



**Conference Speech/True Family Portrait
Muslim Providence/Istanbul Conference**



The Korean Religious Association Award

On January 30, 1992, True Parents received an award of appreciation from the Korean Religious Association (KRA) at a luncheon at Father's house in Korea. Representing the Association in presenting the award was Rev. Neung-Ga Lee, the leader of Cho-Gyae-Jong, the largest Buddhist denomination in Korea, and the first president of KRA. In attendance from KRA were ten top religious leaders representing ten different religions, plus fifty other religious leaders, sixty in all.

Rev. Lee said, "Rev. Moon is a great religious leader and the award is given to acknowledge the effort he has given to support and develop the Korean Religious Association and also to thank him for his work to end the Cold War and unify Korea. He has shown that he really wants to bring world peace."

The Korean Religious Association was founded December 12, 1965, and includes Protestants, Catholics, Muslims and Buddhists, but is predominantly Buddhist. This is the first award that the Association has agreed on and given since its inception.

After the banquet a video of Rev. Moon in North Korea, including his hometown, was shown. The Association members were amazed that Father spoke clearly to the North Korean Congress that unification would come through Godism, not through Kim Il Sung's philosophy and that the North Korean newspaper published Father's speech even though he spoke often about God.

Father then spoke and said, "We should do away with denominations. Through the Inter-Religious Federation for World Peace we can be one nation under God." He emphasized the unification of religion as well as the unification of Korea. He asked, "You now see in Europe the unification of countries, why not Korea?" ■■

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FRONT COVER: Father and Mother joyfully receive Father's award for his work for unity of the nation and unity of religions from top Korean religious leaders. [See page 2]

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VOLUME 13, NUMBER 3. TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. Founded in 1980 by Rev. Sun Myung Moon, it is written for the foreign missionaries and the members of the Unification Church. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."

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Are You a Cat Baby or a Tiger Baby?

BY REVEREND SUN MYUNG MOON

JANUARY 2, 1992 WORLD MISSION CENTER, NEW YORK

Translator: Dr. Bo Hi Pak

Father wants to sit in front of you so he can see your faces very clearly. There are ninety-six nations represented here in all. Regardless of race, color, age or sex, the most important questions people ask are: Who am I? What am I doing? and What is important to me? We have a built-in desire to become the central figure and to make a central family. We want our tribe, clan and nation to become the center of the entire world.

However, even though everyone thinks like that, has anyone fulfilled that desire? No one has. Has even a head of state, President Bush for example, fulfilled that totally central position in terms of the world, nation, society and family? Not quite. Human desire is based on an eternal timetable. The United States presidency lasts only eight years, at the most.

We must recognize the core reason for this innate desire of men and women. History did not start with you, so the origin did not come from you. There was a beginning. This desire exists not only within yourself, but it will exist in the millions and millions of people who will come after you. It extends eternally into the future. This desire originated in the Creator who start-

ed with that particular ambition and desire. Therefore every one of us must realize we are not just simply one individual. We represent our entire ancestral tree and the future generations as well.

REPRESENTING GOD

You must feel you represent God as well. People do not know that. You know you are a representative; however, you are not just representing the United States of America. You are



Father says to the national leaders, ministers and missionaries, "Have you really lived risking your life, sticking your neck out?"

representing heaven and earth. You are representing all of humanity.

When you act truly as a representative of the entire world and heaven and earth and humanity, people in the world will

*Productive societies are made up of individuals who feel,
"I need to contribute to society. I don't want to become
a burden. As much as God invested every ounce of
energy in creation, I want to give to others."*

look up to you and respect you. A couple, husband and wife, is like a pinnacle on the tree of families that came before you. That husband and wife center upon their clan and the clan, the nation. That's how the different races, skin colors and creeds have prospered.

It is like a big tree. A tree always has a central stem or trunk. At the same time there is a multitude of branches both big and small. There is a central love, central root, central trunk and a central bud. You need the bud. Everyone wants to be connected to the central line. Even if you are a branch, you want to be connected to that central trunk line because by doing so you are connecting to the source of life. However, where you are doesn't make any difference. Every branch, the leaves and buds are all connected to the central trunk line where they receive life. Without it, the branch will die. The only difference is that the trunk has a strict vertical line.

The tree is engaged in one life. Everything on that tree shares the source of that one life. If one branch is broken off, the entire tree feels pain. When Father pulls this brother's hair, where does he feel pain? Does only the hair say ouch? Your hair is pulled, but your mouth says ouch. Isn't that funny? It means there is some relation between your hair and your mouth. You share one life.

Where does life come from? It comes from love. Love is the source of life. You are the fruit of the love of your parents. Everything comes from love. When you go way down to the base of the root, you will find that love is the source of everything. All things germinate from love and are permeated by love. Here at the center, the central nerve is love. Everything else, such as your body and your life, surrounds that. Therefore you are also love because your axis penetrates down to the very bottom, which is love.

LIFE, BLOOD, LOVE HEATING UP

When you are in love with someone, your blood heats up. That love stirs you to action centered on love. Man and woman come together in a head-on collision, but it isn't destructive. These three elements do not move separately, but harmoniously together. When the blood heats up, life is exciting and love is germinated.

How can life multiply and be extended? By blood. You never say life lineage, you say blood lineage. Blood heating up, blood in action and blood handed down from generation to generation. New life comes from your blood. Your parents are the past and you are the present. Without that past there would be no future. The children are the future. Those three are one category. They cannot be separated.

What is the power to do this? It is the power of love, life and blood. Where does it come from? Originally, it comes from God. You can boldly say, "In my body, I have God's love. In my body, I have God's life. In my body, I have God's blood. Therefore I am a total representative of God." That is the true way of human rights. That is where true human value and dignity come from.

Our life comes from love and our life is handed down through the blood. The blood is separate in woman and man, but they come together, and that connection leads to the expansion of humanity. You are the representative of the historical blood lineage of God. "I represent historical life. I am representing historical love. I represent God Almighty, the Creator. I am His child, His being and His representative. This is my pride and value and right. God is the center of love, life and blood and I have inherited those three things. Therefore I am representing God in this world and in eternity as well."

Even the smallest cells multiply. They are productive all the time. By the same token our life should be that way. Each cell has the elements of the entire tree: the root, trunk, branches and buds. Everything exists within each individual cell. My pride comes from the fact that my blood is the same as God's blood. My life comes from God and my love comes from God. They are the same; I am not foreign to God. If I pull a hair from this lovely brown head, who is that hair? It is me. It represents me. In this respect the universe is a place of equality because every one of us has inherited from God the same qualities of love, life and blood lineage.

When God hears us saying, "I am a representative of God and representative of the universe and world and nation," He would not say, "What a blasphemer! That guy is talking too big!" God won't say that. He will call you His son or daughter.

One's life will multiply. Because of time and other factors involved, there will be some variation in how far it will go and how wide an area an individual's life will cover. However, in terms of value, all men and women will be absolutely equal. Your life pattern is one of two possibilities: you are either giving energy to the tree or taking energy away from the tree. Would you like to be a burden or a contributor to your family, neighbors and world?

Productive societies are made up of individuals who feel, "I need to contribute to society. I don't want to become a burden to the tree. As much as God invested every ounce of energy in creation, I want to give to others." We are not going to be pushed down. In other words, this world of ours is not going to see us struggling with each other. We are going to receive universal blessing all together like sunshine coming upon every man. In the same way, the life of God, the love of God and the blood lineage of God will come down upon every man.

When you become a true representative of the universe and God, where will you go? Do you pluck the apple and eat it? That would be like committing a crime. If you represent the Creator, you are a co-creator, so everything in the creation belongs to you. It is your prerogative and right to enjoy the creation. The universe would not push down that kind of man. The universe will protect and admire that kind of person just as the universe has lifted up God. It is the same thing. You will be a walking God.

Father came to America, not with the ambition to take over the United States. On the contrary, when he came to America, he wanted to multiply true life, true value and true lineage among Americans and lift them up so that they could become

In Korea the old leaders have gone to the hometown providence. New church leaders, right out of college, have been assigned. Father is going to lead those young people to become absolute tiger babies, then let them do their work.

co-creators. The saintly life is to commit yourself like God. God's life has been one of commitment. God is committing His love, life and lineage to the creation. By the same token, your life has been designed in such a way that every day you are committing your love, life and lineage to humanity. You can indeed become a true image of God. God operates under that principle too, so you are a co-worker of God.

LIKE CHUNKS OF DIRT

Father visited North Korea and Kim Il Sung. Do you think Father went there to take something away from him? Or was Father pulling energy from the precious lives of the young American members of the Unification Church—their life, love and energy—to give to Kim Il Sung and the twenty million poor people in North Korea for their survival, re-creation and prosperity? Is Father's way of thinking a crime? What are the communists? They are like a chunk of dirt. There is no soul, no love, no blood lineage in communism. In order to re-create communists you have to give a lot of love, a lot of blood and lots of life. Where will Father get that? From you! Father is even thinking that for that purpose we should even divert great resources from expenditure in America. How about that? That money can be invested in North Korea for the sake of life, love and blood lineage. The whole universe would be thankful forever.

What a glory for the American members, to give life, the source of energy, love and blood as investment for the people of North Korea! Those twenty million people could spring out into new life and new prosperity and a new well being. It would be a new nation. What a great fulfillment that would be for our projects in America! You couldn't hope to do anything better than that in the United States. Kim Il Sung has an original mind and will see that Father did not come to take anything away from him. Instead Father came to give him the source of life, love and blood. What will Kim Il Sung do? He will just bow down.

GOD WILL RESUPPLY

This is Father's spirit, to even mortgage himself to have as much money as possible to do the work of God for the sake of humanity. Those on the receiving end are trying to get one more penny, a higher salary and more benefit from their organization. That is a crime. Those who follow Father's principle shall remain, survive and prosper, but all those who go against it shall decline.

Without receiving a salary would you stay here fighting or would you run away? I'm looking for that kind of champion, the type of men and women who would be absolutely dedicated, giving every ounce of their energy for the re-creation of man and the world.

God is the Creator. Father is the re-creator. The creation principle applies to the re-creation. For that reason the purpose is so much the same that Almighty God is ultimately re-

sponsible. If we run out of money or energy, God is the one who will supply it. That is Father's conviction. Father always goes one step short of the edge of the cliff. However, he goes that far with the absolute faith and belief that God is coming and that if he runs out of energy, God will supply it. The more people understand Father's goal in life, the more people will come to aid and support Father, financially and spiritually and academically.

Within your blood, right now, God's life, love and blood is living. God is asking and waiting for this particular individual body, which is the true image of God, to blossom and explode and multiply so that God's creation goal can come through you. By bringing men and women together they have the power of multiplication. They will multiply another image of God, which is children. Love is the origin and motivation of all creation. True Love means to invest your life, then forget it. Even if you lay down your life, you forget it. God wants you to multiply love. Do you think God wants that love to be even bigger than Himself? [Yes!] How do you know? By looking at yourself you can see it is true. You always want a love bigger than yourself. Does anybody want their love object or partner to be smaller than themselves? How much bigger do you want them to be? So big that you cannot even handle them. You will be completely crushed by them. You would like to see south and north, east and west completely filled with that kind of love.

Does any parent want their children to be inferior to themselves? You want your children to be even bigger than God. That is love's true nature: to have a bigger partner and bigger object. That is exactly the way God feels. When God created His partner of love, did He want to make someone inferior to Himself or bigger than Himself? How can you make something bigger than one hundred percent? You do that by investing one hundred percent, and then forgetting, and then giving more and forgetting again. That is how you will get a bigger partner and love object. True love started out beyond the level of life; beyond life is where true love begins.

IN THE LION'S MOUTH

When Father entered North Korea do you think he went with the feeling of going on a picnic, or was he serious to the point of thinking that even if something happened to his life, he would have no regret but would still go there to fulfill his responsibility? If they wanted to, the North Koreans could have done anything to Father. Father was not only in the lion's den, but inside the lion's mouth. Even in those circumstances Father was not intimidated. Father was proud. Father was the representative of God. God cannot be intimidated under any circumstances. The North Koreans were the ones who were intimidated, asking, "Reverend Moon, how can I serve you better?"

At a meeting in the gigantic congressional building, there was a conference room in which they planned to preach *juche*, their "self reliance" ideology, to Father. We called it a brain-

Father sees that this new year of 1992 is going to be the most important crucial new year, so Father is giving the most incredibly crucial message to you. Father is urging you to commit yourself with an absolute iron will.

washing session. They prepared a brainwashing session for Reverend Moon! They gave a very polite, but very strong, propagandistic, scientific message to Father. Father listened and smiled, then he said, "Bo Hi Pak, give them a shock."

So Dr. Pak reported the things Father has done in the last twenty-five years for the sake of America and the world, for peace and anti-communism. Then all of a sudden Father stood up. They said, "Reverend Moon, why are you standing? Please sit down." Father said, "No, I am going to stand. Please bring me my water." He drank the water and then the Belvedere-style teaching began! Father spoke about true love, Godism and the headwing ideology. Father spoke with the same conviction with which he is speaking to you today. Finally Father began to criticize the *juche* ideology, which is considered sacred in North Korea.

By that time Dr. Pak was thinking, "Oh no, Father, we're not going to survive here!" Father was pounding the table, saying "You have to follow heavenly Godism! Otherwise there is no way for you." Father's conviction was "I must do my responsibility. I came here to tell the truth. My life is in the hands of God. Whether I die here or go back home depends on God's decision. Let God make the decision but I will do my duty."

Father was really giving with creative energy, like God at the time of creation. Father has been thinking of North Korea, that he would go to that country for the re-creation of that nation, society and the human beings who live there. God works in strange ways.

Father told them, "You are talking about the *juche* ideology, the self reliant, central ideology. But who is central? God is central and I represent God. So I am the *juche* ideology, not you. Yours is wrong, mine is correct." That was a declaration! Father was not only pounding the table, but he had his finger pointed at the chairman sitting in front of him. Father told him, "You are the first one who should obey this ideology." He happened to be the chief of the entire propaganda organ of North Korea!

Father is living this Principle. He just practiced it in North Korea. It wasn't a special time, though; Father's life has always been like that. In North Korea he just lived his natural way. He represented God. God's blood and life and love are within me and I represent Him. How should I be intimidated by these people? I have compassion for them.

It is the opposite there now. A crack was made in the dam so it can break open. What happened to Gorbachev after meeting Father? Only eighteen months later, Gorbachev and the Soviet Union are completely demolished. Within eighteen months something great will happen in North Korea. It will be a constructive, good thing for God and the sake of the world.

COMMITMENT FOR REPRESENTATION

Your commitment to representation is necessary. Those who say, "Yes, Father, I am going to be a representative of Heavenly Father and a representative of His creative energy, a repre-

sentative of the great spirit of His love, life and blood," please raise your hands!

"I am a representative of this great United States of America. No matter how much it comes against me I will take that attitude and action and push." In the United States there was a confrontation: the United States of America versus Reverend Sun Myung Moon. That was actually what the trial was all about. Speaking spiritually and physically, who won? What about communism? One man, Father, versus worldwide communism. Father did not come here to enjoy a glorious life in the United States. When he came to this country, he knew he might end up even in prison, yet he knew it was the only way he could shake up and save this country. Father gave his life to this effort. It is only by the grace of God that Father survived.

When Father became an inmate in that prison, anything could have happened. The United States government pushed him into that situation. They could have washed their hands, saying, "We're not responsible." As late as 1988, the KGB, together with Kim Il Sung, had a plot to kill Father. Even the United States government would not protect Father from this plan. Only by the grace of God Father survived.

In April of 1990 Father was sitting in the Kremlin face to face with Gorbachev. Father said the two pictures in Gorbachev's office, one of Marx and the other of Lenin, must come down. Father also made a special television interview with Novosti and emphatically stated that all of Lenin's statues had to come down. Father then said Lenin's body should be taken from the mausoleum and buried. In the eighteen months following, all the things Father ordered have been fulfilled. Not only that, but the former Soviet Union is like a phantom that disappeared.

The government of South Korea thought Father should not have signed a joint communique and so forth, but what happened? After Father left North Korea, there was a meeting between the prime ministers of both Koreas. For forty-six years the only thing they ever accomplished was agreement about the height of the flag pole. Every day was filled with confrontation. Then all of a sudden Father came out of North Korea and the North Korean prime minister hurriedly went to Seoul and nervously said, "Let us agree on something. Let us make a joint statement and have a signature ceremony." Father signed a joint communique in North Korea on December 5. Eight days later, on December 13, North and South Korea signed a joint agreement after forty-six years of struggle.

TIGER BABY VS. CAT BABY

So, are you the baby of a tiger or of a cat? [Tiger!] You look like cat babies! [Tiger!] No, no! This year's slogan is what? "The Unification of the New Nation." Proclaim it standing confidently. That is your mission and responsibility, just like Father. Do you understand? A tiger roars and all over the mountain other animals want to escape. You must make a powerful proclamation like that. Then the world will change. When your frame of mind changes, the world will change. It is up to you.

Those who have absolute confidence, raise your hands.

One tiger named Reverend Moon shook the entire universe. There are a thousand tigers in this room. You can turn the world upside down ten times. If that does not happen it means you are still cat babies. What would a tiger do? A tiger would eat up a cat baby. Father wants to see tiger babies. There is a second generation in the secular world out there. There are a lot of tiger babies in the second generation out there. All they need is channeling to the proper ideology. They need a proper education and they can all become tigers. If you are cat babies they will come in and eat you up. Your position will be demolished and you will become nobody. Many of you are way behind the world's standard. You are fearful and timid and act like old men and ladies. You have no power. Your eyes are like three-day-old fish eyes. It's true.

