

DIRECTORS' NEWSLETTER

No. 14

November 19, 1973

Administrative News

DAY OF HOPE  
ON THE ROAD

The second leg of the Day of Hope tour starts in Omaha on November 26. Leaving the Day of Hope staff here at Headquarters and joining the Mobile HQ Staff are Alice Eppy, who will be doing advance work for the banquets, and Linda Marchant, working with media. Keith Cooperrider will join the tour, too, assisting President Salonen. All Day of Hope business should be referred to your Field Operations Representative at HQ.

BELVEDERE  
TRAINING  
BEGINS

The training program has resumed at Belvedere. Trainees who were ticket-selling on the Day of Hope tour have returned and are being joined by the following new trainees:

Jaime Canton	Wyoming
Karen Kardel	San Francisco
Christopher Killingbeck	New Jersey
David Lyde	Los Angeles
Kathy McLaughlin	Washington State
Dieter Miller	Georgia
Debra Morris	Arizona
Christine Redmond	Montana
Henry Schauffler	Oregon

We congratulate these new participants in the leadership training program.

PR STAFF  
ASSEMBLED

A special public relations staff is being assembled in New York City to work on a benefit performance of the Little Angels to be held in late December. The PR team will include:

Bruce Cassino	Toronto, Canada
Mary Jane George	Georgia
Judy Grant	North Dakota
Pam Lee	West Virginia
Nina Zedicoff	San Francisco
Michael Runyon	San Francisco
Olga Silva	Berkeley

Judy Fong, from Arizona, and Pamela Stockwell and Lynn Wood, from the New York center, are doing secretarial work for the Benefit.

IOWC IW  
APPOINTED

Dr. Joseph Sheftick has been appointed Itinerary Worker for the International OWC units. He will coordinate the activities of the three teams led by Mr. Paul Werner, Mr. Reiner Vincenz, and Mr. Perry Cordill (commanding combined IOWCs # 1 and # 2).

NEW IW  
ASSIGNMENTS

Following the November 11 conference in Atlanta, the Itinerary Workers received their assignments for the next 30 days:

Mrs. Marilyn Cohen	West Virginia
Miss Marion Dougherty	Belvedere (Mr. Kamiyama's NYC teams)
Miss Patricia Hannan	New Jersey
Miss Therese Klein	Texas
Mrs. Gertrud Koch	South Carolina
Mrs. Doris Orme	Nevada
Mrs. Nora Spurgin	Washington State
Mr. Ken Sudo	Idaho

## MORE MFTers

In the near future, the existing MFT units will be receiving additional sellers. The states contributing members to the MFT ranks are:

Connecticut	Bonnie Blair
Florida	Anne Marie Genosy
New Hampshire	Mary Claire Baker
Iowa	Dennis Jamison
Iowa	Larry Orman
Kansas	Julie Sell
New Mexico	Olivia Romo
North Carolina	Bonnie Dean
Oregon	Susan Anderson
Utah	Mereth Von Frank
Washington, DC	Harry Phillips

We send our prayers and best wishes to the MFTers as they begin their new and most vital missions.

## REMINDER

The purpose of the Field Operations Department is to serve as a central point for all communications to and from National Headquarters. This allows our Field Representatives to be aware of the total needs of each state. Therefore, all correspondence must be sent through the Field Operations Representative assigned to your region. This includes all publications orders, and payments.

## NEW MEMBERS

Only forty-one membership applications have been received since October 1. Please send in new applications every month with your monthly report so that we can keep accurate records for your state.

NEXT  
CONFERENCE  
IN CHICAGO

The eighth national conference of the Unification Church - One World Crusade will convene Sunday, December 11 in Chicago, Illinois. Following the conference, all IWs, Mobile Unit Commanders, and State Representatives will attend the Day of Hope banquet. There will be a conference fee of \$15.00 to help offset the expenses of the banquet and accommodations for the conference.

ACCOUNTING  
PROCEDURES  
COURSE

An Accounting Procedures Course will be held in Washington, D.C. beginning Saturday, November 24 through Monday, November 26. Centers are invited to send to the course one person most capable of handling the center's financial records. Participants may bring with them any areas of concern about current accounting procedures.

Please apply through your Field Representative.

NOTICE

Recently there have been several incidents of members who have left or been asked to leave a center because of less than honorable conduct (e.g. taking money, threatening other members). Headquarters has received reports of these people arriving unannounced at other centers, desiring to participate in center activities.

For this reason, all center directors should be careful to call ahead when any member will be visiting another center. Center directors should expect to be notified before anyone visits their center.

PRE-CONFERENCE  
WORKSHEETS

Pre-conference worksheets due at the last conference have not been received from the following states:

Arizona	Maryland
Arkansas	Michigan
California, Los Angeles	Nebraska
California, San Francisco	New Jersey
California, Berkeley	Pennsylvania
	South Carolina
Delaware	South Dakota
Florida	Virginia
	West Virginia
	Wisconsin

We depend upon the pre-conference worksheets to update our ever expanding personnel and mailing lists. Each of the above states must send in their worksheet as soon as possible to insure that their centers and personnel are accurately represented at HQ.

ENCLOSURES

Enclosed with this Newsletter are three recent **Master** Speaks, a Report of the 7th National Conference at Atlanta, revised address lists, and a "grainarium" report.

TO: DAY OF  
HOPE CITIES

Cities who have completed their Day of Hope should send Christmas cards and greetings to those guests who attended the banquet in their city. This is a good way of keeping in contact with those whose friendship and interest will be important to our future work.

Special Events

LITTLE  
ANGELS  
BENEFIT

The United Nations General Assembly Hall will be the site of a benefit performance of the Little Angels in late December. Confirmation of the exact date will be forthcoming. Proceeds from the performance will go to the United Nations International Children's Emergency Fund (UNICEF). The recently formed International Cultural Foundation (Neil Salonen, President) and the U.S. Committee for UNICEF and the New York Committee for UNICEF are co-sponsors of the event.

The Assembly Hall, which seats 2,000, is used only for very special performances. Normally, United Nations Day and the opening day of the General Assembly are the only occasions when the hall is used for such a purpose. The Leningrad Symphony performed most recently at the Assembly Hall on U.N. Day on October 24.

News from the Field

MFT  
NEWS

In order to meet the growing financial needs of the movement, the existing MFTs are being expanded. Every inch of the tiny trailers in which the MFTers live will be utilized to accommodate the sellers now joining the teams. In addition, MFT #2 led by Kevin Kelly, will be gaining four new women members. A new women's trailer will be added to house the new members. MFT #2 will now travel from city to city in 3 mobile homes. Similar plans are being made for MFTs 1, 3, and 4 in the near future. We are constantly grateful for the level of sacrifice all the teams display.

NEW  
ARRIVAL

On October 12, Mr. and Mrs. Ronald Pepper became the proud parents of their first child, a son, named Philip Shinichi Pepper. Congratulations!

Washington Front Line

MELODIOUS  
HALLS

Songs and more songs have filled Upshur House this week, as the Day of Hope Chorus rehearsed round the clock. Randy Rimmel and crew have been busy learning new music for the tour and preparing for a taping session in Washington before they head for Omaha.

WINTERIZATION

The Mobile HQ Staff is in Washington, too, weatherizing the technical vehicles used on the tour for the upcoming cold climate.

SEASIDE  
WORKSHOPS

Since one of our members donated the use of two condominiums at Ocean City, Maryland, Washington center has been able to hold several workshops at the nearby seaside resort. Although it's too cold to swim, the beach and sea provide an excellent atmosphere for hearing the Principle. Washington center has gained six new live-in members since the Day of Hope in this city. We are grateful to be reaping the fruits of the hard work sowed by our **Parents** during this period.

SEVENTH NATIONAL CONFERENCE OF THE UNIFICATION CHURCH  
AND THE ONE WORLD CRUSADE

Atlanta, Georgia  
November 11, 1973

Attendance: Rev. Sun Myung Moon, Mrs. Won Pok Choi, Mr. David S.C. Kim,  
Mr. Neil A. Salonen, Headquarters Staff, Itinerary Workers,  
Mobile Unit Commanders, State Representatives

7:30 A.M. SESSION

Opening Address - Talk on Leadership

The Conference officially opened at 7:30 a.m. at the Unity Church in Atlanta with an address by Our **Leader**. In his talk, **Father** spoke about the qualities and characteristics of good leadership. A transcription of of this talk, translated by Mrs. Choi, will be printed and circulated.

9:30 A.M. SESSION

Direct Instructions to State Representatives and Mobile Unit Commanders

The following is a summary of **Master's** direct instructions to Mobile Unit Commanders and State Representatives, translated by David S.C. Kim.

I. SELF-EVALUATION - What have you done with yourself?

- A. Have you made the 1-1-1 motto?
- B. Barrytown Fund Raising - How much did you accomplish? Consider the Day of Hope pledge vs. Barrytown. When an emergency comes up, we should be ready to put our total energy into meeting the situation. When the emergency is over, then we should return to the project we were working on immediately. You have to be flexible, adjust yourself quickly to circumstances.
- C. Joint effort and result of the Day of Hope Campaign - What have you done? When you come to assist in a Day of Hope state, you must put your total energy there, as if it were your own state. Your members will follow you and will do the same thing. If you are weak, they will be weak, but if you are strong, then they will be strong. You must cooperate fully with the Commander and SR in that state. You are working for them.

II. DAY OF HOPE CAMPAIGN

- A. Concentration of Joint Strategy - One Mind. You have to feel honored to work under the state commander's leadership. Your members and his members should be as one body. That is the most important thing.
- B. Individual Contact Method or "Fellowship Strategy". We have found that personal contact is what brings people to the meeting. All this advertising and street speaking did not bring results. Your sincerity, your love, your devotion - this is what still counts.

Each individual will be responsible for 30 houses in a city. Every day he will go to the houses and serve them. Even after the people promise to come, still serve them. If he establishes these human relationships, then one-third of the contacts will come to listen to his words.



- C. Start a relationship with people through your talk, through your words, instead of just distributing literature. Pray about what to say to bring people, to move them.
- D. Make optimum use of news media and mass communications systems.
- E. How to Approach Established Christian Churches. Approach the churches before they start opposing us. At first, leave literature rather than teaching directly. Win them with your personal testimony. Then, use Bible quotes and talk sermon style. Be careful with the trouble spots - the Fall and the Second Coming. Don't be proud of yourself. Just be humble, because they are more experienced. They have prestige. You must not kill their prestige and pride.

Visits to the churches should be made by all the OWC Mobile Unit Commanders. Visit the large churches first, before small or medium size ones. Evaluate the response - A, B, C classifications. When National Headquarters or Belvedere Staff or the SR or others come, you can introduce them. Approach favorable churches with a positive, friendly attitude. The main purpose is not to take over the church immediately. When they see something different about us - something positive - they will not oppose you, oppose us. This is preventive for next year.

- F. How We Approach Campus Crusade and Campus Work. Start a small club. Take 4 or 5 people regularly to campus to sing and give little, humorous talks at lunch time. You don't need to say Unification Church - just begin with entertainment.

Then invite people to join in with the singing. Talk about man's purpose, unity of mind and body, happiness and unhappiness - use your own words. Then privately invite people to hear the Principle.

