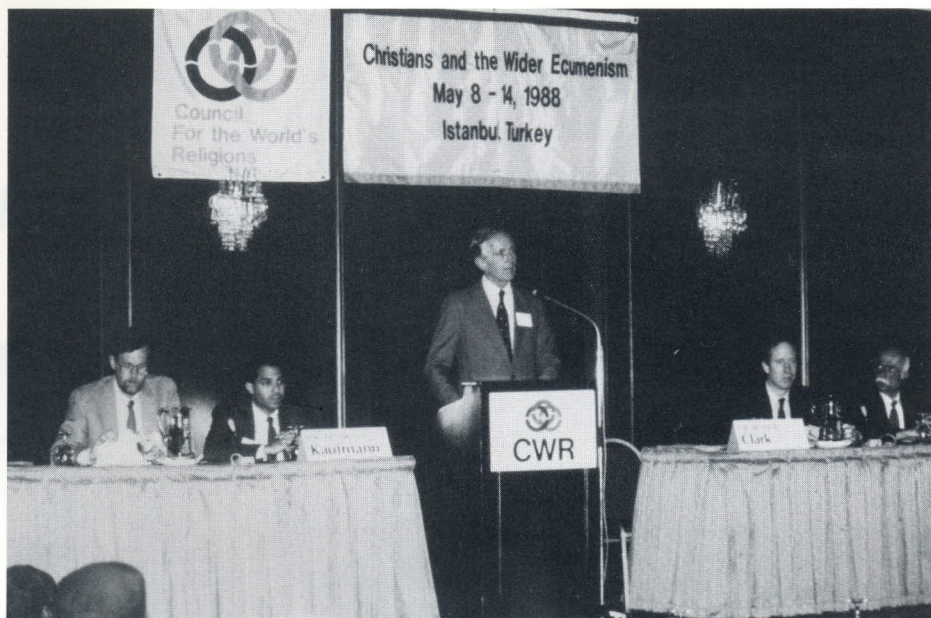


Above: The participants visited the Church of St. Sophia in Istanbul, once the central church of Christendom, completed in A.D. 537.

Encounter and worship

The conference was entitled "Christians and the Wider Ecumenism." Traditionally, "ecumenism" means the promotion of unity and cooperation among Christian denominations. The "wider ecumenism" refers to the worldwide interfaith movement and presents Christian scholars and leaders with special theological and practical issues affecting Christians in their encounter with non-Christians.

The questions asked above were explored in a variety of ways. First, each participant was asked to prepare a paper on the conference theme. These ranged from theological and scriptural studies to reports on the practical realities of interfaith encounter and worship. Discussion groups provided the primary framework for the dialogue. Second, plenary addresses by representatives of the various Christian traditions presented a wide range of viewpoints. A third major component of the conference was daily worship services in the various Christian traditions. Through these morning services, participants could experience and appreciate many different expressions of their shared



Dr. H. Francis Clark, convenor, delivers an address at the conference.

faith.

A special feature of the conference was the opportunity to visit significant Christian sites in Istanbul and the surrounding areas. Until 1930, Istanbul, which is actually situated in Europe, was called Constantinople, after Constantine, the first Christian emperor of the

Roman Empire, who founded the city in A.D. 330. Until it was conquered by the Ottoman Turks in 1453, Constantinople was the capital of the eastern Roman or Byzantine Empire and was a pivotal center for Christianity. Today Turkey is a Muslim nation, yet Orthodox Christians around the world still regard the Patriarch of Istanbul as their spiritual

"Interreligious cooperation is not foreign to any of the streams of Christianity represented here; it is there at the very root!"

leader. Conference participants had a private audience with the present Patriarch, His All Holiness Dimitrios. The Patriarch personally greeted each of them, delivered a message of Christian unity, and blessed the work of the CWR.