You saw at yesterday's entertainment program a video of the twenty and twenty-one year old Russian college students who are teaching the Divine Principle. Father saw them as tiger babies! Are you tiger babies too? The first become the last and the last become the first. The former Soviet Union people started late but they might end up first. I see great signs of that. They will come up and quickly become tigers themselves. They will eat you up. Father does not see you as tiger babies yet. I may go to Latin America. I will go work with one university and turn it upside down to make a Divine Principle university. Do you think Father's teaching would be blown away? Do you think God will bring another new ideology with the next generation? [No!]

Father went to Korea and activated a generation change. The old leaders have completely moved out of the picture and have gone to the hometown providence. New church leaders, right out of college, have been assigned. Father is going back to Korea and he is going to lead those young people to become absolute tiger babies, then let them do their work. Father is saying I have done my job here in the United States. What about the money we're spending in the United States? What if, from now on, we spend it in North Korea? What do you think that would do? When Father came to the United States in 1971, he had no resources. All he had was his commitment, his brain, his shining eyes and two bare hands.

Which nation are we talking about when we talk about the new nation? We're not just talking about Korea; we're talking about the United States. You are becoming the new national leaders. America must become a new nation. You must become a contributor to the work of God. God has been working and accumulating energy and resources, material, spiritual energy and so forth for the sake of this one day. You must not become a plunderer of those things.

A REMARKABLE LIFE FOR GOD

Let me ask this question. Have you ever really lived a remarkable God-like life? Have you really lived risking your life, sticking your neck out? How many hours, how many days did you live like that? Father began this ministry with his life

on the chopping block. Knowing God's will, Father always stuck his neck out. He always risked his life, even looking forward to prison because he was determined not to retreat. Did Father ever retreat? [No.]

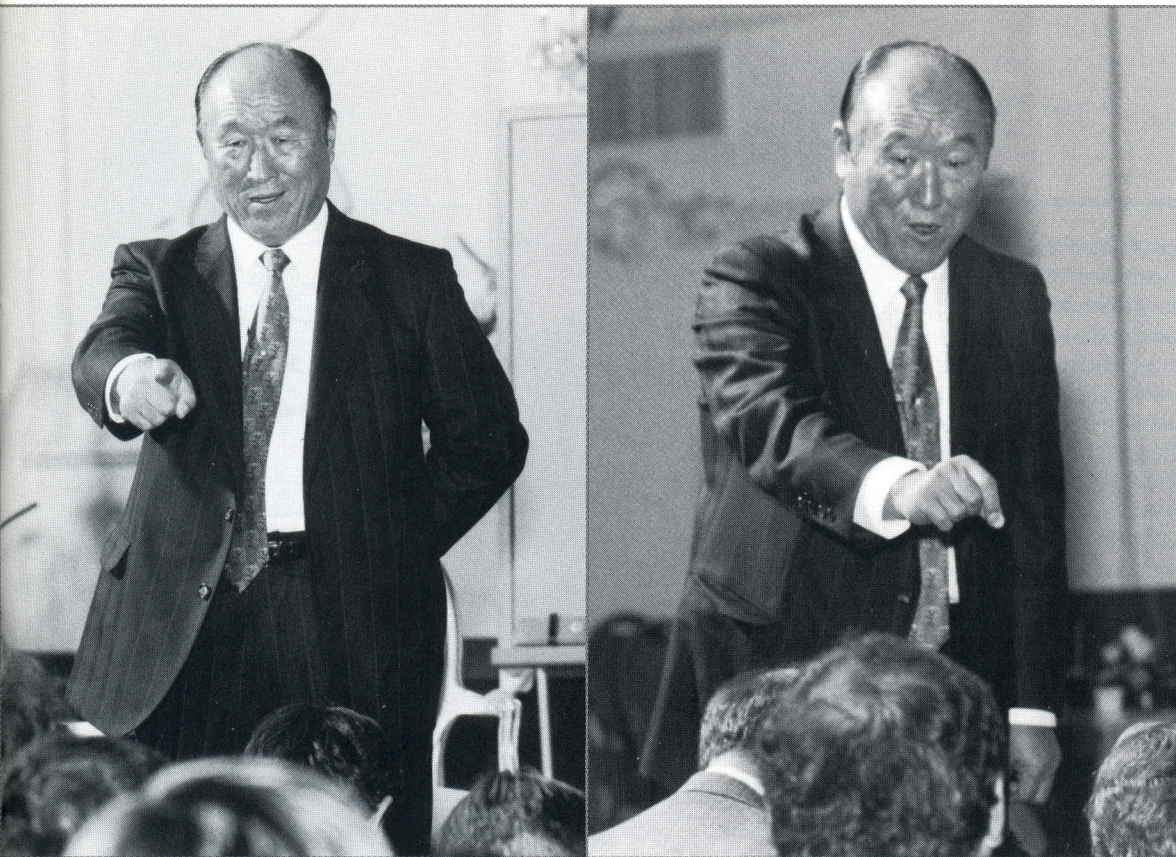
The news of Father's indictment reached him just as he arrived in Korea from Germany. Just as he arrived, he received a telephone call from America telling him, "Your indictment has been issued." Father was supposed to be in Korea for a prolonged period, but after hearing about that indictment and knowing the arraignment was coming up, Father immediately, without even unpacking, turned around and came back to the United States. There are many, many rich people who have tax evasion problems and do whatever is necessary to escape prosecution. American lawyers recommended that since America had no extradition treaty with Korea, Father had no obligation to return and face trial. They told him to stay in Korea and be comfortable. Father said, "I am not abandoning my mission in the United States. God asked me to go to the United States." Father knew he was innocent, but Father also knew he was going to go to jail because of the media and public opinion. Knowing that, Father still came back to the United States.

Since Father came to the United States in 1971, he has been in danger, with his life constantly being threatened. He had to go beyond life. Furthermore, he brought all his resources to the United States to do the mission. America is deeply indebted to Father. How long will it take you to pay him back? Father will not be here for a long period of time. I laid a foundation of tradition. The United States would not be faltering if it followed Father's Principle and tradition.

America has hope. Do you know why? Because of you. If you become a tiger baby America has hope. You are the hope of America. Like a farmer, you have to turn the field completely upside down. You can plough the field of America and make it so new life can germinate upon this beautiful land.

If you listen to my message today and live up to it, America will not decline. If you feel you are representing this great nation and its great heritage and especially if you represent the Creator God in America, America will not falter. This particu-





PHOTOS: KEN OWENS/NFP

Father preaches, "When God created His partner of love, did He want to make someone inferior to Himself or bigger than Himself? You do this by investing one hundred percent, and then forgetting, and then giving more and forgetting again."

an eye represents God's eyes. Millions of billions of eyes have come down here on earth and made God disappear. They did not see the correct way. But this eye, your eye, must see the correct truth, unlike the millions and billions of eyes in the past. "I am the God-approved central person. I am the center of the universe approved by God. Therefore what I see, God sees and what I hear, God hears. Where I am going, God is going." That should be your thinking. Then you will become the center of this nation, the center of society, the center of the gathering, no question about it. Have you been living like that?

INCREDIBLY CRUCIAL MESSAGE

Today you have heard a very important message. This morning you heard one [Day of Victory of Love speech, see *Today's World* February 1992] and this second one is equally important. Father sees that this new year of 1992 is going to be the most important crucial new year, so Father is giving the most incredibly crucial message to you. Father is urging you to commit yourself with an absolute iron will.

Father helped to bring the national tradition in the right direction in America. In a way, the liberal world represents satanic tradition. You represent God's tradition so you will be known as God's conservative forces. You shall be the hope of America and the hope of the world. You will have a central role in this country.

All the missionaries must realize that though your situation may be lonely and difficult, compare it to Father's situation in 1971 when he came as a missionary to this country. The turmoil,

came to this country as a missionary in 1971, the first thing he did was knock on the doors of all the big people: the senators, congressmen and secretaries, even the president in the oval office. At that time I was looked at very scornfully. I remember the particular treatment they gave me. I said to myself, "You just wait ten or twenty years."

GOD'S MISTREATMENT

When Father was mistreated by the United States, he thought of God and how much God has been mistreated by ignorant human beings. He has been mistreated by the United States ten times, a thousand times, a million times more than I have. That is the way Father felt. There was a time the United States was like an unsinkable aircraft carrier. It is not so any more. The Roman Empire fell and all the great empires, one by one, faltered. The United States is no exception. Unless this nation wakes up in time it will falter too. American people are complacent. They have been satisfied with their lives while Father was fasting and going without sleep and working double and triple time.

America really did harsh, painful things to Father. Your own parents treated me harshly, but actually your parents must be grateful to me. What Father has been trying to do is make their children, which is you, into better sons and daughters, better and more decent than any other Americans, ever. Father wants to create a God-fearing America, a moral America and dedicated America. Father is sure of one thing—I am giving you an education that Harvard University cannot give. I am giving you a real spiritual education of heart and soul.

confusion and difficulty that Father faced at that time makes your problems look like peanuts. Missionaries, did you hear Father? [Yes.] Please raise your hands and show Father.

These are the missionaries. In 1974 and 1975, I sent out missionaries all over the world. I have not written you one letter yet. Why? Spiritually, I am looking at you all the time. No one really deserves a letter. I want you to be top of the national leadership, dealing with your president and speaker of the house, ambassadors, embassy personnel and so forth. I see you are not even climbing above ankle level. When Father

Man is remade and re-created. All I'm telling America is to wake up before it is too late.

In 1971 America looked good, but today, in 1992, America looks very bad. You know that. The American family must wake up. Those senators were so snobbish and arrogant, as were the leaders of the economy and religion. Unificationists look like nobody, but they are really the soul of America. You represent the soul of America because I put the soul into you. Any community leaders you are assisting have a very special privilege. You are not cheap. Unlike those famous people, Unificationists listen to Father. Let's say you are secretary of state; it still doesn't matter. If Father asks you to pack it up and go to Zaire as a missionary, you would take off. That is the kind of people I created. It is not easy, because you are not zombies. Those who have that commitment and devotion to Father, those who are absolutely confident they could do that, raise your hands, please, and show Father. Only those who can risk their life one hundred percent, saying that even though that may be the cost, I would undertake that mission, tackle it and become successful, those who have that determination, please raise your hands once again and say, "Yes, Father." [Yes, Father!] Now you have raised your hands and answered clearly. The walls have heard your statement, the whole building, even the entire universe is looking at you. Don't forget this commitment. Do you understand? [Yes!]

Father wonders how much other ministers have become Unificationists. The important thing is they cannot just be bystanders. Do you want to just sit in a comfortable chair and watch the show or do you want to do the show? That is your mission from now on. There are all kinds of shows. However, nobody will cry, no tears will come from looking at a half-hearted show. Tears come only from watching the show of someone who is committed. Whether there is a salary or not, whether there is honor or not, whether there is criticism or not, whether there is controversy or not, I shall go and do. That is the kind of commitment needed from the men who will rebuild America.

Why didn't God stand in the forefront? That would mean God is doing it, not His son doing it. God wants to give all credit to His son; therefore God stays behind. Afterwards He will say, "Bravo, my son. You did it. It is your accomplishment, your success." I want to push you from behind so the credit will go to you and not to me. I am not seeking credit. You shall be the hero.

PUSHING YOU TO THE VALLEY

Father is the universal messiah and you are the tribal messiahs. You are the seeds of the messiah and you can grow into greater messiahship. You can grow in fertile ground. The ground



Father receives a report about the United to Serve America campaign from Dr. Robert Grant. Earlier Father urged, "If you become a tiger baby America has hope. You can plough the field of America and make it so new life can germinate upon this beautiful land."

will be covered with fertilizer. Fertilizer is a dirty thing. This smelly place is where I want to see you germinate and bear fruit. Father knows exactly how to use fertilizer. He does it by not giving you honor every day or sunny smiles, but by pushing you to the valley.

There is so much wastefulness in the lifestyle of white people. If you can cut that waste in half, nobody would be hungry. There would be no famine. America is wasting food. Wasting food alone has brought the world into famine. You have to teach how to farm and raise stock in Africa and developing countries. America has not been teaching this. America has been plundering instead of teaching and giving. You have to give more.

The African continent was plundered by the European white countries. South America has been the target for the United States. There are a lot of grievances in Latin American nations against the United States. I do not condone America's treatment of South America. I am on the side of the poor nations. I want to create a commonwealth of the Unified Nations of South America so they can deal with the United States better. AULA (Association for the Unity of Latin America) is the harbinger of such an attempt. If the United States comes against me too much, from now on I have another recourse. I would rather go to a headquarters in South America and bring those countries together. We will make the United States behave better. I think that is the peacemaker's role. Do you follow?

How many years has it been since you missionaries came to see Father? Did you come last year? Those who haven't seen Father for two years, raise your hands. For the first time

I have come to the point where there is no such thing as my enemy. There is no enemy out there for me. At least in my heart there is no enemy.

in three years, raise your hands. First time in four years? Those who saw Father last year raise your hands please. I know it would provide a great deal of strength if Father wrote you a letter individually, praising you for your good work and cheering you up. So far he has not done that, but he is willing to do it. I hope you deserve it.

Look up to the pinnacle, don't look down. From now on you will not have much persecution. Persecution will become less and less. You shall be honored and recognized more so you can deal with the leaders of your country. Educate them and work with them. Do you follow? Even if you're going to be criticized, you would rather be criticized by the head of state. Father's opponent has been the United States of America and the entire communist bloc, the former Soviet Union. They are the top of the world, there are no others bigger than they. By the same token, they are number one in the satanic world. Father went all the way to the top, knowing Satan's secret and using it as a weapon. All kinds of opposition and accusation and criticism never bothered me. I have come to the point where there is no such thing as my enemy. There is no enemy out there for me. At least in my heart there is no enemy.

DEAL WITH THOSE AT THE TOP

So you should deal with those at the top. Do you understand? Teaching Principle to the embassy is a very good idea, as your channel for your testimony and witnessing. Father sent out three people from three nations to make each missionary team. One Japanese member, one German member and one American member. You can mobilize the Japanese embassy, the German embassy and the American embassy. They are the most powerful and influential groups in your mission country. With the three ambassadors in a position to help you out, you can do a lot.

What happened was that there was no unity among the three missionaries. However, Father said the unity of those three was the key to success in that country. You can carry your witnessing to your embassy. It is the place of your national language. Make those three embassies into one and you can automatically teach the nation, no problem. People of your own nationality are in your mission country. Disregarding those people, to whom would you go? In developing countries like the African nations, if the ambassadors from the United States, Germany and Japan got together to help you out, it would almost be like the whole country. Do you follow? Deal with your embassies even now, it is not too late. You don't know where to start. You have been pushing the cart, but it was the wrong cart.

In restoration by indemnity we know we have to pay indemnity to restore anything. All the communist countries have been brainwashed for over seventy years by Marxist ideology. You can turn them around with a three or four day workshop. Then they go on to twenty-one day and forty day workshops and they become lecturers themselves. You saw

proof of this last night. That is the power Divine Principle and Godism has. God's armament is very powerful.

There is no single, beautiful, easy way you can win a lot of people. There is only one way and that is to give your single-minded, wholehearted devotion. Particularly you must start with prayer. Your offering table, with your candles and picture of True Parents, must not be dry. Your tears should constantly be making it wet. Let's say your holy table cloth has been wet with your tears for ten years. In the meantime, without your even knowing it, an incredible amount of wealth has been accumulating. That is the power of your energy. It may be invisible but you have accumulated it. Do you follow?

Try sometime to pray for one single person every day for three years. See what happens to that person. You can test the power of prayer. Amazingly, that person will one day happen to pass by your house and even though he may want to go away, he will not be able to. His feet will automatically turn toward your house and bring him inside to meet you. This is the mysterious power of prayer. It works.

When Father visited North Korea he started from Hawaii. Father already knew exactly what was going to happen. He already knew exactly how he was going to deal with the situation. Of course the other staff who went along had absolutely no idea. Father has an invisible antenna. Father is absolutely following the way the antenna signal points. Those people who do not have antennas are trembling and saying, "Oh Father, don't do that. It's fearful." If Father followed that kind of advice, what would have happened? That is just one example, but therefore I did not listen to anybody's advice. I know they don't have my antenna. I receive a signal but they don't. If I follow their advice I will always be misled.

At least you have been following me for many decades. Even though you may not have an antenna, you at least have the virtue of obedience. Following that long, you have been testing Father many times. I know you have been, that is the American nature. After these many years, now you come to truly believe in me and that what I am saying will come true.

What would you do if Father passes away? You should be truly grateful that you have been under the leadership—correct and wise, committed and faithful, God-centered leadership. It is an absolute blessing. When you are in despair and have no hope, there you will find hope. It's almost like a ship finding a lighthouse. You harbor hope and follow it and not only live a rich, worthy life, but also you have tremendous hope for the future. That is real happiness.

NO MORE MARTYRS

Father has educated five thousand elite university students under this new value system—the ideology of Godism—in the former Soviet Union. Father has done the job and the former Soviet Union will be all right because of it. Father has educated one thousand professors in all fifteen republics of the former Soviet Union. These people know precisely where they are headed.

All the communist countries have been brainwashed for over seventy years by Marxist ideology. You can turn them around with a three or four day workshop. That is the power Divine Principle has. God's armament is very powerful.

Now the People's Republic of China's young people have been invited to Japan. The seminars are so popular that by leaps and bounds more young people are coming from China to Tokyo to the CARP center to become reborn. North Korean students will soon be joining the Chinese. Soon that will happen, and North Korea, China and Japan will all be working together. Eventually Father would like to invite them to the United States as well.

Christianity has been filled with martyrdom for two thousand years. However, from now on Unification Church history will not require martyrdom. Put yourself in Jesus Christ's position, looking down from spirit world on the face of the earth at his own disciples. One after another was martyred for no reason except for following Jesus. How heartbroken Jesus must have been. Can you imagine? After Father goes to spirit world

he does not want to see people martyred for following him over the next one thousand or two thousand years.