Give a judo or karate demonstration. Start many clubs, for music, art, law. Have some kind of campus meeting once or twice a year.

- G. Set Up Monthly Goals. Then ask "How much have I accomplished?" Check yourself. Each member should have individual goals. This will increase your results. Without organization, you are just ambiguous.

### III. WITNESSING METHODS

- A. Personal visits and talks.
- B. All mobile unit members should be able to lecture.
- C. Members should be one with the leader - the commander or SR. Order comes through the heavenly channel.
- D. Join to do teamwork among centers, states, and mobile units.
- E. On the campus, girls witness to boys, and boys witness to girls. Maintain a high moral and ethical standard. Once the boy or girl is found, transfer them to an elder brother or sister and retreat.

- IV. CARP (Collegiate Association for Research of Principles) The president of this society should be a graduate of the college - preferably a student in the graduate school. Then he can organize within this college age association. Serve the professors and help them. Then we can influence many people through them.

From now on, those who are in school don't necessarily have to quit. After graduating, we will use them. From now on the policy is to let them finish and do their work on campus. Right now, anti-communist work on campus is more urgent than Principle. New critique on communism - this topic should be posted on the campus. That is part of the strategy.

- V. NEXT YEAR'S PROJECT We already have a contract on Madison Square Garden. Instead of going to 50 states, 7 big cities will be chosen. Seven states will participate in each of the seven cities. So you have to prepare:
- A. You have to collect all the material from the campaign.
  - B. Make a comparison of this year's results.
  - C. Study how we can mobilize more manpower.
  - D. Think about the fund-raising problem.
  - E. Selection of the location of the seven cities - what do you suggest?
  - F. Use of mass communication. We are studying direct mail system now, which can reach more than 100,000 people through a special rate. From now on, think within this scope for next year. If you have a better idea, always tell us at National Headquarters for your recommendations.
- VI. HOW DO WE INCREASE OUR MEMBERSHIP? We need a program of how to witness and how to bring members. To fill Madison Square Garden (25,000) we should mobilize 3,000. Where are 3,000 people?
- To meet this crisis, eight churches were started within the city of New York. The 240 members there have pledged to bring 3,000 people in 12 months.
- A. You should follow the New York pattern.
  - B. Mobile Unit Commanders, SRs, all members have to pledge individually how many members they will bring within 12 months. Bring this goal, including all leaders and church members, to the next conference.
  - C. 4,000 people will work on the Madison Square Garden project. That means 2,000 from New York and 2,000 from all the states. He will ask you to send the people, so you have to multiply.
  - D. Fund-raising problem, selection of the seven big cities, mobilizing people - be thinking of these things. We have to start now.
- VII. NEW REVIVAL TEAM WILL BE FORMED. After the Day of Hope tour is over Col. Pak will do the same kind of meeting on a smaller scale - the Sun Myung Moon Christian Crusade. A singing group will follow this crusade. Also, dancing groups will be used - this is Adult Angels, not Little Angels. This group is being formed. So there will be 30 minutes each of singing and dancing. Then Col. Pak will speak out. There will be 3 days of performances and messages. Then on the fourth day, Col. Pak will initiate a workshop right there. He cannot do everything, so some of the commanders will be asked to help with this project.
- VIII. BELVEDERE TRAINING PROGRAM (Master assigned all Belvedere Trainees who had been ticket selling, back to Belvedere to resume training)
- A. Trainees
    1. Every month, each state should send three people to be trained at Belvedere. Preferably, the best educated should be sent.
    2. All trainees, unless exceptionally qualified to fill vacancies elsewhere, will return to the state from which they came.
    3. Those members with good leadership potential should not be retained in their state for more than six months. Instead, they should be trained and sent on a new pioneering mission.
    4. Members on OWC teams must be rotated through centers and through Belvedere training. No member should serve on an OWC team for more than 18 months continuously.
    5. IOWC teams must send three people to training each month, beginning in February, 1974.
  - B. Itinerary Workers will be strengthened. Soon, three IW's will work as a team and stay one month in each center. They will enforce the 1-1-1 motto as the standard.

- C. Unity between the MUC and SR is absolutely necessary.
  - 1. SR must consider himself an assistant to the MUC. Both MUC and SR should consult each other on affairs of the state.
  - 2. MUC's must keep moving within the state. MUC must establish three satellite centers and travel between them.
  - 3. MUC must fulfill the 1-1-1 motto and double his membership every month. This pattern will then be followed by the SR.
  - 4. MUC's will be exchanged according to their accomplishments. Successful commanders will be exchanged with commanders who have not been successful. In this way, a high standard of accomplishment will come to a formerly unsuccessful state.
  - 5. The MUC is the absolute subject in any center he is visiting within the state.
- IX. PRAYER AND HEART - Our prayer life must be more desperate
  - A. You must experience spiritually a life of faith.
  - B. The spirit of sacrifice and serving must be felt in your heart.
  - C. Claim yourself as the center of harmony in the universe. Without prayer, you cannot develop this feeling.
  - D. You must always be leaders and counselors for others. Prayer and the experience of God's heart are important to develop yourself as a counselor to others.
  - E. Live your life with appreciation because you have much for which to be grateful. In your daily life, instead of expressing your complaints, you should express your appreciation, and be happy and joyful.
  - F. You must pray for the whole world, not just your own state or nation. Be proud that you are a child of God, and your mission is to save the whole world
- X. EVERY PROBLEM IS WITHIN YOU - Do not complain, but accept everything with a grateful heart. There must be a reason for hardship. Your heavenly pride must carry you through all unreasonable treatment or persecution.
  - A. You must remember, you are the sons and daughters of God.
  - B. You must carry with you heavenly pride, authority, and dignity. You are building the Kingdom.
  - C. You must be far better than anyone on Satan's side. Your family must be better than any family on Satan's side. Your church must be better than any church on Satan's side.
  - D. What can you leave for this world ?  
Because you came to this world as an individual, you, as an individual, must leave something for this world. Therefore, you must spend time, energy, and effort in self-evaluation, study, and thinking. Remember, the problem is within you, not within others or within God.

11:45 A.M. All adjourned to a banquet hosted by Our **True Parents**.

4:00 P.M. Our **True Parents** and Mrs. Choi depart for Korea via Belvedere.



5:15 P.M. SESSION

President Salonen opened the late afternoon session by reviewing the Day of Hope tour up to this point.

**FOLLOW-UP** President Salonen reported that although over 7,000 had attended the Day of Hope talks in the first 8 cities, there were less than 10 new members reported in those cities since the talks. He urged that we take full advantage of the contacts made in each city by initiating thorough and effective follow-up programs. He mentioned that the follow-up work should focus on getting people to attend workshops and to hear the Principle. We must work more efficiently and follow-up more effectively. That's the key to success in bringing new members.

**MASS MEDIA** President Salonen reported that in a recent survey of the audience, it was evident that most of the people who came to the talks came by virtue of personal contact. He pointed out that the value in mass advertising and leafleting lies in the credibility it gives our group. It prepares the public for personal contact by our members. Nevertheless, personal contact does not allow us to reach large numbers of persons in the city. There are 2 possibilities to reach greater numbers of people. One is television advertising, which at this point is too expensive. The other approach is by direct mail. We will be trying this method in some of the cities on the second leg of the tour (Minnesota and Detroit). Our initial plan is to mail out 200,000 invitations to receive tickets to **Master's** talks, free of charge. President Salonen pointed out that if even one per cent responded favorably, that would fill 2,000 seats, which is better than the results in most cities up to this point.

**CAMPAIGN EXPENSES** It was also reported that campaign expenses to date, through 8 cities, have already exceeded by over 50% the original estimate for the entire 21 city campaign. To date the amount received from states in Day of Hope pledges amounts to only one-fourth of the total money pledged by all the states before the campaign began.

**BELVEDERE TRAINING** President Salonen clarified **Master's** announcement that all center members sent to Belvedere will return to their state after their training is completed, unless they are needed to fulfill a national mission.

**GRAINARIUMS** Sara Reinhardt and Robert Sullivan, representing Kansas, gave a short report on grainariums, which they have been selling quite successfully in Kansas. Sara reported as much as 600% profit on a single sale, and urged other center directors to consider making and selling grainariums as a main fund-raising project. A short report on grainariums submitted by Sara is included in this report.

**NEW HOPE NEWS** President Salonen announced the formation of a New Hope News, a new publication of the Unification Church, which will be a means of communication and information with the favorable public, especially banquet guests in the Day of Hope cities

At this time no editor has been named. Members with experience in editing and newswriting are invited to apply to Headquarters.

## GRAINARIUMS

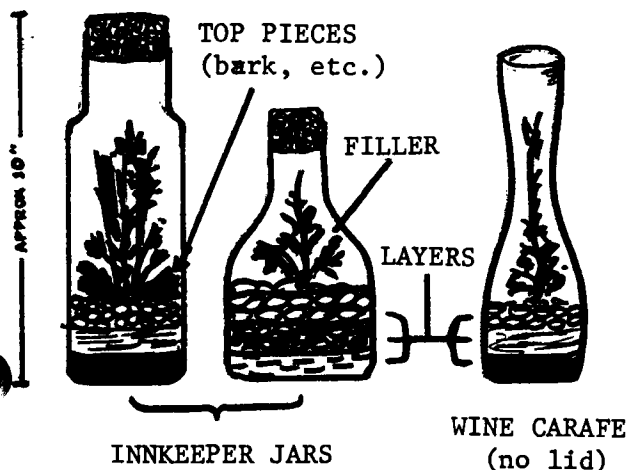
(The following was submitted by Sara Reinhart, SR, Kansas.)

Grainariums are dried flower arrangements placed in layers of grain, in a glass jar. There are many variations possible, in type of grain, seed used, in size and quality and shape of jar, and in color and type of flower used.

It is best to check around locally for wholesale dried flowers, and purchase as many flowers as you can afford, as they go quickly, and your members are more likely to create better arrangements if they do not skimp on materials. The more beautiful it is, the faster it sells. The best colors we have found that sell are warm-color bunches, such as combinations of pink, red and purple flowers, with some neutral grassy filler, and also blue-green, and orange-yellow combinations. The grassy filler is simply wheat, or grasses that grow along country roads and highways, and this can be gathered and picked by members. It makes a fun-family outing Sunday mornings.

The layers of grain are made from anything available: split peas, white or brown rice, red navy beans, oats, barley, wheat, corn, milo (sorghum) (in seed form), Indian corn, etc. Make a small layer (about 1/4 inch) in the bottom of the jar, add two more layers of other grain, same size, enough to measure about one inch, or so, depending on the size of the jar. If you use a tall jar, of course, make your layers higher. Layers should be contrasting colors, and very small grain should be on the bottom, as it tends to seep down and filter through the other layers. Top layer can add bark, or rocks or any attractive shells.