Participants also visited the Church of Saint Sophia, once the central church of Christendom, built by the emperor Justinian and completed in A.D. 537. The magnificent domed basilica was the architectural wonder of its time and ranks with St. Peter's of Rome as one of the greatest churches in history. In 1453 it

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Participants of CWR's third inter-Christian conference gather at the Nicaean Church near Bursa, Turkey, where Christians held the seventh Ecumenical Council in A.D. 787.



L E T



U S



L O V E

Thailand's New Interfaith Movement

by Ursula McLackland

In the beginning of 1987, inspired by the success of the interfaith movements in Malaysia and the Philippines, my regional director Rev. Byung Wooh Kim asked me to initiate the same kind of movement in Thailand.

On the base of Father's worldwide foundation, I contacted various scholars who had attended some of our movement's international conferences and had expressed their concern for religious harmony. Once I found one or two key people who were truly committed to the goal of religious unity, our work began to progress very quickly. Two well-known professors, Professor Kirti Bunchua from Chulalongkorn University in Bangkok and Dr. Saeng Chandr-ngarm from Chaing Mai University, who had been very active in previous efforts to generate interreligious dialogue in Thailand, were interested in working with us.

All of the earlier efforts toward Buddhist-Christian understanding had unfortunately ended in failure, leaving behind resentment, suspicion, and frustration. In order to achieve successful dialogue this time, we agreed to begin with only a small group of concerned individuals who we felt could become leaders of an interfaith movement. We held our first Interfaith Conference on July 4, 1987. Although we originally planned for only 10 or 15 people, to my surprise 30 people attended the conference. Most of them had had contact with the Unification movement in some way previously.

A heartistic bond

Professor Kirti, the moderator of the conference, gave some opening remarks and introduced the three guest speakers, Dr. Saeng (Buddhist), Bishop Ratna (Catholic), and Dr. Arong (Muslim), who each spoke on the topic "Common Ground of the Various Religions." Before lunch, we showed the video



The sixth committee meeting of the Interfaith Forum. Professor Kirti Bunchua stands third from left. Ursula McLackland is seated center.

"One God, One Truth, Many Paths." Father's vision for the Youth Seminar on the World's Religions touched the hearts of everyone deeply. After lunch, all the participants introduced themselves and agreed to set up a committee consisting of two representatives of each religion, in order to select a chairman and discuss further steps towards interreligious harmony.

I was amazed at the spirit and the warm atmosphere of the conference. The need for religious harmony was so clear to each participant that everyone tried very hard not to affront any other person. I felt that this conference was possible only on the foundation of Father's victory in the spirit world, causing the breakdown of the barriers that exist between the religions.

Since then we have held seven interfaith committee meetings, as a result of

which we founded the Interfaith Forum (IFF), with Professor Kirti as its chairman. Its executive committee consists of 21 members, representing all the major religions in Thailand. We have completed the constitution of the IFF as the platform for our work, and 200 people have already signed up for membership. Our goal is to increase membership to 1,000

by the end of this year.

Our monthly committee meetings have helped create a close heartistic bond among the committee members. During the first two committee meetings, we introduced videos on the Religious Youth Service (RYS) and the Assembly of the World's Religions (AWR), which left a great impression on the audience. Since then, at each meeting a representative of a different

Once I found one or two key people who were truly committed to the goal of religious unity, our work began to progress very quickly.

religion takes the opportunity to present the views of his or her faith, followed by a stimulating discussion. When Dr. Lek Thaveetermsakul, president of the Unification Church in Thailand, explained about the Unification movement, he was asked who the Unificationists believe Rev. Moon is. When he answered directly, "the Messiah," everybody was quite satisfied with that answer and no more questions about the issue followed.

Our first community activity was in assisting the Religious Club of Chulalongkorn University, the most prestigious university in Thailand, with a special exhibition about religious unity. We arranged for speakers of various faiths to speak about "Youth and Religion." The members of the Religious Club were grateful for our support and impressed by our members' dedication. We also helped the Dharma Center of the same university find knowledgeable speakers for a seminar on "Mass Communication for Morality," in which professors from all the universities in the country participated. Cooperating with existing groups and institutions helped the IFF gain wider recognition.