If Jesus could have avoided the crucifixion and entered the Roman Empire, he could have spoken to the elders at the lawmakers' houses and made proclamations. There would have been welcome from the Roman Empire in his own lifetime instead of four hundred years later. There would not have been a history of martyrdom. For that reason Father came to the modern-day Roman Empire, the United States of America. In his own lifetime this nation will come to realize the value of Father to America.

The greatest martyrdom could have come about through the expansion of communism. The communists would kill all of you without a moment's notice. That is what communism is all about. That is why communism had to disappear within

AGREEMENT:

Kim Dal-hyun, chairman of the DPRK Committee for External Economic Relations, and Moon Sun-myung, President of the Federation for World Peace, in Pyongyang on this fifth day of December, 1991, have agreed as follows:

1. President Moon, through international business enterprises, shall make technical and financial investments in the Truman River Free Trade Area (Sunbong region) and carry out activities aimed at attracting investments by companies of other countries. The DPRK Committee on External Economic Relations endorses these activities.
2. The two sides agreed to construct and manage, in the manner of a joint venture, tourist resorts located in the vicinity of Mt. Kumgang and other tourist sites. President Moon, on obtaining legal approval from the competent DPRK government agency, shall recruit the appropriate experts and prepare a comprehensive plan and report for the construction of a tourist resort. The DPRK Committee on External Economic Relations endorses investments by these international business enterprises and activities by the enterprises to attract investment from overseas.
3. President Moon Sun-myung shall invest in the construction of a light industry complex in the Wonsan region, which is located near Mt. Kumgang.
4. For the purpose of carrying out the above matters, the two sides agreed to hold a meeting of working-level persons from the two sides before March 1992.

Dal Hyun Kim
*Chairman and Deputy Prime Minister
External Economic Committee, DPRK*

Sun Myung Moon
*President
Federation for World Peace*

JOINT CO

DECEMBER 5, 19

JOINT STATEMENT

The Reverend Sun Myung Moon, a Korean citizen with residence in the United States and President of the Federation for World Peace, and his entourage have been visiting the northern area of the homeland since November 30, 1991.

During this visit, the Reverend Sun Myung Moon went to his hometown of Jungju, North Pyongan Province, met members of his family and other relatives and saw the mountains and rivers of his hometown that he had longed for all these years. He also visited several other places, including Pyongyang, Nampo, Kangwon Province and the Kumgang Mountain area.

During his stay, there was a meeting between the Reverend Sun Myung Moon, President of the Federation for World Peace and Mr. Gi Bok Yoon, Chairman of the Committee for Aiding Overseas Compatriots.

The Reverend Sun Myung Moon, President of the Federation for World Peace and Mr. Gi Bok Yoon, Chairman of the Committee for Aiding Overseas Compatriots, based on the content of their discussion in this meeting, do state as follows:

1. The two sides stressed that the division of the country and the people that has existed for nearly half a century should not be prolonged any further and that unification absolutely must be accomplished within the next few years.
2. The two sides shared the view that the unification of the homeland must be accomplished autonomously without the involvement or interference of foreign powers and peacefully through dialogue and negotiation.

There is no single, beautiful, easy way you can win a lot of people. There is only one way and that is to give your single-minded, wholehearted devotion. Particularly you must start with prayer.

Father's own lifetime. We see it has happened. Another problem is in the Muslim world. Some are very militant and could create all kinds of disharmony. I would like to ease that situation by bringing the Muslim world into unity so they can ask my blessing upon their world. This is happening now.

Within Father's lifetime, he is laying enough foundation so that there shall be no martyrdom after Reverend Moon's era is finished. Within your lifetime, therefore, while Father is here on earth, you are the ones who must be bold and strong, marching on all over the world. Are you doing this?

No religious leader such as Father has ever come on the face of the earth. No one has had this kind of ambition; no one has done so much. As the founder of a great religious movement, has Father fulfilled his mission? Father has accomplished both internally and externally. Internally Father has blocked

and eliminated the way of your death so that you will not have that kind of suffering. And externally, Father has laid the foundation through organizations such as the Federation for World Peace and the Inter-Religious Federation for World Peace. They will be a shield to protect you. So you have an internal and external shield. That means our golden age has been ushered in. This is not a daydream; it is real and it is happening.

THE SACRIFICE BELONGS TO GOD

Wherever you go, that is your house, your podium. Your podium is not only your church. Wherever you are standing or wherever you meet people—that is your podium. Where was Jesus' headquarters church? Where was the secretary of his

COMMUNIQUES

1—NORTH KOREA

3. The two sides recognize that unification of the homeland must be accomplished in a democratic way in accordance with the real situation of our country and through means that allow us, as a single people, to build a single unified homeland on the basis of co-existence and co-prosperity.
4. In order that our people never again have to suffer the ravages of war, the two sides assert that the North and South should agree to mutual nonaggression, that nuclear energy should be used solely for peaceful purposes and that no nuclear weapons should be produced or deployed on the Korean Peninsula. Recent attempts by certain elements to resolve the "nuclear inspection" issue by means of force represent a threat to peace in Northeast Asia and the Korean Peninsula and must be stopped.
5. The two sides express hope for successful progress in the South-North High Level Talks being held for the purposes of resolving political and military confrontation and of realizing exchange and cooperation on a broad spectrum.
6. The two sides pray that the South-North High Level Talks will progress in accordance with the expectations of the entire people and that a South-North summit conference can be held as soon as possible.
7. The two sides, based on the principle that blood is thicker than water, expressed a common desire that the solidarity of the whole Korean people can be accomplished and that those with strength can give strength, those with knowledge can give knowledge and those with money can give money so as to actively contribute to the unification of the homeland.

8. The Committee for Aiding Overseas Compatriots expressed its position of welcoming financial investments by overseas Koreans in the northern area; and the Federation for World Peace expressed its willingness to make various forms of investments in projects being conducted in the northern area.
9. The two sides agreed to conduct cultural exchanges between the Federation for World Peace and the Committee for Aiding Overseas Compatriots, and decided as a first step, during 1991, to carry out an invitational tour to Pyongyang by "The Little Angels" children's folk art group and an invitational tour to Seoul by the Pyongyang Boys Art Group.
10. The two sides decided that, with the cooperation of concerned organizations, they would devote their common efforts toward bringing about unrestricted travel between South and North and a total opening of the two sides so as to hasten the unification of the homeland and ease the pain of the ten million members of separated families. As a first step, the two sides decided to carry out humanitarian projects together.

As one aspect of this, it was decided to make efforts toward establishing within the coming year (1992) a place acceptable to both sides where members of separated families can meet each other and where mail can be exchanged. It was decided that meetings between elderly persons would be given priority.

Sun Myung Moon
President
Federation for World Peace

Gi Bok Yoon
Chairman
Committee for Aiding
Overseas Compatriots*

(* Chairman of the DPRK Committee of the Unification of the Fatherland, Secretary of the DPRK Workers Party, Director of the International Department on Koreans Abroad and South Korea)

We are going to create a new nation. Every nation shall become new. This new crusade will take place from today.

staff? Wherever Jesus dwelt was his headquarters. Wherever he worked with his disciples was his meeting place. Amazingly enough Father doesn't even have one office of his own. He has no secretary and no special telephone dedicated to his use. He doesn't have any of those. Every day, Father is offering himself. Wherever he is and no matter what he is doing, that is the place for offering sacrifice. Sacrifice belongs to no one but God.

You were selected as a sacrifice. Abraham, for example, selected a pigeon, a heifer and so forth. Those animals that were selected may have come from Mr. Jones' house, but they are not Mr. Jones' sacrifice. Once you are selected as an offering you belong to God and no one else. By the same token, Father does not have his own identity. I am an offering to God. Wherever he is, Father gives himself on the offering table. There are no excuses. It is very important that we don't have any attachments; you do not operate out of organizations. As far as Father is concerned, your primary mission is a spiritual mission and the revival of established Christianity is crucial.

Our church alone cannot save the country. Christianity must be rejuvenated. All Christian ministers must be re-educated to become new Christians. Unity with Reverend Moon is of vital importance, no matter how much they may do. You should be a champion for the teaching of the Divine Principle. You should be able to teach and testify much better than anyone else because you have that background.

American Christianity needs resurrection. After World War II the greatest revival came to American Christianity, but it did not do any good. The United States continues to go further down to a difficult position. Without Father that resurrection cannot be a true one. I am telling you this as a historical testimony. Your success will be determined by God, and this is God's desire. If you want to test Father, please go ahead. Dedicate yourself in forty days of single-minded prayer. Ask God for an answer by fasting and praying for forty days. Father is not speaking to this country as a bystander or guest. I am speaking from the central position.

I am destined to go to Asia. I would like to see American champions take over the United States and be the real masters of this nation so I can go to Asia freely. Three billion people in Asia are waiting for me. They are one hundred times more miserable than the people of the United States, but I abandoned them and came to America to dedicate my most productive time during the last thirty years to this country. However, I really belong to them.

ALLIANCE WITH ESTABLISHED CHRISTIANITY

I abandoned Korea and came to the United States because of the importance of working on the world level. This is a key important statement: an alliance between established Christianity and the Unification Church is absolutely vital. It is a life or death matter for this country's future. It is not easy because of public opinion and the media, but this is God's will and it can be done. American Abel-like champions will spear-

head this work. I think you are here, not because of your own will, but because this is God's will. You have been divinely ordained, hand-picked by God to be here, and each represents a different segment of Christianity. For that reason you have a crucial role to make that alliance between established Christianity and the Unification Church. Do you follow?

I know those words are harsh and difficult to hear. I am registering this as a testimony to God and the world. I am not trying to embarrass you at all. Nobody else in the entire world would say anything like this. Father, with absolutely no personal ambition, is saying this to you because he is living with a parental heart.

Established Christianity in the United States has done the most evil against me, but I have only sympathy. I want to bring life to this country; that is my sole desire.

Therefore I want to have some champions in the United States to take responsibility and move this country. You can do the job. Your catch phrase will be that American Christianity needs resurrection more than revival. Let us resurrect American Christianity. It is crucial to the survival of this nation and the world.

New York is a rotten place, you know that. Forty-Second Street is a living hell. Father would like to have Eighth Avenue up to Forty-Second Street cleaned up. Only by resurrection of the Christian spirit can this be accomplished. You follow?

Time has passed very quickly, but Father is satisfied in his heart because Father has been assured that the heavenly musketeers will do the job. Father looks at them almost as heavenly locomotives pulling the train of America in the right direction. They are locomotives, but not electric ones, they are like choo-choo trains. Father likes that sound. Wake up, America! What is a better way to wake someone up than by making a locomotive noise? I feel very confident that even though I may not be here all the time, if you trust these three musketeers and unite with them and join with them and work together toward the goal, I am sure you will fulfill a great victory here in America.

Get the videotapes of Father's midnight message, the God's Day morning message, this morning's message at the Day of Victory of Love Main Ceremony and this leaders' conference. These four videos should be in each center. If you study these, it will take the place of instruction Father has written for you.

This is the holiday season. We are celebrating the new year as well and making a new commitment. Father is very confident that we have a great new year ahead in 1992 with the slogan, "The Unification of the New Nation." We are going to create a new nation. Every nation shall become new. This new crusade will take place from today. God bless you and God bless your families.

Most important of all, God bless your mission. Let's have three cheers of Mansei! ■■■

(Edited for Today's World)

Hometown Memories

by Elder Young Ki Moon

The following testimony was given by Elder Young Ki Moon; the second of Father's three cousins, at the Chongpadong Church during a memorial service commemorating the birthday of True Father's mother. He came to America last summer and was assigned to the Ocean Providence. This testimony appeared in the Tongil Sae Gae, in April 1989. It was translated into English by Mrs. Claire Cotter.

I am not very well educated nor am I an expert in any special field. Until I was twenty-seven, I never left my hometown. At the outbreak of the Korean War, I fled south.

Members of our family were very good people even before True Father was born. My great-grandfather's name was Jung Eul Moon. I have never seen him or known him, but I am telling you things I heard from others. I heard great-grandfather did many good deeds.

My mother told me that great-grandfather made straw sandals in his old age. He sold them at the market and with the profit bought a rice field and some other land. Sometimes he would make straw sandals for a week and sell them at Jungju Market to buy ducks. He would then go to a quiet place and let them fly away saying, "Bring good fortune to my descendants."

Great-grandfather bought seven acres of rice field initially, but later, when he heard of a good burial ground, he sold them to buy it. Can you imagine how precious he thought his ancestors to be, to sell the land and buy a burial ground for them? Later he made a lot of money and by the time of his death he was a rich man.

Big mother's family was of very noble lineage. When she married, she brought a servant with her. There is a story that long ago her family was so loyal to the country that the king gave a gold bracelet to them. Big mother's name was Kyung Kye Kim, and we can understand the effort and devotion of the ancestors, internally and externally, for big mother to marry into the Moon family.

Big mother was tall and stocky, and bore ten children—six daughters and two sons, with a set of twins who died in infancy. When I reflect now, big mother was a very wise woman. I think True

Father inherited her wisdom.

While big mother lived prosperously in her husband's hometown, she saved money and bought land near her parents' house. Then she sold that land and bought some land in our hometown when big family did not have any money and was suffering. The grandfather who is buried in Paju spent all the family wealth. He sold everything, except what was my father's, and used it for the Korean independence movement.

I believe True Father's character is like great-grandfather's. His character is such that if he starts anything he goes all the way or does not start it at all. When he starts to talk, all day long there is no end to it. But he was always a very good speaker.

Trouble in the family

There were strange happenings in our family. All those who were named by our grandfather died, including my younger brother. When I think about it now it is like when little plants under a big tree cannot grow because of the big tree's shade. To give birth to True Father, our Moon family went through a lot—even my father died early.

After President Moon's (president of one of our companies) grandfather died, my grandfather called them all to our hometown of Jungju and built them houses right next to each other so they could live together. President Moon's father was a carpenter so he could easily build a house.

I never gave my parents a hard time. Big mother had many sons and daughters and they gave her a hard time sometimes; then she would say to me that I was such good boy and she wished that True Father was like me.

My mother could predict the future.



As Father and Mother in stand Father's boyhood home, he describes his early life.

Some days she could tell in advance exactly who would be coming to our house to visit. She could also read a person's character very well. I think she knew what kind of person True Father was to become. She would give pocket money to True Father but never to us. True Father received a lot of love from my mother. My older brother often complained of this unfairness. For sure, my mother loved True Father more than us. I believe there is a special meaning to this. However much she looked at us, she could see nothing, whereas she could see that True Father would become an important man in the future. It is only my thought but I believe she saw that True Father would save her sons.

True Father was very mischievous when he was young. One day when he was six years old, big mother spanked him so much that he nearly fainted.

Note: In Korea, your father's older brother is "big father" and his wife is "big mother," with their home referred to as the "big house." Your father's younger brother is "small father" and his wife is "small mother."

After this incident I think big mother was shocked and I never heard her scolding him again. Since my older brother and True Father were the same age, they went to school together from age six. I remember when True Father became thirteen and was going to Woon Young School he bought a colorful suit and used to tease us saying, "you country boys."

My older brother was intelligent but Father was smarter. One time True Father and my older brother had a fight and my brother's eye became black and blue. My brother cried and I cried with him; then True Father ran quickly back home. My older brother was very strong, but he could not defeat True Father in wrestling.

When my older brother and I came home crying, we would get more scolding from my mother. Our families lived together like this. If we had dinner in big mother's house, we would sleep there as well.

Off to the university

True Father graduated from Jungju Middle School and Hucksuck-Dong Commerce High School. He had to go to Japan for further study but there was no money to send him, so he had to return to his hometown. Big mother wanted to

True Father graduated from the university and was coming back from Japan. We heard on the news that the boat he was on was bombarded and that five hundred university students died. When big mother heard this, she was wailing and saying, "My son is dead."

At that time there was no way to find out what had happened. We asked in

I believe True Father's character is like great-grandfather's. His character is such that if he starts anything he goes all the way or does not start it at all.

the Jungju courthouse, but they did not know. I could not think straight, and ran around with bare feet, not feeling the thorns sticking in my feet. After three days, we received the telegram, "Mother, I was not on the boat that got bombarded. I will be home on such and such a date." You can imagine how happy big mother was when she got the telegram. So True Father came back home and after a few months he went to Seoul.

Imprisoned in Seoul

Suddenly we heard that True Father was in Seoul prison. At that time, True Father was charged with training one hundred and twenty university students and for three months he was beaten, tortured and hung upside down. We hired a lawyer and True Father was freed, found innocent of the charge.

When True Father was in the big house after prison, he had pains all over his body so sometimes I massaged him.

Army enlistment

I had to enlist in the Japanese Army and at that time True Father told me not to desert the army, because if the Japanese found out, I

would be killed. He said to "just wait and see. Japan will perish in April. Germany will lose and Japan will lose."

So I thought that since big brother went to the university, he must know a lot of things. I did not realize that True Father could see the future spiritually. I only understood that he knew a lot of things because he went to the university. So I listened to True Father's advice to

not run away, but went into the Army. I was posted in Daejun as a correspondent and came back home after Germany and Japan lost the war.