Make bunches of flowers measuring the arrangement so it will fit the jar, with a little space at the top for the lid to fit in. Best to fill up the jar beautifully with flowers, not to skimp on them, or it is difficult to confidently ask for \$5 to \$7 for them at the door. (People want something for their money.) When you have fewer varieties to select from, selling goes faster. Mass production can be done by taking one type of flower, laying out a dozen or so small groups along a long table or on the floor. Take a second bunch of flowers, and continue back over those same groups, distributing a small amount in each. Each member can be working at these as you distribute. Once the arrangement is made, use masking tape to secure the stems tightly together. This must be secure so that you can poke the arrangement down into the grain in the jar. Use a long pencil, or a tinker toy to poke the arrangement down. Make sure you have added a nice filler around the arrangement that will make it look full. See diagram.



When you have finished, place lids, or corks on top, to keep dust off.

Seed grain must either be bought cleaned or you can clean it by pouring it over and over into a box as the wind carries away the dirty elements and dust. This is especially true with corn and milo. Ask them when you buy it how to clean it, if necessary.

## ADVANTAGES OF GRAINARIUMS

1. Grainariums sell easily for \$5 to \$7 and thus make a good profit. Their average cost to produce is about one dollar.
2. They sell themselves, so it is a good product for new members to start with, when their selling ability is not developed.
3. People know that they cannot buy them in a store for that price, so they feel like they are getting a bargain. Bargains are hard to refuse, and people buy them for gifts more easily. These jars alone sell retail in San Francisco for \$7.
4. If you go on a selling campaign, such as Barrytown project, or your Day of Hope Pledge, you may want to travel to small towns. The money that you take in is mostly in checks, which makes a mail-in deposit safer and less bulky. You can from this check list perhaps obtain a mailing list all over your state, or in your own town.
5. Breakage is minimal--almost non-existent.
6. Can be used in hot summer suns, or cold temperatures.
7. Year-round items..... Can also make winter-type grainariums, using a small piece of plastic pine in the arrangement, or can make an autumn-type bouquet, etc.
8. A universal gift..... for men's office desks, or wedding, or for someone in the hospital who may be allergic to grain otherwise. We have found most people buy them, and think about giving it away someday if they are ever stuck for a gift and have no money.
9. Bills for glassware and materials are local, and no one center would have to bear the burden of huge debts for other states.
10. Members can be dropped off in an area with one dozen items, not two or three dozen items, and can earn the same amount of money.
11. Selling areas do not get used up nearly as quickly. You may go to ten doors for every thirty you went to with candles, and earn the same or many times more than with candles.
12. Good way to open up into witnessing, especially if you get a table on campus. It's better than any other product we have found for this; most campuses let you sell items at a table.
13. Gets members more confident in asking larger sums of money. This could really prepare us for Ginseng sales. You come to realize that door-to-door people actually do have money and are willing to buy something for themselves. They are more willing to buy more, because usually they have to write a check. (Tax deductible.)
14. We take a dollar off each grainarium if bought in quantity. So by buying two, you save two dollars; when you buy three you save three dollars.

### Suggestions for places to sell:

Realtors are now looking for presents to give their clients to be placed in the homes they sell.

Hospital gift shops, elementary and junior high school teachers, businesses (good way to establish business contacts using a good quality item), McDonald's and small restaurants, cafes, etc. School dorms have netted us as much as \$145 per person in 45 minutes. Small towns downtown have netted us \$500 for three people in a very short time.

THE UNIFICATION CHURCH  
DIRECTORY OF CENTERS

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MASTER SPEAKS

THE ATTITUDE OF THE EVANGELIST  
(Translated by Mrs. Won Pok Choi)

You will be faced with many things in the future, so I am going to tell you about several important things. An evangelist is a mediator between God and man in order to connect those two. In the political, economic and cultural worlds, the one who is playing the role of the mediator must know clearly and precisely what is taking place on both sides. Especially, as a mediator, you must be between the two, and in that case you must not be strongly protesting what you are going to say to them in the beginning. You must be calm, showing God that you are strongly on His side; and before the people, you must be entirely like those who are on the peoples' side. Both parties would not like the idea of having to lose something there. So, you must be going back and forth between God and the people; i. e. , during the nighttime being with God and during the day being with the people. Both will feel that you are on their side. How to carry out your mission will rest solely on this point. You must be keen to judge what's happening on both sides and you must find out things in common between the two. The mediator sometimes must not vacillate between the two powers when the two contradict each other. That is, you must not belong to either of the two. When you are on the side of God, they must be thinking that you are doing things for them. But on the part of the people in general, they must think that you are doing things for them. You must be strictly in between, never seeming to belong to either side.

For the first few days or months, people will be skeptical about you--there must be some reason why you're doing that--you couldn't be doing that for nothing. During the interval, if you strongly protest with what you are going to say, they will say to themselves: "I was right, he is doing this for his own sake." In that situation, if you put more stress on what one party has you do, the other party would not like you. Sometimes you may have to put more stress on one side, but if it is found to be for the public purpose, the other party may at first be complaining, but they will know that you are a righteous man. They may be skeptical or may feel like denying what you are doing, but still they know that you are a righteous person. Though they may have to reject you and oppose you outwardly, inwardly they will think you are reliable. If they see that you are doing those things for your own sake, then they cannot believe you or trust you. If you, as the mediator, just pretend to help the other party and this one would sense it, this one is liable to tell the other person who you are and what you are going to do, then their trust in you will be broken, too. From this viewpoint we can safely say that an evangelist is a mediator, and a mediator is in the position of a public servant. That's your most important function as a mediator. I want you to know that. You must be interested in knowing the advantages and interests of both parties and you must be able to control both.

Men, children of the Fall, we know their hearts--we know what they are. They are far below your standard. But if you feel contempt for them, they will not like you. You must be so prepared as to have them feel like confessing whatever they have in their inner hearts. In that case alone can you say you know a person perfectly. If we grasp their secrets, then we can lift our faces high, but they will come to us on their knees. If you, with all those secrets kept to yourselves, are forgiving and helping, and use that in order to help him, then he will be pleased and you can get hold of him. But if you expose his secrets, you will be his enemy. Then he will think of you as the conqueror, as the enemy who ruined his life. After he has confessed to you all his secrets, he will keep watching you, and will doubt you if you reveal those secrets to other people. If you go on keeping the secrets to yourselves, then they will trust you in the long run and will feel like having their friends, family and relatives confide in you. They would like their whole neighborhood to do the same.

So, the first thing needed by you is not to speak aloud what you have heard from another person as his secrets. You want to publicize or propagate good things that you have heard from those persons but not bad things. In that case you can even dig out information from other people on your friend. You may find out how he is and what he's doing. When you talk to your friend, you will pretend that you didn't hear anything bad from the other person and you praise him, telling him that Mr. Smith said a lot about him being this and that--good things. He will be pleased. Suppose those two are good friends, but your friend has a weak point because he once confessed something to that third person and he hates having done that now. But if you tell you friend that Mr. Smith spoke very well of him, he will be really confident that the third person loves him and is really interested in him. He will



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become really one with that person and that way you've gained both of them. By the way you utilize your strategy, you can make two persons enemies or friends to each other.

The second important point you have in playing the role of the mediator is not to bring about a rupture among three persons in a triangular situation. Centered on you, if you have two friends, that's a triangular formation; e.g., a couple and yourself, your son, your father and yourself. If both on the opposing side will really think that you are for them, entirely on their side, they will trust you and you can easily become one with them. Don't you think so? What did I say for the second point? Not to commit or bring about a rupture among three persons in a triangular formation. That's very important.

Toward Heaven, toward God, the same thing applies with God. There is God and there must be one in the objective position to him. For example, here is Master in the position of a complete object to God. With you as the mediator, it will form another triangular formation. If you are going to criticize this person and call him names behind his back, then there will come a rupture of the harmony. There is God above, but He cannot associate with you every day, being invisible. I am in the position of the leader to you, but I cannot go about from place to place with you always. Then, in the front-line, what are you going to do there? How to know the profundity of the ideology of the will of our Master will be the question. You must put yourself in the position where Master will always be with you, confiding in you. If you are told to do a certain thing in secret, and if you reveal that, expose that in public and publicize that, you are not qualified for that. You must keep silent when you are told about some secret among three persons in the formation of a triangle. Then, how to be connected with God and Master will be the question while you are in the front-line without them around.

There are only two ways for you to be able to consult with them. You can consult God through prayers and you can reach Master by consulting your commander on the mobile team. If you distrust your commander, you will get nowhere. Then, you have already failed in playing the role of the mediator between your commander and the people. You must lend attentive ears to what the central personage or the message of the Headquarters should be, otherwise, you will not be a qualified person to win the hearts of the people. In that case you need to pray a lot. Especially when you are not under the direct command of your senior, your commander, and you are being told what to do, then you must pray still harder, consulting God over what you are going to do and the way you are going to do it. You have to obtain the material to reach the people, otherwise, you cannot win those people to God's side.

The mediator in the front-line must be more zealous in witnessing to people--bringing those people into our movement--more zealous than the commander above him. And you must return what you have won to him to please him, to ease his heart. Then, if the person you are going to witness to can realize that what they are going to have is greater than what they now have, they will be drawn to you. Let them think that they are going to gain something out of you. They are going to be men of high position, they are going to be wealthy in the spiritual sense, they will belong to God, they will become children of God--and that's far better than any worldly thing; then, they cannot help but follow you. In that, too, you must have something more--something greater than those people. Otherwise, they will say to themselves: "The truth is good, but I think I must wait for the Master to come to me--I don't feel like following this person." So, you must be well armed with the truth and you must keep the dignity of Master and God. You must be far better than those people.

If you are at all going to do that, you must place yourself in the position of a public servant. That's the first thing, and then you must not violate the triangular formation by rupturing the base. That is to say, you must play the role of the peacemaker. That's why in the Bible we read: "Blessed are the peacemakers, for they will be called sons of God." If you are a peacemaker between two persons, you must be far better than they; unless they see some dignity and capability in you, they will not look up to you for that. You must be authoritative with words. You must be able to say things with authority. Words will connect those people. Action is something like actual fighting. When you have gained victory, the next question is: on what level is the victory yours? On the small or big level? In that case your ideology will make the difference. With these three points in you, you can keep your dignity as a mediator sent by God, and by doing this the result will be great and the result will be to your merit. But the same thing applies both to God and the world as a whole. Even in the secular world, when we educate people, we first teach them how to speak. Then, we teach them how to act. Then we teach them what their action will result in, when put into practice based on the idea they have. Then your authority will lie in those three points: you must know this. You must thoroughly understand all those three things. You must contemplate them, you must say things about them and in that line, put those things into practice, and make the result a success. I want you to be far better than ordinary people in those three points, and that's why I am having you go through a training course of difficulties and hardships. Now that you know all this, I want you to go to the front-line and to fight in actuality.

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What level of result you will bring to me is the question--results on the individual level, family level, national level, or worldwide level. The same thing is true with me, also. If I just talk to you about certain things and do not put those things into practice, you will not trust me. With you, too, what will be the result of my doing things is the question and to what extent I have done that--to the family level or to a broader level of things--that will count--that will set the value. With these all done by me, you will come to me for advice, you will want to be taught by me, you will want to do whatever I order you to do. When I call to you to go this way, you will leave everything behind and follow me.