Interfaith pilgrimage

On December 19, 1987, we organized the first Interfaith Pilgrimage. I originally planned this project only for home members and associate members of our church and for people in my hus-



The highlight of the second Interfaith Pilgrimage was a visit to Wat Thamnamongkol, a huge Hinayana Buddhist temple.

band's home church area, but when I mentioned the idea to Professor Kirti, he was so excited that he not only agreed to lead the pilgrimage but he also invited students, teachers, lecturers, and members of many different religious circles to the event. He even announced the project on his radio program!

Eighty-five people gathered for the pilgrimage. We visited a Chinese temple (Mahayana Buddhist), which is very

different from a traditional Thai temple (Hinayana Buddhist). We were welcomed by the mother superior and the sisters of the Mother Mary School. Most of the participants had never even set foot in a Christian church before. The pilgrimage was concluded at the headquarters of the Unification Church in Thailand. The response was overwhelmingly positive, and many filled out IFF membership forms.

The second Interfaith Pilgrimage, held on January 31, 1988, led 55 participants to a very unique Thai temple, Wat Thamnamongkol, which is 14 stories high, and to an Islamic mosque.

In March we issued the first "Interfaith Newsletter" in order to keep all members informed about the current activities of the Forum, as well as to broaden their knowledge about the various religions. We are planning a larger theological conference and a social service project for young volunteers of all faiths to be held later this year.

I have found interfaith work to be very effective for our home church work. The Thai people, who are 95 percent Buddhist, generally have a negative impression of Christianity. If the people have the opportunity to learn about the variety and beauty of all the religions, their hearts can gradually open to receive the unifying understanding of the Principle. □



A guided tour of a Mahayana Buddhist temple in Bangkok during the first Interfaith Pilgrimage.

Austria's Birthday Association Is Born

by Gert Schmidinger

"People are deeply motivated once they experience unconditional love. . . You must help other people multiply goodness in themselves by offering them that experience. By giving unconditional love, you will win unconditional respect—true respect. That is true give and take."

This guidance from Second Self Heung Jin Nim expresses his deep understanding of human nature and motivation. These words could also stand as the motto of an association he established on March 24, 1988, called "The Birthday Association." Heung Jin Nim explained that our primary mission and goal is to connect people more and more with our Kingdom; therefore, we need to have loving give and take with all kinds of people in society.

Celebrating birthdays is definitely the most natural way to contact people and offer them joy and excitement. So Heung Jin Nim recommended that all second selves and chosen ones in the European Kingdom invite all their relatives, friends, guests, and other contacts to a monthly birthday party. Those who were born in the month should be specially celebrated with prayer, entertainment, flowers, and gifts in "a palace of our Kingdom."

By being loved and sincerely honored, people will be motivated to love. They will want to offer themselves unconditionally without even being asked to do so. Heung Jin Nim predicts that this kind of association will have tremendous and far-reaching impact on people. Through expressing care and love in this way, our celebrations will contribute greatly to the unity of society.

Putting love into practice

Getting advice from the True Children can be a great blessing only if we put it into practice. So we immediately started preparing for the first party of Austria's Birthday Association. Since we traditionally meet with parents and friends of our Kingdom on May 1 every year, we decided to combine this event with a birthday celebration for all those who were born in the months of April and May.

On the big day, we counted 170 participants at our conference center in

Gafrenz, a charming little village in the Austrian countryside. Thirty of these were birthday guests of honor.

The full day of activity started with reports and a special service held in the morning. After lunch, the birthday party was officially opened with a prayer of gratitude offered by the national representative's assistant, Siegfried Klammsteiner. Then the guests of honor were called to the stage, one by one. The first guest was the most senior, celebrating his 90th birthday. He and his wife cut the birthday cake. The "Happy Birthday"

song was sung over and over joyfully by the assembly as flowers and gifts were presented to all the guests of honor.