Imprisoned together

At home, in the fall of that year, True Father asked me to go to his wife's home with him, so I followed. At the station,

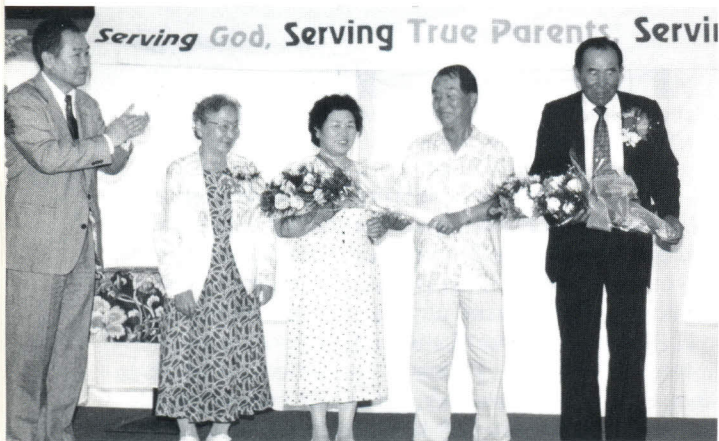
we bought some apples to take to his wife's home. But the lady selling the apples told us that the money was counterfeit. The police came in no time. True Father followed the police without a word and I also followed without knowing anything.

We were taken to the police station where they checked our possessions. Then they opened a cell and True Father entered. I followed Father. True Father asked me whether I knew where we were and then told me we were in prison. Upon hearing this I started to shiver. True Father asked me if I was cold and took off his coat. As he put it over me, I was still shaking. True Father was holding me tight but I could not calm down to keep from shaking. I had only heard of prison. After a long time, dinner time came. For dinner they gave us rice, kimchee and meat soup.

Looking at dinner, True Father said, "If prison life is like this, we can come every day." He had no idea how anxious I was. True Father said, "How good it is just to sit and read a book comfortably while they give you rice and meat soup."

A couple of days later, True Father gave his brother-in-law's name and asked that he be contacted. He was the commissioner of the People's Committee of his town, and he sent back a message saying that he knew us well so please free us. The police captain was going to free us, but his boss came to transfer all the people who were using counterfeit money to another place. As the boss was getting out of the car, he saw True Father. He turned out to be Father's primary school teacher. After hearing that the counterfeit money came from Father's salary, the teacher decided to take responsibility and freed us. After coming out of prison, True Father told me not to tell our family since they would worry.

Years later, in Chungpyung, one of the leaders told True Father that we knew only five of True Father's prison sentences, but Father always referred to six of them. True Father answered, "The



Elder Moon (fourth from left) receives flowers at Camp Sunrise.

sell the land that was in my father's name to pay True Father's tuition in Japan. Since all the land was in my father's name, she couldn't sell it. So she told me to borrow my mother's stamp so that she could sell the land and send True Father to school in Japan. I told this story to Rev. Won Pil Kim and he said that I was number one in the principle of restoration.



Elder Young Ki Moon sings for the glory of God and True Parents.

prison I went to with Elder Moon was another one."

After independence, everyone was happy, but True Father and I had to spend time in prison. After coming out of prison, we went fishing near the home of True Father's wife, but did not catch anything. After spending two nights there, we came back to Jungju, and True Father went to Seoul. In the spring of the following year, he came home for a short time, but again said he had to return to Seoul. He said good-bye in the front yard without even coming into the house. At that time True Father went to Pyongyang.

Pyongyang

One day, Rev. Sang Soon Cha came from Pyongyang and said people were coming to see True Father from everywhere. He said that there wasn't anyone in Pyongyang who did not know Teacher Moon. He then opened the Bible to Revelations where he read, "She gave birth to a son, a male child, who will rule all the nations." The whole family was happy

since Father was the son of big mother. But President Moon's family were devout believers from birth and treated Rev. Cha as a crazy person. I think True Father told Rev. Cha to go to his home to witness. Soon after, I traveled to Pyongyang, to find out if it was true that Father had become so famous.

Near the Pyongyang train station I asked passing people if they knew of Teacher Moon, but no one knew. The sun set and still I could not find anyone who knew Teacher Moon. The next day was Sunday so I went to a church and a parishioner told me where I could find True Father. I went there and Rev. Cha came out to tell me that True Father was in prison. But he received an answer from heaven that True Father

would come out in one month's time.

Rev. Cha did not ask me in, but inquired whether I had made a reservation for somewhere to sleep. So I told him I had a motel reservation. After sleeping in the motel, I returned home by train. When I arrived home, I told big mother that True Father was in prison again. Big mother's face went blue. True Father received a five-year sentence without having committed any crime.

Big mother serves True Father

Right away, big mother made many things and went to see True Father. She traveled all the way to Hungnam by train to give Father the food she had prepared at home. True Father called all the prisoners and gave everything away. Can you imagine how big mother must have felt? She put all her love and effort into preparing that food for her son, but he gave it all away to the other prisoners. She was so hurt and came back home dragging her legs which seemed to weigh a thousand pounds.

When big mother arrived home she

cried and fell to the ground saying, "Why did I give birth to him—to have suffering?" Big father told her not to cry since he was a lost son and crying would not bring any solution. Big mother would cry again, saying, "How could he give away all the food that his mother poured all her effort and love into, right in front of her? I will never go and see him again." She would continue to be upset for a week. Then about a month later, she would start frying beans and preparing food to bring to him. Again, True Father would give away all the food to other prisoners right in front of her. Big mother had such a painful heart. She would return home and begin to cry.

In the autumn of that year, big mother worried that True Father would be cold in the winter, so she started making warm clothes for him. She planted a lot of cotton, and used this cotton to make material. My mother was very good at making material, but big mother was better. Big mother was very wise; she married off her eight children, but True Father gave her all the heartache.

She harvested new cotton and made blankets, shirts and pants for True Father to wear in winter. But again True Father called all the prisoners and gave them all away. Big mother cried, "Your mother spent all night weaving to make those." Big mother suffered because it seemed True Father was unfilial to her.

Big mother remembered

A few years ago, big mother came to me in a dream three or four times a week. She was wearing a chima chogori and just cried without saying a word. So I worried what to do. I told my cousin that we should commemorate big mother's birthday, but then a year passed and I forgot.

After that year, I went to Chungpyung with True Father. At that time I asked Rev. Won Pil Kim and Rev. Su Won Chung what to do with big mother's birthday and they told me to report to True Father, so I did. I said, "Big mother's birthday is in a few days and what do you think if we commemorated this day?" True Father answered, "Do that." With those two words of True Father's, my tears were flowing. The first commemoration of her birthday took place at my older brother's house. Rev. Won Pil Kim offered a tearful prayer: "Without this mother where would this son have come from?" The audience became a sea of tears. ■

Moving at the Speed of Love

by Dr. Frank Kaufmann

In the following article the reader will notice an effort on the part of the author to communicate more than information or data. Events are related so as to serve as windows into the unfolding of the providence. Father's world and principles, in one sense, are extremely simple. From the moment of receiving his mission to this present moment Father, and then Mother, have simply pursued the unification of the dual essentialities of *sungsang* and *hyungsang*, and of male and female, by

both we can see exactly how far we have come, and exactly where we are at the present moment.

Toward this end we may think of reports and articles concerning inter-religious affairs as pertaining to the *sungsang* quadrant of this fourfold Unification process. In the individual, mind exists as the rightful object to the will of God. Bearing the will of God, mind goes on to assume the position of loving subject over the body. On the worldwide level, religion (in place of mind) serves

founded a branch of his work devoted wholly to the unification of religions. Early expressions of this include the supra-denominational movement in Korea. Recent expressions of this include the International Religious Foundation (IRF), New Ecumenical Research Association (New ERA), Council for the World's Religions (CWR), Religious Youth Service (RYS), Assembly of the World's Religions (AWR), Inter Religious Leadership Seminars (IRLS), and now the Inter Religious Federation for World Peace (IRFWP).

Whenever you read about these activities, keep in mind that they report Father's efforts to unify the "mind of the world" (religion) so that it may at long last acquire the capacity to receive the will of God.

Some writers and reporters of these activities describe two types of developments as "progress": 1. Signs that the religions are actually uniting with each other. 2. Signs that the religions are recognizing the True Parents. Readers may feel that such reports confuse the issue, and that interreligious departments should confine themselves to bringing about religious unity. "Witnessing to the True Parents" should be left to the "Unification Church" or one of its other "more evangelistic" departments. This perspective, however, overlooks the fact that mere interreligious unity is but ground zero. Religious unity is not an end, but a stepping stone toward the higher goal of world peace (in Unification eschatology, the Kingdom of God on earth). The higher goal requires the additional element of not just uniting, but going on to become the unified object to the will of God. Thus the double rejoicing characteristic of many reports and articles then is not the result of an author carelessly slipping into violating the delicate integrity and sophisticated parameters of true interreligious activity. Reports that religious leaders are becoming increasingly objective to the True Parents are meant to convey that not only is unity being achieved, but furthermore that the unity results from and prepares for fulfilling the higher status of all religions as the unified object of God's will for the world.



His Beatitude Patriarch Karekin II presents Dr. Frank Kaufmann, representing the Council for the World's Religions, with a pure silver plate with an inscription and founding date of the Patriarchate. "Keep this in your office," he said, "for you will always remain in our hearts."

means of true love, consistently applied through eight vertical and eight horizontal stages.

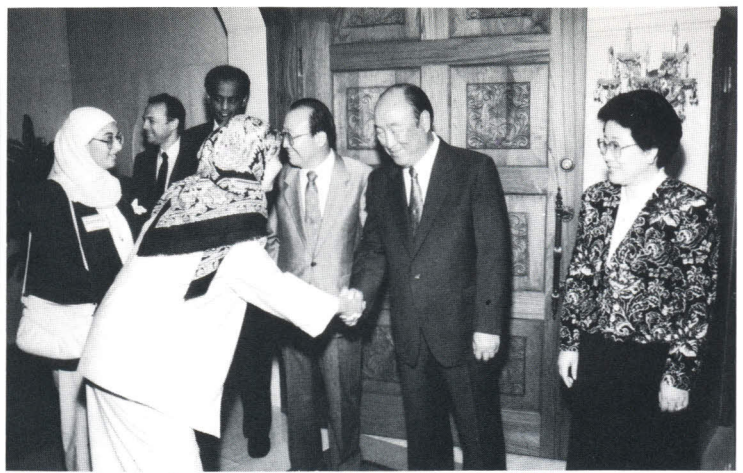
Roadsigns and milestones

When we write of Father and Mother we speak of our own parents, and naturally of our desire to know their business so as to be concerned and helpful. It is crucial to know exactly what Father and Mother are doing so our own decisions and actions can be effective and successful. These reports are roadsigns and milestones. We look at them, look at the simple map (the Divine Principle), and using

this function. Religion receives the will of God, and goes on to assume the position of loving subject over the political, economic, and cultural aspects of life in this world.

"Mind of the world"

The problem at the worldwide level (not unlike in the individual) is that the "organ" designed to receive the will of God is divided. As such it cannot fulfill its mission. Division in religion blocks God from communicating a unified will for the world. For this reason, Father, from the earliest moments of his mission,



True Parents welcome the Yemeni (left) and Egyptian (right) participants to the forty-day seminars. These were followed by the Jordanian, Turkish and Sudanese seminars with about forty participants each. The Sudanese workshop finished March fourth and its participants are pictured below.

Inter Religious Leadership Seminars

All interreligious departments (such as those enumerated above) work together in a carefully orchestrated effort to bring about this much-needed interreligious unity. In recent issues of *Today's World*, we have read of overwhelming developments in what has been coined in the movement as "the Muslim providence." More accurately this may be known as the work of the Inter Religious Leadership Seminars (IRLS). These began, of course, on the foundation of the relationship between the True Parents and the Sheikh Dr. Ahmad Kuftaro, the Grand Mufti of Syria. At Father's request the Grand Mufti sent forty of his top leaders to study the Unification Movement and Principle. On this foundation forty Yemeni, and then forty Egyptian Muslim leaders passed through similar forty-day seminars. On this stable base of three nations, Father instructed that these

seminars continue. At present two forty-day seminars are being run concurrently, one for Turks and one for Sudanese. These groups arrived only days after a distinguished contingent from Jordan returned home. With every passing group the level of leadership and influence increases. Testimonies of these seminars stagger the

Today a friend came into my office and upon reflecting on these developments said, "Indeed the providence is moving at the speed of light." "Faster than that," I answered, "the speed of love." Hopefully these incredible developments in the IRLS, occurring under the wise and inspired leadership of Mr. Taj Hamad, will receive full reports in

With every passing group the level of leadership and influence increases. Testimonies of these seminars stagger the imagination.

imagination. Both the Jordanians and the present Sudanese group represent official government delegations sent specifically and with full cognizance to study the thought and movement of "Father Moon," as he is called by our Muslim friends.

coming issues. Here what follows is a CWR report in which we see a fascinating transfer of divine movement through Islam to their closest neighbors, their compatriots in many cases, Orthodox Christianity. ■



KEN OWENS / NFP

TRUE FAMILY



Soon Ju Sun Jin Young Jin Jin Sung Kook Jin Hyo Jin
Shin Kwon
Shin Goon FATHER
In Jin Ye Jin
Shin Sun Shin Choon Shin Hwa Shin Myung

Dec. 24, 1991
East Garden
PHOTO: KEN OWENS / NFP



Hyun Jin

Kwon Jin

Jin Hun

Jin Whi

Hyung Jin

Yeon Jin

Shin Bok

Un Jin

Hoon Sook

Seung Jin

Shin Jung

MOTHER

Shin Yeon

Jun Sook

Nan Sook

Shin Gil

Shin Won

Shin Young

Shin Eh

Shin Ok

Istanbul Conference Promotes Christian-Muslim Friendship

by Dr. Frank Kaufmann

Never has there been a time in history remotely approaching the wonder of these days. We barely comprehend a development before it is eclipsed by one exponentially greater. We ache with repentance, and scramble to reconstruct our hearts and minds to correspond more adequately to the increasing intensity of the providence. The Council for the World's Religions (CWR) has not been exempt from phenomena exhibiting this conspicuous evidence of divine presence.

The CWR concluded its 1991 program with a major Christian-Muslim conference in Istanbul, Turkey, entitled "Dialogue for Muslim-Christian Friendship and Understanding," September 22-26, 1991. In keeping with the growing foundation and reputation of the CWR, this conference attracted prominent world leadership, and fulfilled its designated intention of bringing these two titans of the religious world into a closer relationship of love and cooperation. In addition to this, however, clear signs of the internal providence of world religious development manifested themselves clearly.



His Beatitude Karekin II converses with His Eminence Sheikh Dr. Ahmad Kufaro, Grand Mufti of Syria. This was the first time that Muslim leaders had visited the Patriarchate in over seventy years.

Christianity is the largest religion in the world. Islam, although second, is the world's fastest growing religion.

The conference was designed to examine the full spectrum of Christian-Muslim relations that exist in the world today. Approximately sixty participants from twenty-three nations responded to the call bringing their unique national circumstances to the international gathering. Together they sought to chart a future path of harmonious relations. The tensions between Christians and

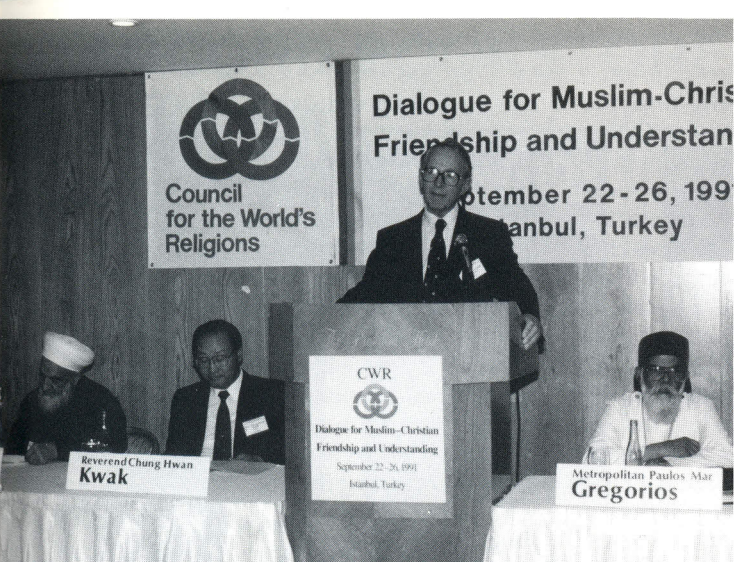
Muslims are potentially explosive. Christianity is the largest religion in the world. Islam, although second, is the world's fastest growing religion. This growth rate of Islam often threatens Christians, especially since most Muslims feel they have been oppressed by Christian dominance through the ages. In addition to this basic background, there are many other aspects to the dynamics which strain Christian/Muslim relations

around the world. At least four basic structures constitute the problem: 1. Christian-Muslim division within a nation. 2. Border clash between nations of opposite religions. 3. Muslim minorities in Christian nations, and 4. Christian minorities in Muslim nations.

Nigeria is an example of a nation divided. Muslims occupy the North and tend to persecute the Christian minority

there. Christians occupy the South and likewise oppress the Muslim minority there. Churches and mosques are burned, and border clashes lead to tragedy and loss of life through rioting and terrorist activities. Thus nations like Nigeria are rent asunder by religious division, leaving them utterly incapable of charting a unified national, political and social policy. This split cuts across all of life including medical care, education, politics, taxation, legal affairs, and so on.

Other nations are predominantly Muslim with Christian minorities, for example, Egypt where Coptic Orthodox Christians claim to suffer under Muslim dominance. Muslim minorities in predominantly Christian areas, such as Germany or the United States, express the same problem in reverse. One important issue for Muslim minorities in the West is how to balance their religious obligations to follow Sharia law with



Left: Dr. Francis Clark, Secretary-General of IRFWP speaks to the Conference. (l. to r.) Grand Mufti Kuftaro, Rev. Chung Hwan Kwak and His Grace Dr. Paulos Mar Gregorios listen. Right: His Beatitude Karekin II, Armenian Patriarch of Turkey and Archbishop of Istanbul, invited all the major Christian leaders of the city to a dinner at his patriarchate to honor the Council of World Religions and its conference participants.

their civic obligations to follow Christian or secular law which often violates the dictates of their religion. All these, and many other matters, generate profound and complex difficulties. They lead to crisis and discord, and in extreme cases cause war and enduring anguish.