Therefore, first you must know how to be a public servant to people. Then you must know how to be a peacemaker in the triangular formation. Then how to keep divine dignity or authority is the next and last thing. If you have divine authority, everyone will bow down before you. Everyone will be interested in what you are saying, what you are doing. They will be ready to follow you, with you as the center. If you are with that dignity and that authority you are in the position of a mediator, and you will be able to connect God and whatever there is below. Are you with that authority? In a way you are going to study more on the mobile team. Study how to assume authority. While working on the mobile team, you must study the Divine Principle in depth.

You must learn how to act. You must study and learn how to bring about wholesome results. "Those are most difficult things! How can I do that on the mobile team?" You may think this way. But it's very simple. If you are ready to go through trials and difficulties, all other problems will be solved. Trial is the key to solution. Suppose there are many other mobile team members wanting to relax and rest, but you go on studying hard. You will be the victor over the others. When they want to sleep, you want to stay up for longer hours, and then you can gain more than the others; you are already the victor over the others. While others want to influence a certain level of people, if you are so outgoing that you want to influence a wider range of people, then you are already the winner over them. Do you understand?

Suppose you are invited to a big dinner party. The eyes of the secular, worldly people will be on the head table. But you want to sit at the lowest seat while you are the person invited. You want to seat yourself on the lowest seat, even though you are the guest of honor, and more than that you want to help the people to prepare--so their eyes will be fixed on you. For the time being, the other guests will not recognize what you are and will think that you are just one of the servants; but later on, when the host comes and finds out you are doing errands, he will be astonished, and he will lead you to the highest place, and he will praise you and say that you are the guest of honor but have been helping arrange tables, etc. And he will say that they are indebted to you and are ashamed that they let you do such lowly work, and the other guests will be appalled and ashamed themselves. In that case, people there will know that you are always ready to help others, and that you are such a humble person that you place yourself always in a position to serve others, and they will come to trust you. In doing that you have already brought some results in the establishment of the triangular formation. You are then not only a good, wholesome public servant, but you are a peacemaker, and in the formation of the triangular relationships you have already commanded authority. Doesn't that sound logical?

After all, the most important word, most precious word is "let us put ourselves into trial." In Chinese characters, the formation of the word "trial" is most interesting. (Writing on board) There are three crosses and a square. When you walk in what way are you doing it? With three positions you are singly headed for the goal. In other words, when you walk, do you set your eyes on one point or are your eyes distracted to three or more directions? You fix your eyes on one point. Standing there, both of your sides and your rear, three sides, are not protected. Then, you must have one person on either side of you, and one in the rear, protecting you, either by action or by words. Then you are in the middle of the cross--one cross on either side and one more in the rear--you can say that you have three crosses protecting you. Expressed in another way, there are three elements of force, Satanic force on either side and in the rear. The formation of the Chinese characters is very symbolic and looks like a revelation.

The formation of the character "heaven" means two men, two persons. This word "in" means perfection, righteousness, but it's also the formation of two persons. Originally, the character meaning "man" means two souls. Man's right leg has to be cut apart as the toll of indemnity. Indemnity on the level of generation and globe. That is the character signifying righteousness, good. If you undo those strokes, this part means sheep, lamb, this is two swords--to cut the lamb apart to put on the altar. The mouth signifies words, and through the words, when you are going to reach God, you must put a lamb, or any other sacrifice, and through the offering you can reach God. That's the character signifying "goodness." Another interesting character is "field"--where you grow vegetables, that means "base"; here is the cross in the middle, meaning "toil." In order to make this base stable, you need four legs. This square has four angles, but when you place yourself in the middle, that's the safest place for you to stand.

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Then, are you going to play the wholesome mediator, peacemaker between the people? In what way are you going to accomplish your mission? Are you going to relax, sometimes sheltering yourself in the shade of the bosom of God; are you going to hide among the people? Can you do that if you want to accomplish your mission? Those who are ready to go through more toil than other people will be the victors. Another qualification for a mediator is the authority to speak. When you speak you must look confident in what you are going to say--never vacillating, never vague. If you vacillate, they will detect that and they will think, "Well, I can say better things than that." In the beginning you must be better listeners to other people, but after awhile, when you are going to speak, you must be dynamic and you must surprise them and they will think you can be a real leader for them. Your words, your speaking is something like fencing with swords. You must have keen observation as to where to wield your sword. When the other person is absentminded, you are going to pierce through that point. You will apply your technique and capability in wielding the sword. Using your words must be something like that.

Before anything else you must closely study that person. You can point out the fact that he is from a certain family background; has been thinking, saying, doing things in a certain way--pointing out all those facts. Then you can point out yourself, saying all the things you have done. Then you can give your history, and they will know that you are far beyond them. This person will be captivated by the sword of your words. You can even propagate what you are; e.g., a university graduate, qualified for this and that. If that's the case, you can say, "But I have had to quit my schooling, my university in order to work for this great cause, and you, as a qualified college graduate, must do greater things than I." You can stimulate a person like that. There will be times when you are defeated in the battlefield of witnessing, and when you come back in the evening, you must not sit still, you have to do something. Some of you may be disappointed and say that you cannot go on. But instead come what may come, I want you to think and take it as a challenge and say, "I thought you were a whale, a big man, but you are just a tiny shrimp. What I have been faced with will not put me in despair." If you are defeated by that small shrimp and fall back appalled and discouraged, you cannot keep your dignity as a son of God. So, you will recoup your strength and go out and fight again. Then, you can say to that person, "Wait a little longer and I can win you over," and you study very hard. Next time when you visit him, you can say to him, "I misunderstood your question the other day, so my answer must have been wrong." Never tell him that you were weak in answering or that you did not know how to answer--never say that. Say, "I misunderstood your question. I thought it over and realized that I misunderstood, so my answer must have been wrong." Again: never tell him you were weak in answering or that you did not know how to answer. You can wield the sword of words at that time. You must at all costs make him a failure before you. Then you can ask him if he has any more questions and he will not dare to ask more questions. That's strategy. You learn more through what you are going to do, out of experience.

The marathon winner in Germany in 1972, who set up the world record at that time, may think that he can still win with that speed in a future race. He is mistaken. Nothing is more erroneous than that. He must work harder in practicing running. The more you speak, the more experience you have in speaking to other people, the more skillful you will become. I told you that you are going to be a mediator among the people, but I don't want you to end up with being a mediator. If you play the role of a perfect mediator, you are going to inherit things from both sides. Isn't that true? If any one of you is a good peacemaker, good mediator between the commander of your team and the team members, in the near future you yourself will take the position of the commander, because you are qualified for that. You can inherit that. There is no doubt of that. Doesn't that sound logical? Is there anything wrong in this? When Jesus said he was the mediator, it was the great utterance of his. If he plays the role of the mediator on the side of God and if he is doing things for the sake of the people, then he is going to be a really good mediator. He can be the central figure between the two. In that case, he must be working for the sake of the people at the sacrifice of himself. Then he will win the trust of the people. You must know these three in order to qualify you to be that.

Here is an English gentleman with a handsome face (pointing to someone in the audience). But if you fail in carrying out your mission--being a good public servant and peacemaker, and fail in keeping the divine dignity and authority, then the people will never follow you; and not only that, they would want to poke your eyes out, cut your nose off, cut your ears apart and carve your mouth out. You must be really serious when you are in a position to be the leader. The position of a leader in this movement is to carry out the divine course. If you do wrong you are committing sins. Your failure influences other people, too, so you are committing something very serious. On Master's part, too, he has been struggling hard not to leave dishonor or distrust by the people. I want the people, when they leave our movement, not to call me names. In that case they would not say that they are falling because of me but because of certain other people. If there is anyone in your family, when falling away, who would say that he cannot go to that church, go to that place, because of the leader there, then you are a failure already. But when they say they cannot go to that place because they hate one of the members, then that's okay.

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Being a public servant is something like being a person without anything you can claim as yours. Your everything, your whole being, is for the sake of this man and that man. People on both sides may have to think that what you have is theirs and they can get something out of you. Unless that takes place you cannot call yourself a good public servant. If you call yourself a public servant, that means that you have no share to claim as yours, and yours will come last. Don't ever think in advance, "I am going to be on the mobile team working for a great cause and after that I can win the trust of Master and then I can be blessed and can be included in the blessed family." You must not be calculating all those things beforehand. In that case, you are not a good public servant. You would be a thief--robbing him of what's good. Before anything being yours, it would belong to God--to the people of the world. Your portion must come last.

In man-to-man relationships, in the triangular formation, you are on the verge of danger. Whether you will be trusted by the people or not will lie solely on that point. In a way, man is more fearful than Satan--more dreadful. In a sense he is more dreadful than God. God is doing only good things while Satan is doing only evil things. But man, in between them, will vacillate--sometimes belonging to God's side and sometimes belonging to the other side. But you, as the leader or mediator must go straight forward, never vacillating. When you bring in the people, then it means that you have engrafted that person to yourself. So, what you have given in doing that will make him what he is. If you have given poor nourishment to him, he will not grow wholesomely and your spiritual children, however many you have raised, if you have not been good to them, their fruit will not be wholesome. So, in meeting even a single person you must not do that without concentrating on that person--focusing your attention.

Suppose you have met some 20 people in a day. Roughly divided, they are two kinds of people--always. The result will tell you, will reveal how qualified you are. You have met more than 20 people a day, but with your not having much experience, those 20 will oppose you, what you have said. After three days' or three weeks' experience things will be different. Not three months but three years--after three years, some conspicuous change will be brought about. We know what it is with our three-day course, seven-day course, three-month course or three-year course. After that, our road will be paved.

In a few days you will be out in the front-line. You must be very enthused in knowing what kind of person will be the first one you meet. A girl? A boy? An old woman? A laborer? A scholar? Have you imagined and have you decided on that? Whom to speak to? You must plan to do things: for instance, at 7:00 I will leave my bus for somewhere and I will reach there after 10 minutes--in front of a house, etc. There I will be waiting for the first person to come across--with great anticipation I will do that. Suppose there is a man appearing on the corner, would you just stand there blank with twinkling eyes? You must get ready. As soon as you glance at the person, you must be able to catch his age, his position--you must be able to get ready to know how to tackle him. Very possibly, the first one you meet could be a jolly young man whistling, singing as he walks, then what would you do? Would you look at him with a serious face and ask him why is he singing like that? You can even dance to the music, his song, and he will look at you and he cannot but stop there. Then you can become his friend right away. You don't have to witness to him, he'll just come to the Center. That's nothing to laugh about. That could happen.

The first person you meet could be an aged woman leaning on a cane or a crippled man walking like this--you could meet any kind of person. Have you ever stopped to think like that? If there comes an aged woman as you have imagined, then you can tell her that you like old women like her and she looks like your own grandma and you would like to visit her home, and would she let you do that? If it is a man, you can ask him questions and ask him if you can visit him at his home. If you train yourself in that line, after awhile you can read their faces, their fortune: what his family background is, what his educational background is, and what he's thinking right at that moment. You may play the role of the person in the objective position to that man in the subjective position and that man may be caught and you can get hold of him. In the way of disposition, too, if he is very receptive, meek and mild, you will be attractive and he will be attracted to you. If you find the other person a male who speaks in a feeble tone like a woman, then you immediately see that he longs to feel masculine, so you look as masculine as possible and this person will immediately think that you are the person whom he needs. If you apply those tactics to what you are doing, you will make you work a success in the immediate future.