This ceremony was followed by entertainment, featuring the Austrian

church's famous choir (which was founded by Father in 1972).

Watching the reaction of our guests was truly amazing. Some had tears of emo-

tion in their eyes, and all had shining faces at the end. Never before had an "official" meeting been such an emotional one. How precious the

By being loved and sincerely honored, people will be motivated to love. They will want to offer themselves unconditionally without even being asked.



One hundred seventy guests attended the first birthday party of Austria's Birthday Association, inspired by Heung Jin Nim.



Flowers and gifts were presented to all the birthday guests of honor.

experience was could be illustrated by one elderly couple's request to the photographer: "Please send us a picture in memory of this celebration—whatever the price may be!"

The following Sunday, another Birthday Association celebration was held in Vienna with many guests participating.

We know that all of this is just the beginning, but we are sure of the Birthday Association's success because it is built on the foundation laid by Heavenly Father, True Parents, and the True Children. We feel positively challenged to develop our hearts, our creativity, and our sense of responsibility to do everything we can to serve the people with love and thus gradually transform the whole of society. □

Pen Pals Project Report

Some time ago, in response to requests from members in various parts of the world who desired an international pen pal, *Today's World* set up a "Pen Pal Project." So far, about 100 members have requested or volunteered as pen pals from 17 nations.

Initially, most of the requests we received were from African members seeking a Western pen pal, but now the situation has reversed itself and there are more members from America and Europe waiting for a pen pal from a missionary country. There are also presently quite a few members waiting for a Japanese or Korean pen pal.

We received much enthusiastic and heartwarming feedback about the project. Members from Africa write:

"I sincerely desire this heart-to-heart connection with members from different parts of the world. . . I am holding this pen with a most willing heart, hoping to get a pen pal!"

"I want to share experiences with any members from our Fatherland, Korea. I want to connect to True Parents through knowing more about Korea."

"This is a step in the right direction, as it will help us to know about many hap-

penings in America and to get first-hand information about the True Family."

A Filipino sister shares:

"It was truly wonderful when second selves shared their experiences with me about how they were able to feel the heart of Heavenly Father and True Parents."

From Western members:

"For a long time, I have wanted very much to have a pen pal from a missionary country."

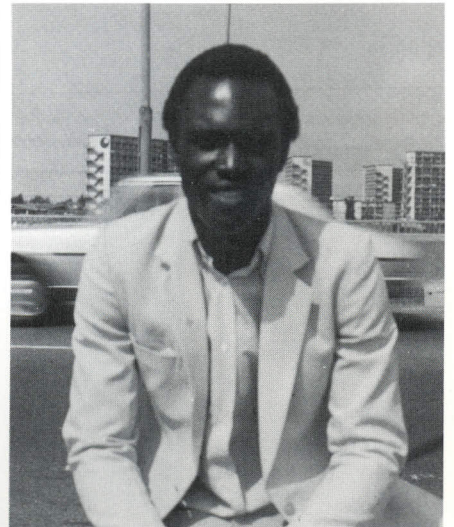
"I would like to be in contact with African members, for whom I have a great deal of respect."

One 11-year-old sister writes:

"I come from Ireland and would like to be pen pals with an American or African sister around my own age."

Many members are also requesting a Korean pen pal to help them learn Korean!

Requests for pen pals may be sent to the *Today's World* office. Please include a little information about yourself, such as your nationality, your spiritual and physical ages, your current mission, and what kind of pen pal you would most like to correspond with. We also wel-



Kenneth Fofeh of Nigeria writes: "I love to share many things about myself and the missions I've been involved with since I joined our family." He already has three pen pals!

come testimonies about your experiences with your pen pal.

It is our hope to accommodate every member who wishes to have a pen pal. It can be a deeply fulfilling experience for all who participate. So please spread the word! □

**How do we love?
We've got to put our life
totally into what we are
doing—just as God did for us;
then all things will want
to belong to us.
In order to own everything
with love, give.
Give all you have.**

*Rev. Sun Myung Moon
April 1, 1988*