This CWR conference was designed to consider the full spectrum of these issues constitutive of Muslim-Christian relations. All twenty-three nations sent both Christian and Muslim participants. The prestige and quality of the participants was superior due, in large part, to the devoted efforts of certain premier IRF (International Religious Foundation) personalities. Conveners Dr. Francis Clark (Roman Catholic) and Dr. Zaki Badawi (Muslim), and Patrons, the Grand Mufti Sheikh Dr. Ahmad Kuftaro (Muslim), and Metropolitan Dr. Paulos Mar

Gregorios (Syrian Orthodox Christian) are all known throughout the world. Grand Mufti Ahmed Zabara of Yemen was also in attendance.

While these people certainly added prestige, more importantly they provided authentic leadership and insight. Their presence provided not just the glory of their position and reputation, but their substantial contributions and solutions. They are bright, knowledgeable and wise. They shed light on difficult issues and revealed constructive ways out of seemingly insuperable impasses. They know history well, they are comprehensive in their thinking, and avant-garde in their capacity to acknowledge the legitimacy of other traditions. In addition to these established friends of the CWR, the conference also attracted about sixty percent new guests. Many of these first-time participants represented breakthroughs in populations we had yet to work with. Examples of some valuable new contributors to the process include top leadership of the Saudi-funded World Muslim League (WML), as well as leaders of prominent Christian-Muslim research institutes. It should be noted that conferees do not come as formal representatives of organizations; nevertheless they do bring the concerns and perspectives of their respective communities. The WML participants were impressed with our work and expressed the hope to develop favorable relations with the interreligious

activities of the Council. Many of the British and American luminaries from prominent research institutes had once resisted the good work of the CWR due to the Western media persecution of the Unification movement. It is great fortune

At the conference, the Armenian minister of religion met with the Grand Mufti of Turkey—the first time in seventy years that an Armenian Christian formally met with a Turkish Muslim official.

that these participants could challenge such prejudices and exert the courage necessary to participate in this important conversation. These British and American participants brought with them great stature and knowledge regarding the history of Christian-Muslim relations. Thus, it is fair to say that the conference was, by all measures, a success.

Beyond the valuable learning and discovery among participants, and the contribution of excellent academic papers, important phenomena also occurred outside the conference walls, so to speak. It is especially these developments which more notably reflect the clear guidance of God.

Turkish-Armenian relations

Perhaps the most conspicuous arena of such developments occurred with regard to healing the tragic history of Turkish-Armenian relations. The border between Turkey and Armenia was one along which NATO (North Atlantic Treaty



Left to right: Dr. Sona Khan, Advocate, Supreme Court of India; Dr. Petya Nitzova from the Institute of Social and Political Studies, Sofia, Bulgaria; Ms. Jane Sharpe, CWR Conference Coordinator.



Discussing questions during a conference plenary session are (l. to r.) Sheikh Dr. Ahman Kufaro, Rev. Chung Hwan Kwak, and Mr. Farouk Akbik, translator.

Organization) and the Warsaw Pact was divided. With the demise of communism, Armenia naturally sought to establish relations with the greater world community. As far as Turkey is concerned, there exists the further complication spawned by the World War I massacre of Armenians. No organization could arrange for a visitor from Armenia to Turkey. The Turkish government would not invite them, religious organizations would not invite them, but through the CWR they were able to enter as conference participants. In this way the CWR could accomplish unifying and conciliatory steps in excess of even state-level

Muslim official. Those who know the intensity of this World War I holocaust will recognize the magnitude of this symbol of healing and reconciliation among these deeply divided national and religious communities. We are joyful that the CWR could help open these avenues not available to governments or churches.

In addition to such great historical moments, Armenian Patriarch Karykin I generously hosted all conference participants at his Patriarchate. It was a major affair, serving and feeding close to two hundred guests. The interesting point to note is that his decision to honor the

activity. Even the Armenian Orthodox Church in Istanbul was bound by the intricacies and nuances characteristic of their relations with the Turkish government. Finally two Armenians came, including the Armenian minister of religion. During his stay at the conference, he met with the Grand Mufti of Turkey, thus making the first time in seventy years that an Armenian Christian formally met with a Turkish

CWR at this special dinner was carried out in the face of heavy pressure from other religious leaders in the city. Leaders intent upon upholding the long-standing tradition of religious bigotry exerted pressure against Unification-based activities. Earlier in the week the Patriarch had received calls urging him to withdraw his Bishop from participation at the conference. Thus, for the sake of persecution, His Holiness receiv-

ed calls from people who ordinarily never call him. He refused to be lured into prejudicial behavior and, in Gamaliel-like fashion, staged a reception and dinner, inviting all religious leaders in the city to attend. Of course all came. It goes without saying that an invitation from a Patriarch is not refused. As various leaders arrived, including those who had imposed their prejudices earlier in the week, they were surprised to find that the affair had been established to honor the CWR for its contribution to peace and reconciliation. Indeed, this invitation created the opportunity



His Eminence Senator Kamel Al-Sharif, Chairman of Ad-Dustour newspaper, and Secretary-General of the International Islamic Council, was sent as the Muslim representative of His Royal Highness, Crown Prince Hassan of Jordan. Senator Al-Sharif read a message of greeting and encouragement written by the Crown Prince to our conference.

for Muslims to enter that Patriarchate for the first time in over seventy years. The guest from Armenia, Mr. Ludvig Khachatryan, Minister for Religious Affairs in the Republic of Armenia, received a cross from his Patriarch, which moved him to tears. As a youth under communism, he never dreamed that such a moment would occur in his lifetime. Afterwards, the Council was presented with a pure silver official plate from the Patriarchate.

Later that week, Greek Orthodox Pa-



Stopping for a photo are (l. to r.): Mr. Walter Gottesman, Regional Director of North Africa; Dr. Hassan El-Fatih Gareeballah, Imam of Al Gareehallah Mosque, in Sudan; Mr. Taj Hamad, Director of the ILS; Rev. Fr. Anthonious Thabet Shenouda, St. Mark's Coptic Orthodox Church, London, and Ms. Graciela Ayad, conference staff.



Holding the silver plate that His Beatitude Kar-ekin II (center right) gave to the CWR is Dr. Paulos Mar Gregorios (center left), Metropolitan of Delhi, Orthodox Church of India.

triarch Dimitrios I, Ecumenical Patriarch of all the East, received the conferees in a private audience. I believe this was his last formal audience before passing on in the days hence. He too was subject to great pressure to cancel the audience but, as he had done in the past, stood firmly and peacefully by his commitment to speak the word of God in all opportunities to all people. His All Holiness Dimitrios I expressed unsurpassed commitment to true ecumenism. In addition to these noble Christian leaders, Crown Prince Hassan of Jordan sent a personal address to the conferees, together with two selected representatives, thus expanding the sphere of Muslim cooperation for the ideals of world peace.

As we encounter these unanticipated events and warm embraces from top world religious leaders, I would encourage our *Today's World* readers to seek the internal, providential trends and direc-

tions evidenced in these developments, rather than taking a passing interest or inspiration from disparate events and phenomena. Indeed, we were surprised to see the bold reception of Unification ideals in the Eastern Bloc. Now in the religious world, as we labor toward establishing unity and cooperation among the world's religions, we should also open our eyes to see who first responds to God's desire, and who will take the lead in educating others. This, indeed, is turning out to be one part of God's history which is full of surprises. ■

Dr. Frank Kaufmann is Executive Director of the Council for the World's Religions, a project of the International Religious Foundation, Inc. He is also Executive Director of the IRFWP (Inter Religious Federation for World Peace).

Greetings, Dear Brothers in the Only True God,

All the monotheistic religions of humankind, and particularly Christianity and Islam, address the relations of God, man, and the cosmos. The relation of man to God, or the relation of man to the cosmos, or the relation of God to the cosmos, as is believed and taught by every religion, defines the context of the relation of man towards his fellow man.

Thus, both religions, Christianity and Islam, which are the object of your meeting, contain many common elements in their teaching concerning man. The common faith in God, Father, Creator of man and cosmos, Master of history, Foreseer of all things, display but some of these common characteristics.

Therefore, Christians and Muslims, for many centuries throughout the earth, have lived harmoniously and peacefully due to this cosmo-theory of their "beliefs". On this point we would desire to add that this peaceful cohabitation of man, independent of race and language, has its deep foundations in the common elements of the spiritual inheritance of Christians and Muslims.

Christian Theology delves deeper, demanding and leading every individual brother not only to indulgence and tolerance, since tolerance can be offensive, but to genuine and sincere love. Indeed, the

To the Members of the Islamic-Christian Meeting in Istanbul

*His All Holiness, The Ecumenical Patriarch, Dimitrios I
(Spiritual leader of the worldwide Greek Orthodox Church)*

only intelligent organ of man by which he may know his fellow man and the cosmos is love. And we should know that it is not possible first to know and then later on to love, but, on the contrary, first we must love in order to be in a position to love truly and "long to look," according to St. Peter (I Peter 1:12).

To both religions, Christianity and Islam, convened in this meeting, probably the most important characteristics which bring each other closer is the fact that they understand man and desire to serve him in his concrete daily conditions--not in vague concepts and platonically. This respect for the concrete man and to each's historic environment is probably the greatest proof of the genuineness of religious experience which calls your meeting to convincing witness.

Therefore, from this Sacred Fortress of Orthodoxy, we greet you, dear brothers, during your meeting which has been convened in our beautiful City, the crossing point of many civilizations and of harmonious co-existence and co-habitation of many religions, and certainly of the faithful of

the two monotheistic religions, Christianity and Islam. We wish that the Only True God, "Who is the same yesterday, today, and always," will guide you and the

whole world "in all truth," granting you at this meeting harmonious and fruitful cooperation, of which we are not doubtful.

Welcome to the Sacred Center of Orthodoxy which reflects towards the universe the message and the ideals of love, peace, reconciliation and unity, and we express our joy for this personal meeting with you.

His Holiness Dimitrios I, met with a small group of CWR participants in one of his last audiences a few days before his death.

Within twenty-one days, according to Orthodox tradition, world Orthodox leaders had to appoint his successor. A young visionary of just fifty-one years, Bartholomeos I received the call. Prior to his appointment as Patriarch, Bartholomeos I was a close advisor to Dimitrios I, who always supported the latter in his decisions to welcome various CWR delegations throughout the years. Since assuming his role as the Ecumenical Patriarch of All the East, Bartholomeos I has written to Dr. Kaufmann words of support and encouragement. ■

Second International Forty-Day Training Session

Central American Region *San Juan de Oriente, NICARAGUA*



Participants and staff at the conclusion of the second international forty-day workshop in Central American Region #1 join together for a photo. Christopher Olson, Regional Director, is in the center with Michael Irwin, missionary to Nicaragua, on his left and Marianne, Michael's wife, on his right.

by Michael and Marianne Irwin

Last year our region held its first forty-day training in Cuernavaca, Mexico. Afterwards Christopher Olson, our regional director, began speaking about Nicaragua for our next forty-day workshop, because of its central location in the region. We were surprised because our movement has been underground for eleven years. We just could not quite believe it.

Nicaragua was still showing signs of transition from the communist system, that the Sandinistas had been developing, to a democratic government. With the presidency and the majority of the parliament in the hands of the new democratic government, but the police, army and many labor unions still under Sandinista control, the country still wasn't stable.

This instability included the burning of three city trucks in the middle of the capital along with the pillage and burning of the mayor's office and the destruction of three conservative radio stations, done by Sandinistas—all during the workshop. However, Mr. Olson felt it was the right time and the right place, so everyone began preparing. The date was set for October 22 through November 30, 1991.

Very few of the members or missionaries had visited Nicaragua before, so missionaries prepared the members for

the worst. Most were ready for a not-too-friendly welcome from a country which had been communist for eleven years.

They were warmly surprised by the congenial attitude that the Nicaraguan people have never lost. The workshop center was rustic; electricity came from a small generator which usually worked. Occasional smoke from the cooking fire in the lecture hall, and the few spiders and scorpions, didn't seem to bother the members too much. It was much better than they had prepared themselves for, so everyone could be grateful.

The training session consisted of thirty-five participants and seven staff members from Mexico, Guatemala, Honduras, Nicaragua, Costa Rica and Panama. Since the majority of our region had attended the forty-day in Mexico last year, most of the members at this workshop were less than one year in the movement. The vitality of new members just beginning their spiritual lives gave a lot of hope for the future growth of our region.

Workshop site donated

Our workshop site was a very beautiful ten-acre farm an hour from the capital city of Managua, which was donated to the church. With an incredible view of an extinct volcano shrouded in clouds most of the day, and corn and beans approaching harvest time all around us, we were surrounded by the beauty of God's creation, allowing everyone the opportunity for deep experiences in

prayer and interpersonal relationships.

The participants ranged in spiritual age from twenty-one days to fourteen years. Physically the ages ranged from eighteen years of age to sixty-nine years, with the eldest participant being the father of five of our Nicaraguan members.

Our daily schedule was both open and disciplined beginning with 6 a.m. exercises, a daily one-hour morning service, seven hours of lecture and two hours of work on the farm, with time for personal reflection and evening activities such as testimonies, group meetings, and prayer.

The work groups painted the lecture hall and chairs, installed more light fixtures, hauled dirt up from the old riverbed to fill in an area that had been damaged by rainfall, cleared weeds and undergrowth with machetes, harvested beans, collected fruits and established a compost pile for the garbage.

During the work periods, brothers and sisters had deep experiences. One brother, who had been a home member for some time, was cleaning the underbrush one day near a large ditch. He had to jump into the ditch to finish his work but he didn't have the confidence and was looking for another way to go down when he realized it really wasn't so far, and like his spiritual life he had to make a leap of faith. He did and there was no problem; later at the end of the training session he decided to become a full-time member.

Domingo Chavez, the missionary to Honduras, and Wolf Osterheld, the missionary to Panama, each taught a cycle of Divine Principle. Mr. Osterheld included quite a bit of the internal guidance we had received from Rev. Ahn during forty-day training in New York. Jesus Gonzalez, the CAUSA representative in Honduras, taught three days of CAUSA and shared his personal experiences teaching in the former Soviet Union during the recent coup attempt. Paul Stuppel, the missionary in Costa Rica, taught Unification Thought. Usually this has been difficult for the members because of the lack of previous experience with philosophy, but Mr. Stuppel made the lectures very clear through his many amusing examples and practical, simple explanations. Mr. Olson gave internal guidance for ten days including four days on the blessing. Many members heard guidance for the first time on the deeper aspects of Principle life and the meaning of the blessing.

On Children's Day we had the opportunity to hike up the volcano which we had gazed at for so many days. Many really took it as seriously as if they were climbing Mt. Sinai with Moses. We climbed the volcano as a group, supporting and encouraging one another, since the way was quite steep. Upon reaching the summit, the clouds cleared away and we could see excellent views of the valleys below; everyone agreed it was well worth the effort.

Rev. Oyamada speaks

The real high point of the workshop was the unscheduled visit by Rev. Hideo Oyamada. He had served the True Parents as vice president of the Unification Church in Japan for many years and had been reassigned by True Parents to coordinate international education in the World Mission Department.

Rev. Oyamada spent one day of his three-day visit sharing testimonies and internal guidance with the training session. He challenged the members to listen to the voice of God coming from inside their original minds and make a complete rebirth through the True Parents during the forty-day workshop. The rest of the time he spent with the missionaries, teaching us everything from how to be an effective ambassador for our True Parents to how to witness creatively.

From the moment he arrived, he kept repeating that Nicaragua reminded him of the Philippines. He said he felt the same spirit in the center and at the work-

shop site that he had felt in the Philippines. His outlook was always both practical and faithful, with a big portion of hope. This really encouraged us.

Mr. Olson left these words with the members on their graduation day:

"What does it mean to graduate from a forty-day training session? Although you will receive diplomas announcing your forty-day participation, we all know that God and our True Parents' expectation for each of us is far beyond such a written document. In fact, the final evaluation of our training session can only be determined in the months and years to come. History will ultimately decide if our training session was fruitful or not. Please let our six weeks together be a great victory for Heaven.

The key for each of us as we return to our missions is responsibility. We must be absolutely responsible within the Principle to save our peoples and nations. If we have really understood the Divine Principle, then we realize that our lives are not our own, that we belong to Heavenly Father and True Parents. Each of us has been called to be participants in God's providence and we can but humbly respond."

So the workshop ended on a serious note. The members went back with tears in their eyes, remembering their experiences in the forty-day workshop and looking forward to sending their own spiritual children to the third forty-day training, scheduled for March 1992.

Building the workshop center

In 1985, during the height of the war between the Sandinista government and the contras, we were working underground witnessing and teaching. Witnessing was done indirectly; first we'd go to the person's house and get to know them, and then, if they seemed not to be associated with the government or army in any way and were responsive to the Principle, invite them to the center.

One of our sisters was inspired by a very good new contact. As she anxiously waited in the living room of her contact's home she realized that the pictures

on the wall behind her were of Marx, Lenin, Sandino and Che Guevara, and that one of her contact's brothers was wearing a military uniform. She realized that she couldn't witness to these people.