Before going out, you must be resolved to do certain things. At least you must be resolved not to make your first experience a failure. On the other hand, you must expect something very difficult, miserable and all that in your witnessing. Then you must fix your attitude to face that situation. If you have wholesome crops, you will return them to please God. You are leaving in a few days and the first thing you must do on the mobile team is to study people. If you have been analyzing the personalities of your friends, your family, your neighbors until now, with that experience you can make further researches on what

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and how people are around you. Your guesswork will prove true for the first few days--at first, maybe 20%, then 30%, then 40%, 50%, and finally reaching 100%.

People you meet will be the material to work on and to be used to face more people. In the past you have not been doing that quite so seriously as you are now, but in this case you are going to analyze the personality of every person, and then you are going to apply that to meeting more people. You can read the faces of the people. If you are talking to that person and then all of a sudden you find that this person is thinking of something else, in that case, his eyes will tell you. When that person is talking to you, you can stare at his eyes and you can detect what kind of person he is and what he is thinking right then. If you are at that moment spiritually well-armed and would pierce your glance through that person, he would be disunited and he would fall back. So, you must know how to catch all those things.

In the year 1970, when Master did his matchmaking, he could match some 270 Japanese couples within 10 hours' time. He would have them stand so that he could look at their faces; then he would pick out two and have them go into the other room to talk with each other--and when they came out they would say yes. But he was not doing that at random. There was some theory working through him and he could catch things at a glance. He would influence those people and the later generations of those people, too; he knew that too well. In this couple I find things contrary to each other (pointing to a couple in the audience), but still they will complement each a little later, they will be in harmony with each other. There is some lack of something in his mind--if he says okay in his mind--it will hit--from the way the people walk he can tell all the qualities in them. People have a different way of walking, different way of expression. Right after a glance, he would point out a certain person's disposition and he was surprised to know that he was correct in that. I stand here talking to you, but in my mind many things come back and forth. I will guess and say that that person will not like this in a minute and that happens. I see a person dozing off in a corner and I say to myself I will wake him up in 5 minutes and I do that. I don't have to hit him on the head, but if I mention him, then you will all laugh and he will suddenly wake up. Maybe I scream at the top of my voice, or I will walk near to him and he will sense that and wake up.

There is profound mystery in your eyes. When I tell you some interesting, good, happy stories, your eyes assume light, and your eyeballs roll in a very heartlifting way. They may even be tearful, but with tears of joy. When I tell you sad things, your eyes lose their light and become tearful, but the tearfulness will be different. When you are not interested in the things taking place, you begin to doze off. When you are serious, your eyes will twinkle. Your eyes, symbolizing God, can be receptive of both goodness and badness, happiness and unhappiness. If you stand here talking to the congregation, you will immediately catch who is the most attentive, responding most, and who is disinterested. If you are serious, every part of your head will be focused on that, narrowing down its scope.

So, as the mediator and an evangelist, you must know how to look into their eyes. Your eyes must look in such a way that will please other people and catch their attention. In their head there are only two things moving: your eyes and your mouth. If your eyes look happy, your mouth will immediately be frozen like this--in the subject-object position. Your expression is very important when you witness to people. It is because your expression comes before your words. When you handle people, you feel that you can read the people. But it's not so easy as it may seem to you. Your facial expression is important; then your attitude is important. Your motions, your words and finally your action will influence the people. First your expression, then your attitude, then your words, and finally your action. You know that your words and your action would come after those things--expression and attitude. Why don't you look at yourself in the mirror. If you find that you look too serious, you must practice making your expression a little sweeter. Don't let the people imagine what kind of person you are. Let them think that you are this kind of person and let them find that you are different and with more qualities.

Rheiner (in the audience), I want you to comb your hair tidily with some hair tonic, because your hair is too curly. When you wear hair tonic your members will think that something great is going to happen--you are going to visit some dignitaries or something. With your long face and your curly hair you should not have a pointed collar. You must have the people look at your necktie first and then your face. Your appearance is already sad, but if they find that your taste in choosing neckties is great, then they would look up at your face and they'll think you are handsome. When you have a narrow and long face like his and your necktie is narrow like this, then it looks rigid. A man with long legs like his would walk like this...(demonstrating). You have to practice walking in a smart way. You have a pointed nose, a little twisted on the right side. Why don't you build the habit of having your face a little like this...(demonstrating).



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To be natural is the best thing, but you must know how to adapt yourself to the environment. Suppose there is a strong wind and the willow branches swing to the motion of the breeze. If there is a storm, you must know how to attack the storm. In order to be a leader, you must be the synthetic home of every artistic field--you must have every element of every walk of life. You must know how to learn good points from many people with many different qualities. Now you have learned how important are your expressions and attitudes. For women, I advise you not to walk like that...(demonstrating). He hates to see our women's hips swinging like this. When you walk in a skirt, and if you walk that way, your hips will swing from side to side. I can tell that girl is going to be a widow if she walks like that.

The way you laugh can determine your fate. If in smiling you hold up your head like this--that symbolizes that you are going to have good fortune and will be happy, but if you smile and laugh down like that, that's not good. In Oriental philosophy, many such things are taught, and there is some profundity in it. Things observed opposite from the point of view of your being in the center of heaven and earth, are above and below you.

I must again tell you to be a good public servant and good peacemaker and good triangular relationship maker, and to keep and shine out the dignity of God through you; and, added to that, more points: One, how to express--how to make your expression in a wholesome way--how to keep your attitude sane and sound--how to act out things and say things. I want you to be persons with weight and depth, so that other people will not have found you out in a few days, but you should be a person in whom people will find more and more things over a long span of time. As a leader, you must have that quality. Did I make myself understood? Don't reveal all you have in an instant. In the Communist world, their strategy is kept to themselves, but in the democratic world, they are ready to reveal what they have as their tactics. The evil force of Communism will win over the democratic world in that, because they keep their secrets to themselves. In the peaceful world it may be all right, but in this world today, in the Communist world, when they keep their tactics separate they can win over this world, but as long as they keep their tactics as they are, revealed and open to everyone, they cannot help but be defeated. Even those who are close to me have never detected all I am, what I am and how I am doing things. Sometimes I am like a child, giggling and playing with the boys and girls, and sometimes I am so dignified as to be friends to very old people.

We find many, many different qualities in our Master. He has so many qualities covering the extreme ends. When he goes hunting, he is a good hunter and our members are surprised to know that he is such a good hunter. He is a good fisherman and meditates deeply so as not to hear anything said or any sound when he goes fishing. So, we cannot readily define what kind of man he is. Some may think that our Master is such a serious man, slow to anger, quick to act, but he is sometimes as furious as fire, dashing out to do things all by himself. He is so aggressive. You must study him, study any other person and learn the good qualities from all those people.

You are going out to the front-line anyway in a few days. There are two more things I want to tell you. When you witness to a person, don't ever dream of gaining anything from him. You must be ready to give out things--you are going to lose everything. You are going to give at the sacrifice of yourself. You must be prepared to repay God because you are indebted to Him--don't ever think of drawing something out of God, because you are indebted to Him. So, in what way are you going to repay him? You are also indebted to me. Do you realize that? You are a debtor and debtors cannot lift up their faces without having paid the debt. In what way you are going to repay your debt? If you are told to repay God, repay heaven, that's beyond your power--that's not within your power. Both God and Master, himself, very fortunately would not have you repay them, but by working for the sake of other people you will have repaid them.

If you really realize you are so greatly indebted to God and to Master, then you'll want to pay all those things to the people of the world. When this person realizes that he is not the creditor, and you are not in a position to have to repay him, he will fall on his knees before you. He knows too well that he is not qualified to receive that as the payment of what should be returned to God. You are going to do that through whatever person you are witnessing to. You can reversely think of that person as your liberator, because without him you would have no way to repay your debt to God and to Master. "I am indebted to God on the individual level, family level, national level and universal level. But I am going to repay that debt to God by serving that person." The person is so dear to you--the family and all are so dear to you because without the family, nation, clan and whole universe you have no way to repay God. When you think of things in this way, your witnessing to other people is the way you repay your debt to God.

When you want to repay the debt, would you do that unwillingly? You must give at least your heart to that person--to repay that person. If you want to repay that debt through that person and he is not receptive to you, then you must find yourself

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not having been warm or zealous enough to do that. If you are all zealous and all willing to repay that debt through that person and he is not receptive and he attacks you back, God will take vengeance on that person. He will not leave that person alone. God's direct judgment will fall on that person. That's what evangelism is--the witnessing job is. That is the way to liberate the whole population of the world under the bondage of sin and Satan. How wonderful it is to have that kind of job.

If you are loyal in repaying the debt through that person whom you are witnessing to, there is nothing more important than that. Do you realize that you have to have that person gain something out of you in witnessing to him? Only that way can you repay the debt you have toward God. Do you realize that? Then, you will not be put to shame before God and before people. Do you understand? You must remember at all costs the conclusion. You are indebted in so many ways that you have sometimes to repay the debt with your eyes, your nose, your mouth and every sense of yours.

You have now joined in the great cause of this movement--to witness to people in such a way that you will be giving out yourself, your whole being, your everything. You must feel the blessedness of belonging to this group, especially when you are single boys and girls. You have a vast future of promise before you. People will be attracted to you and will think highly of you, and I hope you will fight through the battle and make it a victory. In a word, you are going to witness to the people at length for your own sake. At long last you will have worked for your own self, not for God, not for the people, but for your own self. In your doing that the whole spirit world will be mobilized to help you, in aid and cooperation with you. You must be grateful for that. Do you have that attitude? Are you ready to fight in the battlefield? *[YES!]* Then I will be proud of you.

WASHINGTON, D. C.  
MASTER SPEAKS

OUR ADVANCEMENT AND RETREAT  
(Translated by Mrs. Won Pok Choi)

Good morning! [*Good morning!*] I think you have heard that I arrived in Washington a few days ago; this is my second visit since then, so you must have wanted to meet me. You may have heard that I have been meeting some people over here and I found no time for you, except for this morning. All my life has been a busy one--and it is becoming more and more so--and well, you may think that for you to keep pace with me is something wonderful or something terrible. But we are busy for the great cause. So I want you to be really happy over that fact. Greatest job [Master in English]. I may have to stop by 8:00 o'clock.

"Our Advancement and Retreat" is my topic this morning. To you, those letters or characters may look strange [on the board]. I understand that Western people have been very much concerned with Oriental things--but you have not yet become acquainted with the characters, I am afraid. Over here, I have been watching your way of life--and I have found quite a few people using the left hand in eating, writing and in many other tasks. And I find it very strange. Your way is somehow the opposite of ours. While we call like this, you call people this way [movement of hand]. In bed, we sleep on our stomach, but you sleep on your back...oh!, the other way around...we sleep on our back, while you sleep on your stomach. Our way of writing is from top to bottom, from right to left--but yours is just the contrary. But are people that different, between the East and the West? You don't weep when you are happy and you don't smile when you are unhappy. You do it the opposite way, just as Oriental people do. You are happy when you gain something, but you are reluctant to lose anything. It is something like this: we have two hands; in a sense, our right hand is the opposite of our left hand. Those two hands, when used by the central organ or central being, are rightly used. When you are born, you are situated in different places, different positions--but as you go along, you are nearing each other.

There are many things taking place in human society; but beyond our consciousness, there is God's will working behind the scenes. Most unconsciously, we are headed for a goal or purpose; but since we have the purpose apparent or evident--accurate--we are headed directly or straightforwardly for that goal. When your goal is forty miles ahead, you don't want to make a detour; but if there is any short cut which could help you attain the goal within 15 miles, you would take that way, wouldn't you? If you could find any way a pace shorter, or a mile shorter, you would take that way, wouldn't you? Even though there are some differences between the people of the East and the West, concerning those important things or mainstreams of thought, we resemble each other--or we are just the same. Our hands are the instruments which we use, and if our mind or brain knows that there is something big, great or precious, it wants to grasp it--you want to hold it tight like this. But if you find a small, tiny, valueless thing, your hand may go out, but you will be reluctant to grasp it. Perhaps you have a thing of great value in your hand, and you hold it tight like this...and you won't let it go...but if you are given something of greater value, your hand will loose it like this, in order to grasp the greater one. Up to the present--all throughout human history--Western people have thought highly of one thing while the Eastern people have thought highly of something else. Each side has thought that theirs was the greater. But, as they are nearing, they want to be united into one or find some third thing of greater value or image. They have things in common, and they would let go of those things and be united into one in that final thing. [*Mrs. Choi: "Master thinks that I have gone ahead and said what he was going to say!"*]

When you find those things are valueless, you let them go. You take a tight hold of that because you find nothing else which is of greater value. You want to look around in search of better things. On the way, those on the right side are somehow attracted to what is taking place on the left side, and want to go and join those there; while on the other hand, those on the left side fancy that there are things of more value on the right side, and will come and join that side. Both, revolving around with such speed--in oneness--would like to somehow find a third place to go.

You, as Americans, would not have noticed the changes that have been made here; but we strangers, or aliens from other countries, would notice that. There have been many changes, but the greatest of all is that the concern or interest of the Western

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people is focused on the Eastern world. On the level of spiritual things, even the Oriental people, who have hitherto envied what is Western, value what they have and feel there is nothing good to be found in the Western world. But we have something more advanced than the Oriental people, anyway; so we are attracted to each other, like this, and in doing that, we find something in-between which we want to get hold of. Would we be united in one place--inclined to the left like this or to the right like this, or in the middle--we don't know yet. We define right or left centering on ourselves as the central personage. Likewise, what is taking place on the left side of the world or on the right side of the world--in the West or in the Orient--would have the central standard when they have God here, and then with the central being having the goal like this. And when they join each other in the mainstream and head for that goal, then we can safely say that we are headed for the right destination. Viewed from the central standpoint, neither of those--I mean those on the left and those on the right--are good. So when we want to join and from there to start all over again toward the goals set forth before us, we are safely headed for the intended goal. That goal must be God's intention; and when we find that central being, people in both the left world and the right world will find that their standing is not quite right, and so they will be attracted to the central point. From then on, they want only to advance--not to retreat. Those who have found that will not waiver or sway like this. But as it now stands, the Communist world proclaims that theirs is the greatest of all, and wants to attract the other party, while the democratic world believes that theirs is the only and final one, and would like to draw the other party to them. But those people cannot deny human dignity; we have the right to think our own way, so they cannot quite take us away and plant us in their position if we don't want that. And, centering on one personage, things on our left and our right are valuable only when I myself, as the central organ, think that they are good or valuable. In the Communist world, frankly, they are thinking--without expressing it--that there are some contradictions and wrong parts in their theory. In the democratic world, also, they are eager to eradicate and better their stand. Centering on ourselves, we are placed on the vertical line; when we want to broaden our stand, we want to reach out on the horizontal level. Both the democratic world and the Communist world want to discover something more valuable than material things. They are seeking something spiritual. If we set forth our theory of spiritual value, of a higher dimension than theirs, they are sure to be attracted to that. By the spiritual standard alone, we can enjoy the hope of a brighter future. Things on the spiritual level alone can steer our way through the process and help us reach the goal.

Every human being has spiritual power--and we find that this spiritual power is the best part of ourselves. Where does it come from, and in what way are we going to use this spiritual power? Some use it for the very best things, and others use it for evil things. Sometimes the evil ones come in disguise--and most of the people are attracted to that--but in the long run they find that going that way will lead them to the wrong goal, and so they want to come back to the original point, to start all over again. Right in the midst of corruption, a new life springs up. This is the phenomenon occurring in the Latter Days or at the close of the age--and we, living in the close of the age, find great turmoil, chaos and confusion. But out of the confusion the light comes--and when we are sensitive to the light and find that light, we all join our efforts in steering our way toward the goal set by the Supreme Being.

Then, what should our attitude be at the close of the age, when confusion and chaos prevail? Well, though the ideologies--or those things which have been different from each other--should not want to draw the other parties to themselves, but should want to near each other and meet at the central point, then the light comes from above to show the way to the goal. That is a great ideology or ism, and we are for that, and the ideology we are now in or under is Unificationism. Through this ideology of Unificationism we want to draw what is Oriental and what is Western--Occidental--into oneness like this. Right after the procedure of mixing it into one we set the goal we are headed for; we want to head ourselves toward the final goal that the Supreme Being has set for us.

Up to the present, when those on the left side have wanted to subjugate, conquer or absorb the other party, there has been struggle, opposition and all sorts of prejudice--and vice-versa--but here, when they want to come near and meet each other at the central point, they are all happy and revitalized to go ahead toward the final goal. You have intellectual power and reasoning; so you can compare things, and you are not forced to do anything. You cannot be forced to do anything; but if you compare two or more things and find that one of them is the better or find a third thing, entirely different, to be the best, then you would join that. However old and worn-out your clothing may be, it sometimes has sentimental value, and you are reluctant to throw it away--even if it is all torn and disfigured. Even if you have new clothing, somehow you will unreservedly take off your coat; but if you have something of great sentimental value here--suppose this ballpoint pen--even if you take off your clothing, your suit, you will want to keep that pen. That is the expression of the human mind--trying to take hold of good things and keep them with you. When we say we want to join at the central point, it doesn't mean that we have to leave everything behind and discard everything we ever had--but that we want to take the good things, the best things, along with us. Even when evacuating a former place at the time of taking refuge, you would wrap up things that you think are good. But if you are here and someone else is showing you better

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things and is ready to give them to you--then you will readily discard other things. The moment you get hold of that, your hand will loose the other and let it go.

When we look back on our past, what other things have we valued? Wealth, tradition, knowledge--but more than anything else, love, life, nothing more. There are not so many things. Even though you may enjoy the independence of your own country, if you are poor, if you are powerless, if you are without knowledge, if you are without love, you are unhappy people. But when you closely examine yourself, your way of thinking, you value your tradition, wealth, knowledge and everything as such; but there is nothing more valuable than your love, and then your life. Compared to your love, your life, all other things are worth nothing. But with your love and life you want to have better love and a better way of life. When a promise comes, then, of a better love and a better life, then you can give up the former things. At the close of the age, when the ultimate value comes, you can throw away everything under your position and set out in search of that. Even to the hippie people, wealth is nothing--position, knowledge, all those things they have hitherto enjoyed are just nothing to them. They readily give up all those things in search of something of more value; but without finding this, they are in distress--in the state we see them in--but we have now an ultimate goal set before us. On the way, we need knowledge, we need position, we need power, wealth and everything--but the value of those things must be entirely different from what we used to think. All those things have been used for self centered purposes, we have been thinking, "This belongs to me," and we hold tight to that and don't want to ever let it go. But from now on we want to use all those things and all that we are for a greater cause--and our aim or purpose is of a higher dimension. Isn't that true? *[YES!]* We have found the place, but people have not yet found one like that.

We speak of ideal individuals, ideal families, an ideal world, ideal life, something like that--but those things remain in our minds. They are just concepts of an ideal self, ideal family, ideal everything--but there is not a ready-made model of such an ideal person, ideal family, etc. You want to have it, incarnate it, or realize such an individual, family, clan, tribe, etc. But can this come about without any struggle or effort? *[NO!]* We find that in the history of the United States, what your forefathers have struggled to found or set up is here now as the fruit or crops. Likewise, on our way, we, as the forefathers of our descendants, will also want to struggle hard to set up the standard or to near the goal--and our future generations will enjoy that, inherited from us. Even though we have already set out in search of those things or to set up those things, before us there is no foundation set up on the individual level, on the family level, or on the national level--which we want at least to have now. We have still a long, long way to go. But since we have found the goal so apparent and so bright, would we retreat or would we advance forward? *[ADVANCE!]*

One thing you must know: are you sure that we have the ultimate goal of God's intention before us? *[YES!]* The greatest discovery by us all is the discovery of God, who is the Center of life, the Center of love, the center of all ideals, the Center of everything of value. Our God is not just a vague God; He has a purpose ahead of us, and He cannot do anything in the world all by Himself, but He has to use man as His instrument. In turn, we, as His children, need Him, and without His cooperation cannot advance. And with those two put together, we are the strongest beings, and can steer our way on with the fullest spirit. At the point of attaining the goal, we will see everything prepared there. We are co-workers on the way--both God and people and people themselves, in cooperation with each other--will steer on the way, and there we will find the ideal love, life and everything else. God will take His delight in everything there; both God and man will do that. There alone and then alone can God be a happy God and we be happy people.

The problem is: to what degree are we sure of the bright goal there after we cross over seas and mountains? In the early days of your history, your forefathers were drawn to the West; they went westward in search of gold. The rumor that the gold was rich in the western section of the continent was the thing that created power in them, and the strength to steer forward; with this, they built their culture and civilization. In the pioneer days, the motivation was to find gold; that gold was the motivating power for going through the struggle and hardship. Pace by pace, they would near the West, feeling they almost had the goal. On the way, we want to dash to the goal in our advancement, and we are reluctant to retreat. On the long course, however, we sometimes retreat; but if we don't lose that purpose ahead of us, sometimes retreat means something. When we retreat a little, a few paces backwards, then it means we want to run at full speed. In that way, we want to advance forward by using any means for that purpose. You must remember that the passed-away saints, prophets and martyrs were all headed for the final goal--but having paved a little way more, they had to be sacrificed. They were ready to sacrifice themselves; they would do things at the risk of their lives. And even at the moment of death, they wouldn't let go of their dream, their goal. So they died successfully. But we have inherited all the foundations that they laid, and our goal is so bright and so near--within our grasp, within our reach. So there is no excuse for us to say we cannot go on. We have already achieved quite a success here, because we can bring so many people together, from so many nationalities and live as brothers and sisters, transcendent of national boundaries.