Fear everywhere

The fear and incredible tension in the society, because of the desperate economic circumstances and obligatory military service, made it difficult to find people who were willing to listen to Divine Principle. There was so much mistrust: "Who is this person? What is he really doing? Is he with the government?" Some who did hear the Principle and understood about the movement had a tough decision to make. Because our movement is internationally known as



In front of Lake Nicaragua the brothers and sisters working in Central America pause with Rev. Oyamada: (left to right, back row) Domingo and Cecilia Chavez, Michael and Marianne Irwin, Fritz Schneider, Paul Stuppel, Chris Olson, Wolf and Brigita Osterheld, (front row) Robert and Lilliane Irwin, Rev. Oyamada and Jiro Hori.

anti-communist, they had to be willing to risk their lives and their families to follow. Many times they would read in the government newspapers about the aid our movement was giving for the fight for freedom in Nicaragua through *The Washington Times*, along with strong criticism of True Parents and the movement, and they would shrivel up spiritually.

At that time I was teaching high school math at the American School. We had three full-time members and occasionally another member would join for a while, but no one stayed very long. We were not growing and just the search for food and other essentials was taking an increasing amount of time and energy from all of us.

We had just welcomed two of our sis-

ters back from a forty-day in Ecuador. They were so inspired and made new determinations for their life of faith. Seeing pictures of the workshop site, I felt a strong inspiration that someday we should have a workshop site like this on our land just outside of Managua. It was so crazy to imagine under our circumstances holding forty-day workshops. However, we had to have faith in the future. We had to declare to spirit world that we weren't here just to teach school or to survive but to make a foundation for the future—a future in which our country would change and many members would join.

Building materials were very inexpensive because of government price supports, but it was nearly impossible to

the wilderness.

We decided to make the house large enough for one hundred people. We had to buy the reservations other people had made months before for cement and building stones. The workers should never know that a foreigner was involved in the construction, so our eldest Nicaraguan sister directed the construction through biweekly visits to the site. Then Heavenly Father sent a wonderful old man who had been a construction foreman and who was a charismatic Catholic. With his help, the project really progressed.

Every moment seemed desperate. When it came time for the wood, it was too expensive, so we chopped down trees on the property and used them for

one day at a cost of only \$300, plus the patience and perseverance.

So many times during the construction, people asked why we needed such a large (12 x 12 meter) living room. We were constantly wondering whether the government would confiscate it for their use, as they had done with a neighboring house, making it into a munitions dump. Fortunately the government never took an interest in it.

At one particularly sticky point in the war, an American was shot down piloting a plane used to deliver arms to the contras.

He was handcuffed and led to jail in front of all the cameras of the international media. Rev. Kwak, hearing this news and wondering about our safety,



Left: Nicaraguans singing "Nicaragua Mia" during the entertainment portion of the workshop. **Right:** Participants with Elsa Tsuchida, coordinator (down left), during a break in the work session. "Most were less than one year in the movement. The vitality of new members just beginning their spiritual lives gave a lot of hope for the future growth of our region."

buy them because of strict rationing. Permission to buy one-hundred and twenty building stones took up to four months, and we would need many more. Roofing material was only available to the army.

One day I grabbed a machete and hacked a pathway through the underbrush towards a tree on a hill. I arrived at the tree and climbed up. Seeing the incredible view of the volcano, I felt that we should absolutely begin the project and that God would show us the way.

An object of faith

We drew up the plans and began the impossible task. Sometimes we felt like Noah when everyone ridiculed us for building such a large house on a hill in the midst of such hard times. Sometimes we felt like the Israelites building the ark of the covenant, like an object of faith in

the doors, windows and rafters. The most dramatic event was the roof. The contact we had been cultivating at the roofing company was fired, and we had to begin again. Soon the rafters were going up and there was no permission to sell us the material. I brought pictures to the biweekly visits at the roofing material factory. They could see the progress and were assured that I was not selling the material on the black market, but they still told me that everything went to the army.

Finally, when everything was ready, our new contact gave in to our pleas to speak with the colonel about letting us buy the material for the roof. We had been already waiting one year by this time. He agreed, but only if the company installed it. This was even better. The next day the team arrived and installed three thousand square feet of roofing in

asked Rev. Hose to call us and find out how we were. This gave me the opportunity to report about our progress with the workshop center. He was very inspired and we felt Rev. Kwak's desire to support us.

Finally in August 1987, the center was officially dedicated, two years after we had begun. The difficult path that we walked to build the seminar house was as close as we have come to Heavenly Father's example of patience, perseverance and investment toward the goal of restoration. We could really experience His heart and become more solid in our faith through the experience. ■■

Michael and Marianne Irwin were blessed at Madison Square Garden in July of 1982. Marianne was the original missionary from Germany to Nicaragua in 1975 and Michael joined her from the United States in 1983.

Healing Illness—The Clan and the Bible

by Nancy Escaleras Makowski

Sixteen years ago I joined the Unification Church at New York headquarters. My family is from Ecuador, where I grew up. They became extremely negative and tried to kidnap me several times, unsuccessfully. My family is Roman Catholic and they had asked the priest what kind of church this was. I was only nineteen years old and according to the Spanish tradition a daughter does not leave home until she is married. The priest gave a very negative report to my parents and for many years they persecuted Father and tried to get me to leave the church.

Study the Bible

During our last International One World Crusade campaign, I volunteered to go and travel around the United States witnessing for twenty-one days in each state with my team. There were not enough Divine Principle teachers on our team, so I had an opportunity to teach the two-day workshops even though my experience had been only with the Spanish workshops. I felt so little confidence that my prayers became desperate, especially because one of our guests was a Baptist minister.

Suddenly, I focused my studies on the Bible because the Baptist minister refuted me with it. Father appeared in a dream and scolded me for not studying the Bible enough and I promised to do so. I began to understand that in order to win Christians, I should know the Bible more deeply. Father won his first disciples that way. He went out preaching with the Bible and interpreted it according to Divine Principle. That same Baptist minister did a seven-day fast and joined us traveling around the country. I had the most beautiful experiences with other Christians at that time; unfortunately, I became so sick with chronic bronchitis that my central figure thought it best for me to go to my family's home in California to get well.

I had been blessed with Don Makowski in 1982 at Madison Square Garden

and my husband had visited my parents for two days while taking a student to a workshop. Fortunately my parents really liked him. My father called him "my son" and hugged him. The second time he met him was when we stayed for five days during a fundraising expedition and my dad cried when we left and said, "You are my real son." It meant a lot to Don because his father and mother were divorced when he was eight and his dad then went to spirit world.

This was the first time after joining the church that I was able to spend some extended time with my family. It was January 1984, the first Christmas and New Year's I spent with my parents in eight years. Everyone was a bit tense. They were happy to see me but could not help but be negative and suspicious.

I began to understand that in order to win Christians, I should know the Bible more deeply. Father won his first disciples that way.

Because I felt so bad about having left the "front line," I decided to make the best out of that time.

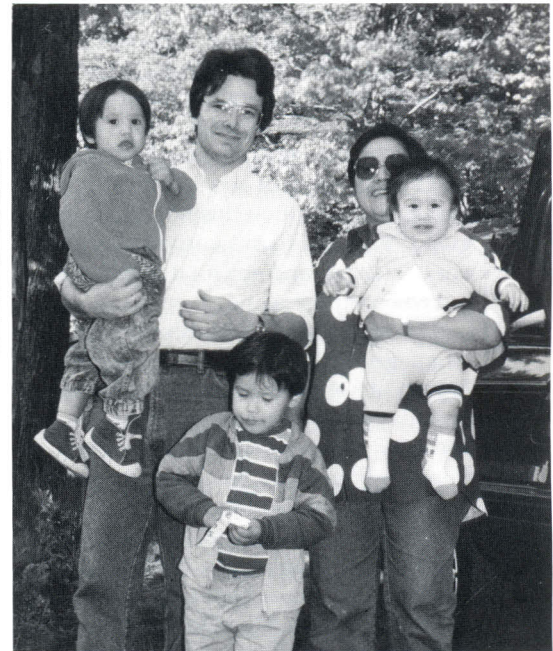
Hometown time was here

First, I managed to clean the house thoroughly, holy salted it, and played holy songs and Divine Principle tapes all day (at least the part of it while my parents were working). When they came home, dinner was cooked and the house was clean. My parents were very moved.

At night I sat reading the Bible in the dining room. They were surprised and happy to see me reading, so I invited them to read it with me. Then my mother said, "That's not the Catholic Bible." To her surprise, I changed to her own Catholic Bible and began to read out loud. After that it became our regular pattern to study the Bible every night. Sometimes I had to convince my mother that this was more important than watching television. At the end of each session, we held hands and prayed. One time my mother asked me to pray the rosary

with her, so I did. Also, every Sunday I went to Mass with my whole family.

I chose the Bible passages which explained the Purpose of Creation, then those about the Fall of Man, and also the lives of Abraham, Jacob and Joseph. All of the readings I explained according to the Divine Principle point of view. The most tearful study was that of Jesus. My mother understood that Jesus did not come to die, but could not accept that his family had not supported him. At this point I explained my dreams and revelations about Jesus before and after joining the Unification Church.



The Makowski family on an outing: (l. to r.) Benjamin, two and a half, being held by his father, Don; Dominic, four; and Nancy holding their son, Andrew, one and a half.

Finally, I told them that I was going to make an outline of everything we had studied and drew the parallels of history on white cardboard. They were shocked to know that we are living at the time of Christ's return, especially when I explained that it will not be the same Jesus but a new person, with a new name, according to Rev. 2:7-17, 12:1-14, 19:12, etc. I mentioned Reverend Moon's mission.

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Going So Far Away to Feel So Much at Home

Diary from the Central African Republic

By Joy Pople

Sometimes the most challenging assignment is a known danger. For former foreign missionaries who encountered debilitating illness or other life-changing difficulties in their mission countries, the International Exchange Program poses a different kind of experience than for those who have never worked overseas. Joy was the missionary to Mexico in 1975, and as she says, this African assignment gave her a special chance for healing. She sent a copy of her diary from this time to her father and he in turn sent a tape recounting his experiences in South America on assignment for his church helping refugees during World War II—a new opening in hometown understanding came through the International Exchange Program.

When True Parents sent out missionaries in 1975, I had hoped to go to Africa but was sent to Mexico instead. Now our family is assigned to the Central African Republic for the international exchange program. Central Africa is so far from my husband's hometown, which is near Syracuse in central New York, not just in miles but in consciousness. John and I have children, a home, commitments and work. Could I go off so far away, and risk strange tropical diseases? Where is that former spirit of adventure? It is my destiny to go, but on this hot day in August 1991, I had to draw upon all my energy, finances, and spiritual resources just to board the plane.

I became enchanted with the French language in high school and majored in French literature in college, but I never had the money to travel to a French-speaking country and never became fluent in French. In the church I never had the chance to go to Europe.

Only God could inspire the sacrifice of passing through Paris, the city of my youthful dreams, without stopping. As it turned out, my bags did not arrive in Paris on my flight, and Air France had my ticket to Africa changed to the following day. I had the chance to walk the streets of Paris until I could no longer lift one foot in front of the other. Truly, God's lovingkindness fulfills and surpasses our dreams.

Since I missed my scheduled flight, I arrived in Bangui, the capital of the Central African Republic, a day late. With no way to communicate the change in travel plans, I inquired how to get to the village where our members live on the outskirts of the capital. I was told the name of the village over the phone, but at the airport I discovered that there is no village that corresponds to that pro-

nunciation. Some people I met with a van took me to the American evangelical missionaries. They received me graciously but wondered why anyone would travel so far without an exact destination. (Even if I knew the correct name of the village, it has no streets aside from the main road, much less house numbers.)

A theology professor who shared the guest house grilled me: What do I believe about Jesus, and do I think Rev. Moon is the Messiah? I attempted some answers and then played with their baby while he and his wife ate supper. Afterwards I started to do dishes. The theology professor insisted that I stop, explaining that Africans are employed to take care of the house, and if someone does their

how pressure from the French government and jealousy of American missionaries nearly ten years ago caused the shut-down of a large project, FARMAP, that would have provided agricultural and technical education, as well as moral guidance, to the young people of Central Africa and neighboring countries. Our church was disbanded, equipment was confiscated, and all foreign members were expelled. In the confusion that followed, many local members lost contact with the church or just became discouraged. From Zongo, the Zairian village across the river from Bangui, international contact was maintained. In desperate economic straits, the government has been unable to pay many of its work-

ers, resulting in strikes and riots. In such an environment, fundraising and business activities generate little income. European missionaries have been assigned but have been unable to obtain long-term visas. An early member from Zaire, Lenga, was sent last year to try to rebuild a foundation in this isolated country.

"Your arrival is concrete testimony to our members that we are not forgotten," he said.

"Your arrival is concrete testimony to our members that we are not forgotten," he said.

I thought I had gone through difficulties preparing to come, but nothing compared to theirs. When Lenga asked why I was staying only twenty-one days, I explained simply that I came to offer what I can (to stay longer now, I would have to quit my job before completing a two-year commitment). Lenga reported having dreams that if they could get a center in the capital, it would be a new beginning for the movement and even the country. They had found a promising house, but the rent was more than

"Your arrival is concrete testimony to our members that we are not forgotten," Lenga said.

work they feel that their livelihood is threatened. He said this system bothers him, but he and his wife seem obligated to provide jobs for local people. True Parents have taught us that restoration of any new level must always begin from the servant of servant's position, but my service was not acceptable. I tossed and turned throughout the tropical night.

New center in the capital

In the light of the new day I walked downtown and discovered government buildings that corresponded to the telex number I had been given. I found the home church leader who works there, and he arranged a ride to the village. I met several center members and the national leader, Lenga, who greeted me with warmth and intensity. He explained

triple what they were paying in the village and they had no funds. Listening to their situation, I decided to give all the money I brought and asked for nothing for myself. (Had I gone totally crazy, giving all my money to a central figure?)

I had left behind my familiar roles of wife, mother and homemaker. Here there was no mask to hide behind, no telephone to distract me, no children demanding mommy's attention. Life was simpler; if I didn't know what to do, I could always pray, clean, sing—even all at the same time. Here each day I could

tience of our members. When he finally became convinced of the significance of the Principle and True Parents, he outstripped his wife in devotion. Much to her consternation, he quit his job and for three years devoted himself to helping out on the church's farm and other projects. I was amazed. How did they and their three children survive financially? How did they eat? The wife's answer choked in her throat and came out as tears.

Their oldest child, age seven, has missed a whole year of school, due to the

strikes. Yet she knows how to read and can figure out complex words. She was called in to demonstrate her ability, and she sat quietly between her parents for some time. The parents explained that they and their children rise at four in

preparation. I saw one brother washing down an armoire using water that appeared like thick mud. I tried to tell him he should get fresh water, but his face looked blank. I called Lenga and protested that to clean this way only made things dirtier.

Lenga transmitted my suggestion, but as I listened to myself I heard a critical tone, and I bit my lip. I did not come here to criticize, a voice inside me said. Excusing myself I got a scrub brush to work on the kitchen and then the bathroom. Through hard work and sweat I tried to shake off Satan's invasion, but I kept feeling chastised spiritually.

Exile and return

While cleaning, Bible stories giving examples of how people recognize their sin came to my mind. For some reason, during these twenty-one days, it appeared that I had to make a condition of following absolutely, without criticizing or complaining. The moment I stepped or spoke out of turn, I was stopped short by some spiritual force and compelled to repent of my sin.

I was asked to give morning service each day, and I struggled to express my heart in French. The next morning I recounted five Bible stories of how people had come to recognize their sin, starting with Joshua, who learned that someone had sinned after an expedition failed (Joshua 7). In the time of the Judges, the Israelites became aware of their sin only after suffering repeated enemy invasions. King David recognized his sin of adultery only after being visited by a prophet who told him a symbolic story (II Samuel 12). The prodigal son came to his senses after comparing his current low position with his former position as an honored son (Luke 15). Zaccheus recognized his sins during a visit to his home by the sinless Messiah (Luke 19). Then I described what I had experienced the day before and made a public apology to the brother I criticized.

I had not come to Africa to try to escape personal difficulties, but if I had it would have been fruitless. My first night in the country, the theology professor had grilled me about my belief in Jesus, a source of pain throughout my twenty-one years in the church. The way I had initially been taught the Principle seemed an attack on traditional Christian beliefs. The entirety of the Principle was so overwhelming in its power, that after fighting it as long as I could, I had to surrender to evidence that this was where God



Joy Pople shelling squash seeds with the village children.

do a lot more of all three than I had been accustomed to doing for years. In the process, I could examine what I am investing for my spiritual growth and what I am contributing to the restoration of the world.

Communities of families

Since my husband and I share a vision of building communities of blessed families, I asked to meet some of the families that are part of the extensive home-church network. One evening we visited Papa Tomas and his family, who greeted us with slight bows and outstretched hands. We were ushered into an immaculate living room, with a small table set up as an altar. Behind the couch was a large blackboard with an outline of a Principle lecture.

I asked them what had attracted them to the Unification Church, and where they found the greatest difficulty. The wife had been contacted first. Her husband, a Catholic, did not want to hear anything new. But bit by bit the members visiting their home caught his interest and he began to study the Principle. His many questions severely tried the pa-

the morning each day for prayer and study.

Then Papa Tomas had two questions for me: How does the American Unification Church guide couples like them, and what was the major spiritual difference in my life before and after receiving the Blessing? Their sincere desire is to make conditions to receive the Blessing, but they find it very difficult. His pointed questions required thoughtful response, and like his wife, I too found myself choking on memories.

Each day I learned more about why I had come. I had returned to the United States after four years in Mexico with unresolved regrets and pain. To come to Africa offered a chance for healing. Perhaps there can be some restoration if I as a white American, a former missionary, try to unconditionally follow and serve Africans. I had a long conversation with Lenga about issues raised by Papa Tomas, and I could finally sleep at night. However, the constant thirst never left. (Was my longing for true love greater than my thirst for fruit juice?)