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In the present world, even on the family level, there is disunity; brothers leave brothers, brothers kill brothers, brothers fight against each other. But in this Family, despite national boundaries, we are one, and live in harmony and love. We have our problems, of course, and we have our agonies; but it is because we are living in a strong beam of light, and can thus see each other's faults all the more. But we want to be mingled together; God is working to mingle us and rub away the sharp edges. We are attracted to the central point so strongly that no other power--Communist power, etc.--can put us asunder or tear us apart. We are a group of world-problem, world-question--in a good way--unlike the other groups emerging. We are at one extreme end, while they are at the other extreme, still indulging in sin and darkness. We have had to deny all worldly things, and we are making what looks impossible possible. We are without a nation, without a race, without a family in the real sense. We have denied our brothers and sisters, we have denied our own parents. We have given up those things thought to be the closest and most beloved, and have set out in search of things far ahead of us. We had never before heard of True Parents; new terminology is being used here. We are somehow moved to this new world by leaps; and we find that after we have gotten hold of these new parents, True Parents, our physical parents are fading away from our sight. We call ourselves brothers and sisters, under God as our Parent; and then our own physical brothers and sisters fade away from our minds and we love these people more dearly than the old ones. Why is it so?

What is taking place is a breakthrough. We are entering a new era, and every value in the present world is being turned upside down. A miracle of miracles is happening now. You are asked to forget the grave past. You must be proud of this before the whole population of the world, before the whole spirit world. If you are in such a mood of happiness, ultimate happiness, God will dance about with you here. It is a funny idea, you may think, that God is dancing with you. God will make love here. The love here is not the lovemaking which you see in the parks and in the streets. People have never witnessed God's loving people, His falling in love with us. Have people seen that? People have never witnessed that; we are not only witnessing that, but we are enjoying God's love here. How wonderful it is. If you possess God's love, everything of God's is yours. Your wealth is here. The person whom God loves is mine, the family whom God loves is my family, and there will be my clan, my nation, my world; and when we possess God's love, everything belonging to Him will be ours. However hard you may struggle in search of something valuable, would there be anything more valuable than God's love? Then, if we have found God's love, with that we are the most wealthy people--and we are the happiest ones. Under our ideology, under one ism, we are going to make God's love ours, centering on each and every individual. This central self of yours will be the center of your family, center of your plans. And you are going to love any individual love any family, love any nation as ultimately as God would. We want to possess the whole world because God loves the world; we want to make it ours. There is no better way, no way more valuable than the way we are on. The place where we are situated is of untold value, and we wouldn't take the whole world for it. We must have a clear understanding that we have found the thing of the most blessed or highest value, including God. No power, no wealth, nor anything else in the worldly sense can take us back. Why? It is because we have found, for sure, that this place where we are situated is the ultimate place, and here we can enjoy everything we have been seeking for. This is our stand, and we are now marked to run a race from here. Pace by pace, when we run the course, the ideal love and life and will go with us and multiply. Farley, you want to run a track here, but you are not going on by yourself. God is with you; the whole world, with everything of value, is with you. You may cry out on the way, you may perspire, you may gasp--but God is doing the same thing.

God is cheering you up; and all your ancestors, your relatives, your friends and your descendants on the spiritual level want you to run a good race and be the winner at the first possible date. Since you are sure of this being the ultimate thing, of the highest value, would you want to lose it by dozing off, by relaxing? Your nerve, your attention, your whole being and everything must be poured out into what you are doing now. You must be serious. When you breathe here, when you inhale the air...you feel that the whole world is coming in in support of you. When you exhale, the whole world will be relaxed, and the same thing will be repeated. And, in doing that, like wheels whirling and whirling, repeating the same thing, you will go ahead. In dashing on the way, would you make a detour? Would you zig-zag like this or go straight forward, if possible? **[STRAIGHT FORWARD!]** Straight forward! By straight forward you mean not to zig-zag or go in another direction? With only a small difference in the direction, in the long run, you will be led to an entirely different place. Are you really ready to go straight forward? **[YES!]** It is easy to answer; but have you ever stopped to think, to ask yourself if it is possible for you? If you really want to go straight forward, can you be distracted like this, glancing in different directions? Your eyes, your ears, every one of your senses must be focused on one point.

Suppose you want a large diamond, say ten karats, and you want to have a perfect one. There are technicians making the facets--and if there appears a little scar, like this, the perfection will be gone. Then it is below the standard and it is a failure. Isn't that right? **[YES!]** But, in human endeavor, it is good that we can correct our mistakes. From now on, every moment, you must be resolved to go straight ahead without distraction, without any mistakes.

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In advancing forward, you want to have today better than yesterday, you want to have tomorrow better than today, next year better than this year, and so on. And, sometimes in retreating, too, you want to do that for the leaps you are going to make. Then, at a point of such gravity, can you complain--can you afford to complain? Do you have time for that? *[NO!]* Can you say, "Well, I have the record of having made 104 points; why doesn't he remember my having done that? Well, drive me out and scold me and try to spur me on." But if you are satisfied with the 100 points you have made, you are there always, never advancing forward. Then would you want him to let you alone, or accelerate your pace and drive you out? When you are reluctant like this, never wanting to go ahead, would you want me to? I don't want you to complain; but even if you complain, I want you to advance forward, not retreat. You are destined to go this way, and if I were you I would advance forward before being told to do this or that by the leader. Well, would you do that--or would you wait until he tells you to do this and that? Without being told, you want to do this. Then you must revitalize yourself and gather your strength--every morning, every minute--and steer on your way.

The Leader, God, will run with you; and if you are ahead of Him, at the goal, waiting for Him to come, would He punish you?...hurt you? Then He, God, the Leader, will praise you, rely on you, trust you and give you more responsibility. You must know that you are being trained in the United States. We are fighting for the great cause in this nation, for this nation. But after being trained here we are going to fight for the whole world. Some will say to themselves, "Oh, Master, when he is here everything is stirred up--and why is he bringing so many European brothers? What is the necessity of his bringing the Japanese brothers? We are being chased; we are breathless from running." Well, those small Japanese brothers would like to run ahead of you; and without speaking your language, they would still bring in more people and raise more money in the economic campaign. So you feel behind them, at times. But you are not going to be defeated by them, and you are more determined to win over them in good competition. Are you ready for that? *[YES!]*

As a father, he takes delight in watching his children run in good competition. He cheers up the Japanese brothers and praises them--and you complain inwardly and say, "Master does that because he is an Oriental man." I think I have already heard that. There is no Oriental, no Occidental in our Family; only God-loving children are we. So our purpose is to obtain the goal at the soonest possible date. That is the only thing we can think of. Be it Japanese, be it Europeans, be it Americans--he is anxious to have one at least, or more, to be nearing the goal or at the goal. You think of the Israelites as being the central people of God's choice; now we know that the Korean people are the chosen nation--but do you envy the Korean people?...or far from that? They are placed in the most difficult situation: God expects more out of them, and God drives them more fiercely in the front-line. So, being the central figure, being the leader, is the most difficult thing. And after running the race, those who reach the goal first will win the prize. I am anxious to have you there. In sending you out onto the race track, I want you to be number one--like this--everyone number one, as a father. Would you prefer to do this or this or this? Even a small child will ask, "Would you do this or that?" He raises his hand like this. In doing this, you are willing to get rid of this or subjugate this or this or that--but you wouldn't want to bend your thumb. Your efficiency will count, and your efforts. Those two put together will bring you success. Your efficiency and capability will come out from another source. It will come in proportion to the degree of love you have toward God. The crops will come about in proportion to how hard you have been struggling. Those are the two standards which will determine how much you accomplish. Does our Leader have a nation of his own? Does he have the world under his dominion? Is he enjoying the Kingdom of Heaven on Earth?

The Kingdom of God on Earth, the ideal kingdom, is not a ready-made thing which we can go and get it--but we are making it, establishing it, with our own hands. In the fallen world of sin and filth, God has prepared the Latter Days--the confusion and chaos, out of which will sprout new life. That is what we are for. Both our democratic world and the Communist world have come to a dead end, and they are at a loss as to what to do. But we open our way--there is an opening from which comes eternal life--and we are headed for that. We are like people who are going to take refuge; if there is a small opening through which barely one person can go, then the way toward salvation will be so narrow. But if we open up the way so wide and pave the way so smooth for other people to go, following us, then we are pioneers, we are God's heirs for the Great Cause. We are here now to open up the way for the people to reach things on the national level. I cry out, "Let us save the United States!" There is great significance in my crying out that motto. Without other Americans knowing this, we are opening up the way to reach God for this nation, and later for the whole world. You must have ambition, you must have desire. Without desire, without ambition, there is no future.

When we study ancient civilizations, we find that every type of civilization was established and cultivated around a river. By the riverside there are plains; the population becomes dense there. But the ambition of the people on this side of the river is to go across the river to reach the other side, and the people on the other side, vice-versa. What was on the other coast? Later, when the

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cultural spheres came to be centered around oceans and seas, especially the Mediterranean Sea, those peninsular nations--they could see across to each other--dreamed of reaching across to the other side of the sea. With that ambition of the people broadening like this...when we reach the oceanic type of civilization of transportation, communication, all those things have progressed to the utmost degree. History proves that those who are more ambitious to get to the other end or other coast attain it and enjoy it.

Now we look at the other planets. Man has dreamed of or endeavored to reach the other planets. Now we have succeeded in reaching the moon. All those things result from our dreams, our ambition, our desire to do that. Our fiery desire, when it is accelerated and motivated from the ultimate power, will bring us to the goal. When the first astronauts reached the moon--that was the only moment--the attention of the whole population of the world was focused on one point--they were utterly united, absolutely united into oneness at that point. When people watched the television to see the astronaut stepping onto the moon, not even the Communists, at that moment, said, "Oh, that is an American fellow; I wish that he would fail." Never did anything like that happen. But at that very moment, every human being, including the Russians, were anxious to have that man reach the goal. All the people of the whole world became one, came into oneness at that moment--because the endeavor there was their desire also. They were so glad that we succeeded.

All throughout human history, somehow, people have been struggling to establish the ideal world--even though they may not have called it the Kingdom of God. If they have all died in vain, after such a long struggle, we can state that there is no God. But since there is a God and God is a loving God, our ambition, our human desire will be realized. People may call us fanatics...but the more fanatic we are, the more ardently we try to attain the goal, the sooner we will reach that goal. All the rest, sooner or later, will be headed for it also. We are the only group of people who try to attain the goal with it set. Once the rocket Apollo 11 was in space they could not repair the machine, they could not put things in order right there. They had to do that before boosting the rocket. In the same way, we must put ourselves in order and be headed straight forward toward the goal. While struggling here, we are being trained through working. We are getting trained, but not at the goal, when we will have established the ideal kingdom. On the way, every moment, we can develop. At every moment we start and re-start. If our aim is to whirl our arms like this, would we like to pour out our full energy to go this much and repeat this more and this much and from the reaction we will go back a little more to the right direction. Would you like to whirl around in perfect oneness? *[YES!]*

When we propel around, we are sure to advance, when we are all put together. But can you do that all by yourself? With no compass? (By compass I don't mean the navigating one.) In turning around the compass, the axis--God is holding the axis--on the central core, you want to cling to each other; and the vaster the number of members, the wider the circle. This axis--this is the pencil--we can draw this big a circle, or this big, this big or even this big, with the same compass. What do you call this part--the center, the axis--this is the Messiah. The Messianic ideology appears there. If you are not connected with the axis, you cannot do anything. If we draw a circle, starting with the smaller one to a larger and still larger one, this circle represents the individual, the larger circle the family, then the clan, the nation and the world. If you want to draw a bigger circle, you want to be elevated to a higher standard--and still higher, you draw a bigger circle, like this. You want to cling to him, you want to stick to him; but if you want to come closer...if you only want to come close, like this, without...you want to climb up, to have your spiritual standard elevated. But if you want to be close, to stick to him like this, would you be able to draw big circles? You want to spread your wings out to reach the whole world. On the vertical line, you want to be one with him, but you want to draw a big circle; in that case, you are physically separated from him. Likewise, he wants to drive you out to the front-line, and scatter you all to reach every corner of the world. We are not born for ourselves alone--we are for our family, for our nation, for the whole world. Are you ready to be trained under me for that? *[YES!]* Would you choose to remain here to be trained, or to fight the real battle? *[FIGHT!]* To do that you need a strategy. I will teach you that, and then you can make one for yourself. And if you fight while others are asleep, you can move without obstacles, without counter-attack from the enemy--if you go ahead while the enemy is asleep.