Ten days after I arrived, we moved to a new center in Bangui. We cleaned in

was directing me. However, I had felt that I had to give up my love for Jesus in favor of True Parents; in 1970, members in America knew very little about True Parents. Furthermore, there were few members from evangelical churches who could understand my struggles coming from a Mennonite heritage. Four years later, Rev. Ken Sudo began teaching the Mission of Jesus lectures from a standpoint that I could relate to more easily, but many gaps remained.

Several years ago I was instructed in prayer to study the Old Testament history from Joshua to Jesus, even to the point of experiencing these providential periods in my own life, as my own foundation to receive the Messiah. I experienced the trials of each providential period, up through the Divided Kingdom. However, I had held back, afraid of the next period, Exile. Now that I was in Africa, I realized that this international witnessing condition, going to a country not of our own choosing, is like a voluntary exile. (After Jesus' crucifixion, the Jewish people were involuntarily dispersed throughout the world; I feel our calling is to go voluntarily to repent for America's imprisonment of the Messiah). I had overcome many obstacles even to arrive in Africa, with no idea what to expect. God had so many blessings waiting for me here. This twenty-one day period could represent two hundred and ten years of Exile and Return. What remained was only the final period of Preparation for the Messiah.

Christian foundation

The Zairian members I met and most of the Central African members have a deep Christian heritage. I had come so far to feel so uniquely at home spiritually. After twenty-one years in the Unification Church, I resolved to offer this twenty-one day condition for a new beginning. One morning at breakfast, I talked about my conflicting emotions regarding Jesus and how ashamed I felt, after twenty-one years, to keep stumbling over the same points. I asked Lenga if he had some

guidance on this, and after some silence he gave a vague reply about needing to follow the order of the Principle.

A seven-day workshop was in progress, and the day's lectures were the Mission of the Messiah and Christology. Afterwards I went to the sisters' room to pray. I began to realize more deeply the meaning of the Principle's teaching about salvation. At age fourteen I experienced Jesus saving me from fear and opening the way for me to experience God through nature. That was truly a rebirth. Four years later, through charismatic prayer groups



Joy is living in her husband John's hometown and has been doing social work there for the past two years. They have two children, Stacy and Jason.

I began to learn the basics of the life of faith: prayer, witnessing, fasting, creating a community of faith. But an assault in unexpected circumstances cut off the special closeness I had been experiencing with Jesus.

In the past, each time I came across the Principle phrase "the limit of salvation by the cross," I would cringe. Finally, in prayer I could now clearly see and accept that limit.

When I heard the Principle at age

twenty-three, what struck me most deeply was the explanation for the human fall and how Satan destroyed God's ideal by a misuse of love. The Principle offers a clear standard for living a pure life, and it taught me the basics of how to make offerings that God can accept and how to recreate my heart through uniting with an Abel figure. I experienced a rebirth through the Blessing ceremonies, enabling God to begin to claim me as his daughter. True Parents saved me from an isolated way of life, stimulated me to develop the heart of a daughter, sister, wife and mother, and pushed me to become a substantial offering on a worldwide level. Thus, True Parents are bringing me substantial salvation, both spiritual and physical, on the foundation of the spiritual salvation through Jesus and the Holy Spirit, and I can be grateful to each one who played a part in opening the way for me to return to God.

At breakfast the following day, I reported what I had learned in prayer and, since trying to hide problems seemed

useless, I went ahead and confessed that the greatest dilemma I faced in this international witnessing condition was my lack of motivation to witness. In Mexico, even during the most difficult times of disunity, we always witnessed and taught the Principle. However, when I returned to the United States in 1979 to recover from hepatitis and join my husband, I found the situation of our movement very confusing. For years I focused on educating and caring for church members rather than trying to bring in new people. This loss of heart for witnessing has been a source of shame.

Witnessing anew

After the morning lecture, I walked to the cathedral to pray. I needed to confront what was keeping me from witnessing and make a new determination.

Not many days remained before I had to leave, and within me welled the desire to find somebody who could understand the preciousness of the Principle and work to restore the nation. In the afternoon Lenga had to do errands, so I offered to accompany him. In a store downtown, a young man asked who I was, and we talked. He was a university student interested in studying the Bible. After the morning's confession, I could see God intervening in a different way, through the unity between Lenga and me.

In almost every talk to the members, Lenga constantly emphasized the privilege we have of living at this time, making it easy to sustain a grateful heart. Can I do it in the United States?

My husband asked me to keep a diary during my trip and my inspiration is that through this my relatives can understand something of my heart and the heart of our movement. Thus I have found through this international witnessing condition a catalyst for tribal messiahship.

I stopped to say goodbye to the missionaries who gave their hospitality my first night in Africa and they asked my impressions from my visit. I had met God in a deeper way. I came to the Central African Republic to give, but my conclusion was that I had received spiritually far more than I had given. With smiles, they replied that everyone who stays with them gives the same report.

■

Joy Pople is the city leader for Syracuse, New York.

Education, Parents, and Children

— PART II —

Rev. Zin Moon Kim

Rev. Kim sees education as a major part of his mission as National Advisor to the Unification Church in America. In that spirit we carry here the second half of his speech at Belvedere August 1, 1991. For Part I see the January 1992 Today's World.

To educate children, parents and adults need to be good examples. If parents are always thinking and acting "money, money, money," but are saying, "Please be good children," it doesn't have any impact. Parents must be a good example. Around one hundred children gathered when we had family camp. One small boy about four or five years old greeted me, saying, "How are you, Reverend Kim?" None of the others greeted me, even if I greeted them first. Their parents never taught them to greet anybody. Just to say, "How are you? Have a good day!" This is very easy. Children can learn these things very quickly, but their mothers and fathers must encourage it. "Leave me alone, I don't care about you," is not a heavenly attitude. Children have problems because their parents have problems.

Your child will receive a spouse through the blessing some day. If a child doesn't feel responsibility, then his or her couple will be a big problem. The divorce rate in America is now as high as sixty percent. Without feeling any responsibility, divorce is imminent. Then what happens to the children? If they go with their mommy, there is no daddy. If they go with the daddy, there is no mommy. What a problem! Then children's way of thinking becomes twisted and they can easily become juvenile delinquents.

We think our children are cute. They are cute, but we make them ugly. We need to teach our children by showing them a good example. With children, verbal teaching doesn't work so well. Action teaching is very effective.

For example, whenever we come back home we should go directly to True Parents' picture and bow. Whenever we go out, go to the picture first and bow before leaving from home. If we do this for two or three months, we don't need to say anything to our children; they will

automatically come and bow, too. My children bow before they go out and after they return home because my wife and I do. I never taught them this verbally. We especially need to show a true love life.

The smaller purpose must serve the bigger purpose. Why must the small live for the big? Because the small needs to be bigger. In order for the small to become bigger, the small needs to serve the bigger. So all the time we need to talk, think, do, and pray for the church, for the country, and for the world. We should always think about our parents because our parents are bigger than us.

If parents are always thinking and acting "money, money, money," but are saying, "Please be good children," it doesn't have any impact.

Then our children will think of us more than themselves. Then, the later part of our life will be very happy. If we don't serve our parents, our children will not have that example and will not be inclined to serve us. Then when our old age comes, it will be very sorrowful.

Individualism downside

Individualism is killing human beings. If my five fingers worked only individually, what kind of person would I be? If I wanted to hold the microphone it would be impossible, because one finger would want to go this way and another would go a different way. I would not be able to hold it. We have around five percent individuality. Ninety-five percent of human life is public. People should gather together to work harmoniously centering on a common purpose. God is mainly a public Being and human beings resemble God. If a human being dislikes

having a life resembling God's life, then many kinds of problems will happen: sickness, fighting, war, as the world has now.

The "leave me alone" idea is killing everybody. If husband and wife think "leave me alone," it leads to divorce. If parents and children think "leave me alone," it means the family will break up. Nothing good can happen there. A democratic society needs True Parents and Godism. Today's democracy says that everybody is the same, but in reality everybody has different missions.

In democracy, by voting we can elect our choices. In the Unification Church,

we are brothers and sisters centering on True Parents. It means we are a family. In the family, do we decide the daddy and mommy position by election? No. So, also in the Unification Church. We like voting, so Father gives way a little bit to us. It's the same with the lottery system. However, I can see Father has already decided that this man should be the leader of this region. The archangel Lucifer became individualistic because he felt a lack of love. He thought, "God, I don't care about you. Centering on myself, I will lead my own life." This was the starting point of individualism. Don't try to have a "leave me alone" life.

We can help each other more if there are no compartments. People need to be supervised by each other. If fallen people are alone, then selfish ideas come and go and they have more problems. Father said we need a big office, like a classroom, with one department here and

one department there, so we can look at each other all the time. In the center there should be one or two telephones on individual desks. Then we can save money. I checked. Many people use the telephone for private, not public, purpose. They take a long time to call, especially those beautiful ladies. We need to reduce the telephone use so other people can use the telephone too. "No, I don't care about other people. I will use it all day!" We have this kind of attitude. Then other people become very inconvenienced. Sometimes convenience causes problems for fallen people. For example, in this modern society many people become fat because they don't have to make so much effort physically in their daily lives.

Indemnity and the ideal world

We are trying to go to the ideal world, but we don't live in the ideal world. To reach it we need indemnity conditions. Nobody likes it, but we must go the course. We think about the ideal society, but we don't think about what kind of process we will go through to reach it. So after ten years of fundraising, people say, "I am burnt out, I cannot work." "I can't work" means "I don't want to go to the ideal world." It has the same meaning. If True Parents thought like that, how

would Father survive? He is over seventy, yet he spoke to us for over five hours in the hot sun on July 28. We can't imagine that. All the time, he thinks about how to overcome the indemnity course to reach the ideal world. We must do that, there is no exception. Jesus said in Matthew 16:24-25, if we want to follow him to the ideal world first we need to deny ourselves and bear our own cross on our shoulders. Verse twenty five says, if we want to gain our life we shall die. If we lose our life for the public purpose, we can survive. Very clearly Jesus mentioned these things. America, a Christian country, has been neglecting these words. This is why there are so many problems. How can God continue to bless this country? Unification Church members should practice this idea first, so God can take care of this country. God is very sorrowful over the situation America is in. He prepared this country for two hundred years. Even after that, at the finish, how sorrowful He is! How suffering! If we make God sorrowful, we can't lead a prosperous life.

Arrogance and humility

In front of the children, we need to be humble. If I am the daddy and I say, "You must follow me!" to the children, it won't work. It may look like it works, but behind the parents' back the children mock them, saying, "We have a problem-daddy." A military captain just gives orders. We need to be strict with children, but based on true love and showing a good example. Then the children can understand. Actually, True Father is very strict, but still we like him. That's because he is strict based on love. Strict without love is really a problem. Many of us feel Korean leaders are too strict. However if we have contact with them for two, three or four years, we can find that under the strictness, there is steady love. Korean leaders scold us seriously and then some of us think, "He dislikes me." This is really a misunderstanding. I like you, so if I see you going the wrong way, I

will scold you so that you will go the right way. Because I love you, I talk and shout out this so-called bitter medicine. This is usually a Korean's attitude. Koreans are very strict, but based on love. This is even Father's attitude. Father sometimes gives a very fearful scolding, but still we feel love behind the scolding.

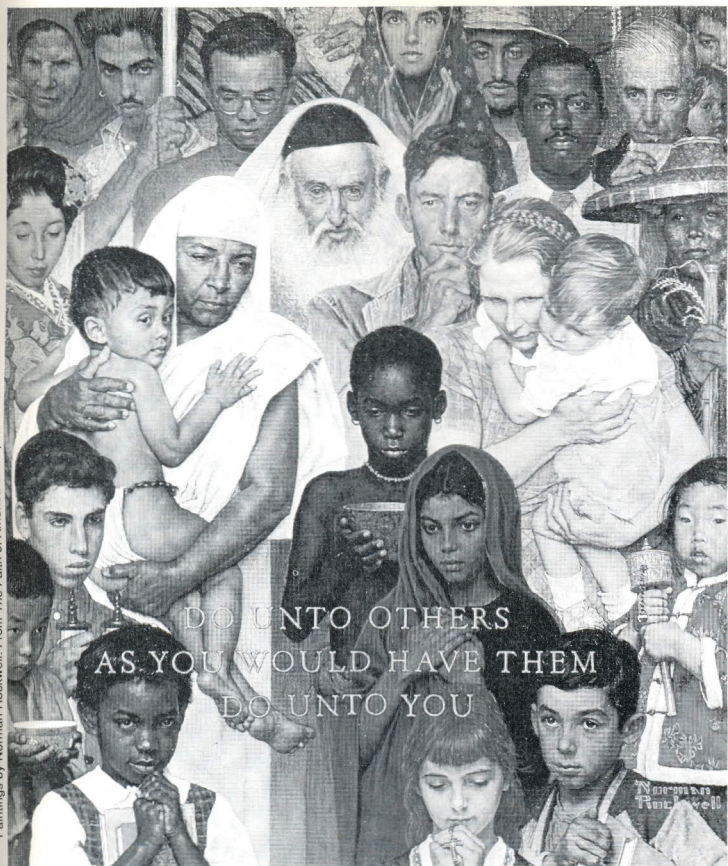
Vertical and horizontal love

We need to show children that vertical love is more important than horizontal love. What is vertical love? Love between God and human beings. Love between parents and children. What is horizontal love? Love between husband and wife and love between brothers and sisters. We must think and teach that God's love and parental love is first. This is the standard. Centering on that standard, we can make a balance with horizontal love. Without a vertical standard we can't make a righteous horizontal standard. Today, most fallen people neglect vertical love. So their horizontal love is always unstable. They divorce or indulge in free sex. Many things happen. We always need to show we love Heavenly Father more than we love anyone else, more than we love our children, more than we love our spouse. Let's show that we love our parents-in-law and parents more than we love our spouse and our children. We need to show such an attitude to our children.

Usually at night time we put our children into a small cage. (I call a crib a cage.) We put him or her in the corner of the room so the husband and wife can be together. It means, "We don't like the vertical love between us and the child. We like only horizontal love between wife and husband." What will children learn from such parents? They grow up and when they are around thirteen or fourteen years old they think, "I need my horizontal object. I don't care about my parents." It's because their parents had that attitude. We don't need a bed for sleeping. A bed is small so it is too narrow for husband and wife with a baby in between. So I suggest to take the bed out. Without it we can sleep very nicely on a soft carpet. Most people who like soft beds have back problems around age forty. Many of us have back problems because of soft beds and chairs. Usually, I sleep on the floor or put a wooden panel on the bed under the sheet. I must take care of my back. American pillows are too soft, too. Our head sinks into it. As much as possible our pillow should be a little stiff. One time



Internal truth is more significant than external truth.



We think about the ideal world, but we don't think about what kind of process we will go through to reach it.

when Father came to visit Los Angeles, we bought a pillow, but it was too soft. The next day we made a hard pillow of rice straw and covered it with cloth. A bed occupies so much space in the room; without a bed, the children can play very easily because there is a lot of room. If we have a wide bed, so that three people can fit, okay, we can use that bed.

Internal and external truth

Many of us know external truth. For example, one plus one equals two. The emphasis is on external truth, but external truth is less significant than internal truth which we usually do not know. One plus one equals two. Everyone will say that is absolutely right. But it is relatively right, not absolutely. There are many cases of one plus one not being two. For example, husband and wife are one body. That is the literal translation. Husband and wife are two bodies by the truth of one plus one equals two, but we never think like that. We just say husband and wife are one body, because husband and wife should have one common family purpose. If they work as two bodies, then they will divorce. If husband and wife join together and then embrace and sleep and lead a happy life, they serve each other and respect each other. They become a model couple and many neigh-

bors come to like them and they have many friends and children.

This shows that one plus one equals many, many, not just two. This is very important for human life. Then there is the other way. A husband and wife marry and from the first night they sleep back to back. Whenever they look at each other they are fighting. Can they have a baby? They can't multiply and they can't have good neighbors. All their neighbors will criticize them and eventually leave them. So it means that one plus one equals minus many. Internal truth is more important than external truth, yet we

neglect it. So we have an unhappy life. Qualitative truth works in human society more strongly than quantitative truth.

became one lump, not two. He asked the teacher, "Is it one lump or two?" The teacher couldn't say anything!

One plus one equals two means it becomes quantitatively bigger. Qualitatively there is no difference. Tom was thinking qualitatively all the time. We should be like that. In the Unification Church we are just a small number of people, but Father scolds us often. The people who think this way only know one plus one equals two. Why does Father say these things? There must be some reason. We have to think like that. Then we can understand it positively.

When Heung Jin Nim came, he appeared to many members. He spoke through one Bay Area member in California and said, "We need quality more than quantity."

Children need manners

Children should know quickly what they should do and what they should not do. Parents must embrace their children and give them a big kiss when they do what they should do. Then they are encouraged and will try to do good again. But on the other hand, when they don't do what they should do, then we need to scold them.

Our children are usually very stubborn because their mommy and daddy are both stubborn. We are still here be-

Try to quickly let the children know what they should do and what they should not do from an early age, especially what they should not do.

In Korea we call Thomas Edison the "king of invention." He thought of everything in terms of quality rather than quantity. He became the king of inventions and very famous. When he was a boy, people thought he was stupid. In school his teacher asked him, "What is one plus one?" Tom answered, "One plus one equals one." So the teacher became angry. "I've told you so many times, but you don't understand." The teacher went to Tom's mother and said, "I can't teach your son. He is really a problem. He doesn't even know that one plus one equals two." The mother said, "Why don't we ask him why he thinks one plus one equals one." They asked Edison, and he went out and came back with two lumps of wet mud. He demonstrated how one plus one becomes one as he put the two mud lumps together. They

cause we are stubborn. It has directed us to the side of goodness. Two stubborn ones enter into a joint venture and make a baby, so the children are stubborn squared! (Laughter.) So we need to be careful about educating our children. If scolding doesn't work, then as a last resort we spank the child. We spank our children not because we hate them, but because we want to help them become good people. In Japan there is a saying, "Thunder, earthquake, fire and father are the same scary beings." Children must know their daddy is strict. Try to quickly let the children know what they should do and what they should not do from an early age, especially what they should not do.

We must raise children to understand responsibility quickly. ■

Fly High Young Eagle

The day after a van accident in Tarrytown took the physical life of David Linn Ang, age 21, True Father spoke at Belvedere, January 5, 1992. At the end of his sermon he publicly addressed David's parents, Dr. Edwin and Marie Ang. He advised them to declare to David that they would be responsible for taking care of all the ancestral indemnity on earth leaving him free to go and help Heung Jin Nim in Heaven. He then cautioned all the members that this was a time of transition, and therefore a dangerous time, and that the second generation should not take even "one unnecessary step."

That Monday at the Wôn Jôn ceremony many saw a double rainbow over the beautiful hill on which the ceremony took place. The following day Hyo Jin Nim spoke at his birthday and wedding anniversary celebration at East Garden—January 7, 1992—regarding the second generation blessed children in general and David in particular. The following is an excerpt from Hyo Jin Nim's speech.

I have had the opportunity over the last few years to work very closely with the second generation blessed children. There are many things that have inspired me in the past and in the present, but working with the second generation blessed children has given me inspiration beyond what I can truly express with words.

They have shown a dedication that is unsurpassed. They love True Parents very much. They believe in the word of Principle. Their commitment to Father and Heavenly Father and the cause is—their dedication is—very respectable, let's put it that way.

I understand the power of living in the Principle domain because living there allows these young people to be as pure as they are. Just by looking at these people, anyone with a conscience can truly see hope for the future. They can truly taste what can be found in the ideal world of God. They're genuine. They are pure. The only way you can bring this out is through the truth and Father's words and Father's life. Because it is based on truth. It made it possible and it allowed the genuineness to be brought out of each and every one of us.

All of the second generation who have been working over the years at the Manhattan Center have truly given themselves. It was very beautiful to see. Everybody had a sense of mission. They know what the world is like. They know what America is like. They see so many of their fellow students, their peers, struggling because of satanic imagery and satanic reality. They had this urge to bring about some change because they believe in their heart very deeply that Father's words, the Principle, is true. They want to assist Father in changing, not just America, but the world, and especially the second generation of the world. They all have a strong sense of commitment. Everybody gave everything, selflessly. They had a great time doing it, although many things were difficult. Everybody felt something special because they were partaking of and creating a foundation to change the youth of the world. So they have the sense of vision and they have the sense of commitment and they know all this stems from dwelling, living and growing up in a principled domain. It was very beautiful to see. I thank everybody for being there.

As for David, who passed away recently, David Ang's Seung Hwa ceremony was held yesterday. I

just want to give a brief testimony about him.

I got to know him through his working at the Manhattan Center. He was a very good kid. Every chance he got, he came and he worked very hard, diligently. He believed in the vision. All the blessed children believe in the vision, but he was very committed. He was very humble. He was very soft-spoken but he was outspoken when times demanded him to speak out. I will miss him, but as you all know, he's in a good place and he'll be a great help to my brother. His service will certainly benefit my brother in Father's work.

I want to take this opportunity to really pledge, saying that this year, I want to do my best to further the vision that we have in the Manhattan Center to serve Father in spreading the work, not just to America, but worldwide. I know it's going to help all you missionaries who have come to celebrate with me on my birthday and my wedding anniversary. I thank you for coming. I know once we have this medium, Father's words can dwell with us every day, twenty-four hours a day, three hundred and sixty five days a year, as long as we live. This is a very powerful reality and that's the goal that we are seeking to achieve, to restore the environment, to restore this reality to a God-centered, Principled-centered reality. I am absolutely committed and I will absolutely dedicate my energy, my efforts, all my endeavors and my life to restoring the environment back to Heavenly Father and True Parents.

I thank you for coming. ■■



DAVID LINN ANG

David Linn Ang, born December 6, 1970, was a pioneer. As the first-born son of the first East-West blessed couple, Edwin and Marie Ang, in the first blessing in the West, he was the sixth blessed child to be born in the United States.

His pioneer activities were not always a conscious choice. When he was two years old, his mother was sent by Father to travel from center to center in the first wave of Itinerant Workers (IW's) sent out to the American church. For about a year, he stayed with Shirley Stadelhofer in Berkeley, California, where his father was center director.

After being cared for by Vivien Burley at Belvedere for almost two months, he returned to his family. In the years immediately following, the Angs were on the move on various missions—Boston, Massachusetts; Boulder, Colorado; Austin, Texas; and Chicago, Illinois.

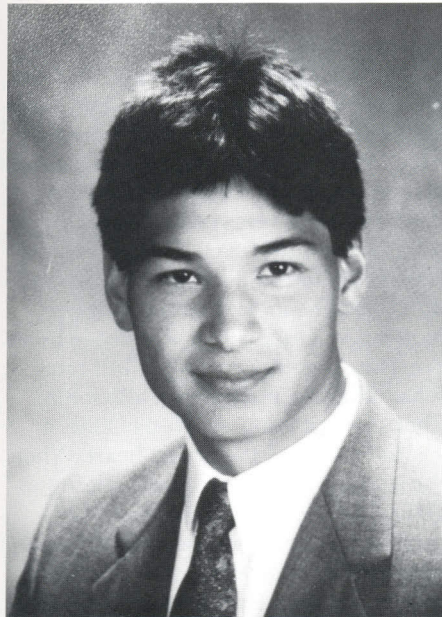
When he was six, he moved with his family to Barrytown, New York, where his father eventually became Vice President for Administration at the newly-opened Unification Theological Seminary. By this time, David had one brother and two sisters.

Their lifestyle became more settled in Barrytown, and David was able to attend the local schools (Red Hook, New York) from first grade to his graduation from high school in 1991.

This past September he entered Stevens Institute of Technology in Hoboken, New Jersey, to study in the field of computer engineering.

David was not just a computer and math person, however. He also played the trumpet, wrote poetry, and participated in sports. He loved soccer and track, and his most prized trophy was the one he received when his relay track team not only won the tournament for their school, but broke the school record.

He was also a pioneer in going to Korea to study at the Little Angels school. One girl had gone from the United States before, but after completing sixth grade in 1984, David was part of the first group to go together and live in the dormitory with American houseparents, Mark and Sharon Goodman. When those nine Americans boarded Korean Airlines, they thought they would stay in Korea



for the rest of their school years, and they went with that kind of spirit.

As it turned out, David did return to the States the following year and entered seventh grade. At that time, they did not count the year in Korea as a valid school year, and he was not able to go into eighth grade.

One year later, he and four other blessed boys took the challenge of Hyo Jin Nim to get really serious about learning Korean. On their own, like Tim Porter before them, David, Thelord Schuhart, Toby Fernsler, Jonathan Pumphrey, and Wesley Samuel decided to return for a year of study at Koryo University. During that year, David lived with President Young Whi Kim's family.

When he returned to the United States, he lost another year of school because of being away for a year.

David continued to pioneer. He went with the first group of blessed boys to participate in Ocean Challenge, and his boat was one that caught a tuna.

When the Sunday School for teenagers was begun at Belvedere by Hyo Jin Nim, David was a devoted supporter and faithfully made the two-hour trip from Barrytown each Sunday to participate. He was always dedicated to helping make it work.

The days and nights immediately preceding the accident were filled with non-stop activities with his church friends. He was on Christmas vacation, and

many of those days he worked with the other second generation young people at Manhattan Center. Hyo Jin Nim had asked David specifically to work on a computer graphics project, and he was greatly inspired by this assignment.

He attended Father's God's Day speech and sang with the other blessed children before True Parents on God's Day. The night before the accident, David attended the big celebration party for the second generation who had been working at the Manhattan Center. They were supposed to dance and have fun, but everyone seemed shy. Suddenly, this quiet, introspective boy cut loose. He got up and began dancing around with a great smile and total abandon. "I feel so free!" he sang. The others testify that they had never seen him like this before, and many of them commented on the fact that during the last few days of his life on earth he exhibited a new outgoing, happy and lively spirit. He was living life to the fullest and breaking through in areas he had hitherto avoided.

David dutifully went to college, and he looked forward to working with computers in some way, but his first love, his deepest desire, was always to work for God and True Parents. He was very clear about this—very single-minded about wanting to work in the church. A secular career didn't matter as much to him as a spiritual mission. He was his own hardest critic, and did not allow himself to settle for a mediocre life.

Above all, David was a pioneer in his attitude and heart. His life on earth was short, many would say too short, but in this brief phase of his life, he set a standard of heart that those of us who remain can spend a long time emulating.

His name is David. It means "beloved one." He was truly a beloved son of his father and mother. He was a beloved elder brother to Joni, Dohi, and Jennifer. He was a beloved and caring friend to many. All these things, and much, much more, David truly was—and truly IS. He will now be a pioneer on new levels.

■

—by Mrs. Linna Rapkins,
Mrs. Ang's cousin.

Second Generation Testimonies

For the last six or seven months, except for school time, David came to Tarrytown every weekend. We stayed in the same room and so we talked a lot. I was so surprised that he knew so much about Divine Principle. That moved me so much. Whenever he had questions or did not understand something, he would always think the right way. He wouldn't doubt or think in a negative way. He would just decide that through prayer or some way he would find out. He always had that kind of motivation.

David was such a sacrificial brother. I really loved him. Once we talked about our childhood and I told him that one thing I always wanted as a child was a best friend who could die for me and whom I could die for. But I never found one. Then I realized that I had always looked for one who would die for me first. I told David this and I was going to ask him about that...How about you? He said, "I could die for my brothers and sisters any time." He was a very serious man but he said this with a big smile on his face.

A few days before the accident he came up to me all of a sudden by the door as I was leaving. He said, "Hyung, it's great! I can die for my brothers and sisters." That's what he said. I know many of us—the second generation—heard that.

At the time of the accident he was sitting on my lap. He wouldn't sit really firmly because he thought I might be uncomfortable as he was too heavy. So I told him, "David, go ahead and sit down on my lap." He said, "Hyung, it's okay. I can strengthen my arm. You're tired." He was holding on to something. He was that kind of person.

—Yoon Sun Park

I'm really grateful to have the opportunity to come here and talk about my older brother, Dave Hyung. I've known him for a long time. We spent time in Korea together, so being around him quite a bit, I've seen the way he has developed. I just want to mention a couple of things that I remember about Dave Hyung that have really inspired me and have really changed my life as a younger brother to

him.

The day before the accident, Hyo Jin Nim encouraged us to have a dance party to celebrate the God's Day performance. When the dance time came around, no one wanted to dance on the dance floor because it was embarrassing. But as soon as the music started, Dave Hyung was on the dance floor, dancing up and down, and he looked stupid, but his motivation in doing that was just to bring everyone together and he didn't care what other people thought about him. That's just the way he lived his life.

He really had the purest heart. When the second generation would get together, he always had the goal of becoming true brothers and sisters. That's not easy. But if anyone came close to that, it was definitely Dave Hyung. His motivation for everything he did was so pure. I really feel from the bottom of my heart that he was my older brother. He said that once, "You are all my brothers; you're my brothers." I'll never forget him for that.

In conclusion, I'd like to thank him for his sacrifice. It has helped me to realize my responsibility now. It has helped me to be more determined in what I am doing.

—Matthew Jones

First I want to thank everybody for coming. I know he's very happy that so many people came because if anything, he wanted to touch everybody's heart in this world. I know he often talked about the suffering of the world, and many times I thought he was a little bit too idealistic because there are so many people. He'd talk about people starving in Africa and things like that. I see now that he touched a lot of people's hearts. He really went beyond the average standard.

I've been accused many times of over-adoration for him. Many of the blessed children wondered why I followed him around like a puppy dog. A lot of times I think it's because even though I'm very close to him, ever since he went to Korea, we haven't been together very long. He went to Korea and then when he came back, we spent two years together and then I went to Korea four more years, so I didn't see him during that time. When

I came back to go to school here, we were in high school together for one year. Then he went to college. Our time spent together was not that much. One thing I realize that he would want me to express to you is his relationship with God. He would get into depressions sometimes, and I would always tell him to go and talk to some of the older Korean brothers and talk to somebody about the depressions. He always refused. He insisted that your relationship with God is your own and any problems you have, you have to solve them on your own. If I ever went to him with a problem, I would ask him a question about God or about the standard I should have; he always insisted that I knew the answer inside of me. If I didn't, then I should ask God myself. Now that I think about it, I always thought he was being a bit hard on himself for not going to other brothers and sisters and sharing. But as one person mentioned before, when you think about it, at this point it's just God and him. He has that strong relationship which he built up when he was alive. He knew what he was doing.

I want to especially thank the second generation, especially the oppas and hyungs and all the people he was very close to. I know that they gave him the most joy. You guys loved him and it was because of you he really wanted to live. I am really grateful to True Parents and True Family for letting him be the part of an offering. I know that he loved the saying, "It's better to burn out than to fade away." I think this is the kind of way he would want to go.

We got his stuff after we came back from the hospital. In his bag there were some writings he was collecting over a long period of time. We found this one reflection he wrote this God's Day. Right before the midnight prayer they asked us to meditate for a moment and he wrote down something. I think this is his last piece of writing that we have. I think this says a lot more than any speeches or anything even our family can express about his attitude and how he felt for everyone here. Some of it's unclear but please just try to feel his heart. [See page 39 for this reflection.]

—Joni Ang

FLY HIGH

by David Ang

*Fly high young eagle, (soar high my friend) for life is harsh and cold.
It holds your body as still as night and eats upon your soul.*

*Open wide your wings, young eaglet;
Your freedom is now, yet not for long; It leaves you for a warmer place.*



Time, He will come for you, young one. Be wary, for he hunts with no mercy and will take from you your golden hide to give you maggots for flesh.

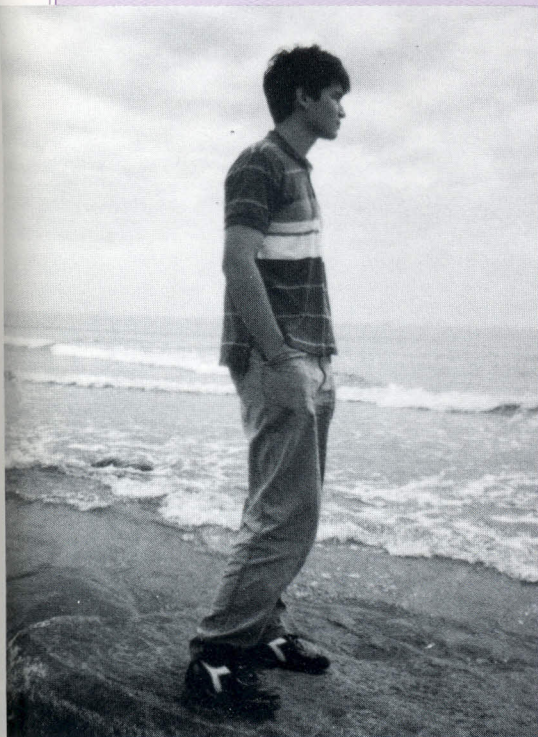
Cry out a joyous, happy sound to free your tongue and break the sky.

Make a pitch to carry on through the Sun's bright morn, for soon the rains will come.

Rain carries no ear for your blessed call, or eyes for brilliant coat of fur-lined feather.

Be strong, young one, or he will stop your flight and break the rays on which you ride so well.

*Be not afraid: For I tell you now, Peace shall come.
And Peace will be yours: For Time will come again and
You shall see him with the eyes of a man, and you will follow him gladly.*



CONTINUED FROM PAGE 29

HOMETOWN TESTIMONY

At that point my mother got up and said, "I agree with everything you have taught us so far, but don't mention Reverend Moon." However, my father stayed and showed a lot of interest, so I continued explaining Father's mission to him.

It was no coincidence that all this took place in forty days, and then it was time for me to go. Our last study session was full of tears and I asked my parents whether they now understood and supported what I was doing. They both agreed and signed associate membership. My husband, Don, and I had been praying for this to happen. Since then, every time we go to visit, my father asks me to teach the parallels of history to my broth-

ers and sisters. Once I even taught at four in the morning.

Blessed children and cable

Last November 1991, in the spirit of hometown, we took off a whole month, left my husband's hometown, where we live, and took the children to my parents' hometown for an intensive effort to knit us more closely in true love. During Thanksgiving, the whole family got together and it was a wonderful opportunity to share and pray as a family again.

This time I did not have to witness too much because our blessed children melted everyone's hearts with their example and prayers. I hope this episode has a happy ending when all my brothers and sisters decide to join me and my husband.

I am living in my husband's home-

town in New Jersey and support the tribal messiah providence there with him. His mother died about six years ago right after we began our family. She signed membership before going to spirit world.

Don is a city leader in Teaneck, New Jersey and has been pioneering the Divine Principle cable providence. He provides a Divine Principle series on three-quarter-inch tapes ready to be aired on cable television to all states which are willing to try it. His videos, as well as Richard Panzer's and Ron Paquette's, were recently nominated for Nova Awards on Staten Island. ■■

Nancy Escaleras Makowski works at Noticias del Mundo as Administrative Supervisor for Marketing.

**“The Unification of the New Nation.”
Proclaim it standing confidently. That is
your mission and responsibility, just
like Father. A tiger roars and all over
the mountain other animals want to
escape. You must make a powerful
proclamation like that. Then the world
will change. When your frame of mind
changes, the world will change. It is up
to you. One tiger named Reverend Moon
shook the entire universe. There are a
thousand tigers in this room. You can
turn the world upside down ten times.**

Rev. Sun Myung Moon

January 2, 1992