When all Americans come to know this movement, come to join us on the battlefield, it will be too late. You are pioneers; you have know and you have come to join this group before those people, and you have got to attain the goal earlier than they. In wanting to do that, we are not greedy people; we do not want to enjoy the happiness or the goal for ourselves. But by doing that, by pioneering the way, we are paving a smooth path for other people to tread; and we are setting up a tradition for the others to observe and follow. If your direction is different from what it should be, or your manner of going on the way is not wholesome, then you will be pointed out by future generations. You must love your God with all your might, all your love, all your soul--and if you really love Him, you will do whatever He tells you. His desire for you is that you reach the goal set by Him--and that alone will make you children of God, heirs of God. Isn't that true? *[YES!]*

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We must conclude: we have known, we have clearly realized, that we are for that goal, and we are history-makers in carrying out our mission. Our goal is clear, only too clear: to establish the Kingdom of God on Earth. You may forget eating, but don't forget this. You can forget sleeping, but don't forget this goal. You must do anything for this. Marriage is no problem here. You need your spouse, you need your friends, you need your brothers and sisters--but only to do this. If that person is a positive influence, you will have him or her--but not otherwise. With that goal ahead of you, you can be one with each other. If you really want to resemble God, since God's ultimate goal is there, you want to run and meet Him there. God is at the central point, and we want to join Him on the axis, on the vertical line, where our aim will be the same as one another. God is advancing forward, always anxious to have you follow Him. God is on the axis, to draw bigger and bigger circles to include the whole world. Obstacles are ahead of us, having been laid by the evil power; and we have to jump with confidence to get over them by leaps and bounds. We must jump over those obstacles. Sometimes we have to dodge past those obstacles, without desire, our courage, our ambition. Our desire and ambition must be stronger than anyone else's. Then we will be strong enough to get over the obstacles.

First you must have a fiery desire for the goal. You must have a clear goal, and a fiery ambition or desire to attain that goal. Are you like that? *[YES!]* Wouldn't you complain, saying, "Well, if God is a God of love, why is He putting me in such a hot shell?" When you run on the track, is it easy to do that? You have to perspire, you have to do your best, and no relaxation is there. But in doing that, you want to get to the goal--and there is your prize, your pride and everything. And God, in driving you out on the track, means to give you a prize when you reach the goal. If you are in a marathon, on the track, would you be so sympathetic and kind as to help your co-runner like this?...if you want to...you will get behind like this, and you cannot be the first winner of the prize. Then you will be a failure there. The harder you run, the more God will be with you, helping you. Isn't that true? *[YES!]* We are desperate to restore our dignity as sons of God, and He is anxious to have you run and be the first winner. We will meet at the goal, and everyone must cling to God and pray to Him, asking Him to leave everything in your hands. You can shoulder the responsibility.

You think that I am stirring you up here, and harshly driving you ahead. But if you could run all by yourselves, so fast, in due manner, in a well-trained way--why on earth do I have to be here? I can leave everything in your hands and go to another place to do the same. You still need me, I think; that is why I am here. Do you need me or not? *[YES!]* You have not quite reached maturity and you need your parents; but as soon as you are married, you don't need your parents anymore. I want you to be that. You have not quite reached that point, so you need me, and that is why I am here for you. You must find the central point, and on the way you must have the goal, the real goal, and the zeal or ambition to be the motivating power; then you must take interest in what you are doing, interest and stimulation. You are the heroes and heroines on the human stage. All the rest are just stand-bys, watchers--but you are the history-makers. But you are not just actors and actresses, acting out false scenes. You are acting out things that are greater than those people. If I train these young people to solidify our foundation, so that ours will be recognized by the outside world--we can do just anything to turn this world upside down, under God's will. We will let history prove it; we will be stronger than those people. We are going to be stronger than anyone else, and we will have made history--or righted the wrongs, in other words.

I am the busiest man in the whole world. I am always the most tired person, too; but I am leaving for New York today and Boston tomorrow, then back, and I have many things to settle and to do. But if I am reluctant, or if I am horrified when faced with this amount of work, can I do it? I always feel stimulated; I am ambitious, I am stimulated and I take interest in doing these things. That is what makes it possible for me to do them. If you were God, would you like to have your children, when running on the track, relax and cry and run out of energy like this?...or would you like to see your children run a good race, with great glee and zeal? As we near the goal, the faster we must run. And if we win the goal, God will be waiting there for us, and a prize will be ours. We are going to be victors. But we are not going to enjoy the prize or victory--we will enjoy our having been a success and having paved a smooth way for others to travel. We want to know the true way of advancement, to pave the way for others, to set up the tradition for others. If you continue to retreat, you will be a failure. Advancement means life, while retreat means destruction, failure or death. Retreat is not desirable--because to stop is to die. So we must advance forward with all our might and all our zeal.

[MASTER'S PRAYER]

SECOND 100-DAY TRAINING SESSION  
MASTER SPEAKS

**MIND THE ENVIRONMENT IN ADVANCING FORWARD**  
(Translated by Mrs. Won Pok Choi)

Good morning! My subject this morning is, literally speaking, "Let us go forward, taking into consideration the environment."

We have here both male and female members. The path of human life for women is obviously different from that for men. What women feel is different from what men feel. Within the life of any individual, there is a difference between his or her childhood, youth, middle age and old age. Not only in human life, but also in nature, we see four seasons coming one right after another. If you insist that you are always living in summer, and if you are always thinking only of the summer, not preparing for what is coming in the winter, you will be faced with great difficulty. In winter, those who don't think of the coming spring, and confine themselves in snug, cozy rooms will have difficulty when spring comes. Can you insist on wearing winter clothes when either spring or summer comes? No! You want to change your clothes to suit the season.

This is exactly how it happens in our lives. Those who belong to the summer of life--which is the prime of life, or youth--want to have eternal youth. But that is not possible. It's natural that in each of our lives, there must be changes. But are you not inclined to insist on remaining the same age? You are afraid that by changing, you will somehow decline. You know from experience that you don't always go up. Every day your mood has ups and downs. After having passed through 24 hours of the day, if you find that you have had more ups than downs, then you can safely say that you have had a good day. If you have had more downs in a day, you will say that you have had a bad day. You may think that you want to have no downs at all in your life, but that cannot be so.

In the world of change, how to digest what we are faced with and make it into something good is always the question. More than anyone else, young people are faced with constant change, because their dispositions are like that. You want to have stimulating things and you want to have changes all the time. If you can digest the difficulties and changes, and still want to have the changes, that's O.K. But if you don't have this digestive power and yet desire to change every moment, that's not possible. You, as young people, must learn the difficult job of handling your own problems. You do not know the future before you, so you have to learn from experienced people how to go through the path of life while you are still young. In other words, you must undergo training in order to handle those problems in such a way that you can order them and be able to think of things in a positive way, so that you can change yourself in a good way.

If you say you hate to undergo rigorous training because you don't like it or you can't bear it, you are in a way, defeated. You must have the attitude that you want to face the facts with great concern and interest. You must not look into just one point of focus, but look around at the environment in four directions. You may look at the Hudson River, and you know the deep water runs silently. But upstream there have been many particular happenings: sometimes the water swirls in a deep eddy; sometimes it pounds down on rocks, as in the waterfall; sometimes it dodges past big rocks or runs over small pebbles to be gathered into the ocean. As you may have seen in movies, if you are faced with a very rough current when in a boat, you cannot just look right in front of you, but you must set your gaze far and wide, and you must be quick to manipulate the ship or else it will be wrecked. In your life, too, there are waterfalls; and sometimes the water will form walls or cliffs, so you must in some cases dodge past a place or steer through the waves.

You must be prepared for the wave. If you are on the wave, however hard you may struggle not to be carried away by the current, you cannot resist it. If your destiny is to float on the current on the Hudson River, you must flow as the wave does. You may very possibly be like the waterfall or the water running past the rocks, but you must not be discouraged. If you are trained on this course, things will be easier for you to handle. If you take interest in what you are going through, and if you are thrilled to ex-

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perience that kind of thing--then in the next moment, when you are faced with more difficulties, you can tackle those things with more zeal and capability. But if you are unwilling to tackle the problems occurring around you and are afraid, then you will not be well trained to face the following ones. Only by having gone through the rocks and waterfalls can you lead yourself to the heart of the ocean.

There are many ways of life: the life of a common man, the life of a sacred man, and the life of a great leader. When you are asked which one you want to become, all of you, I am sure, will answer, "I want to become a great leader." But a great leader cannot be made overnight. In order for one to become a great leader, he has to go through many difficulties--and with desperate effort must persevere through trials and be ready to face still more. When you call a person a great leader, there are many factors to be considered. Those who are faced with life at the cost of their very beings--not once, but continuously--would do things at the sacrifice of their lives. Suppose there is a great general in this country. Looking back into his past, we find many records which show that he fought in many battles, was sometimes defeated, and sometimes victorious in the battle. As many experiences as possible would count. If that general, in time of peace, would not be willing to do things for the nation at the sacrifice of his life, his fame would fade away. His attitude must be that of a patriot; he must always be ready to sacrifice his life in the face of danger. We must always be able to look at how the water runs from the mountaintop. When it runs down and down it will be faced with many difficulties.

If we compare our lives to the stream of water, where are we situated? When we look at the world as a whole, the world situation is somewhere in the middle--not quite reaching the depth of the ocean. Before its coming to the great ocean, it may still be at Niagara Falls. Can the water say, "I hate to pound down upon the cliff"? Can it say that? At the top of the cliff, you must get ready and say to yourself, "It's a thrilling job, and I want to jump down from this cliff and reach the ocean as soon as possible." If you are eager, then you will succeed and attain your purpose. If you survive, after having gone through a Niagara Falls, then every other person who is faced with the waterfall will come to you and ask your advice, because you have had this experience. Many other people may give the new ones advice, describing how difficult a job it is to run down the cliff--but you, with the experience, are the only one qualified to give such advice.

What must be our way in the Divine Principle movement? In the Christian world under the Roman Empire, they were faced with iron bars when they tried to advance. If Christianity had not been persecuted by the Roman Empire at that time, I don't think Christianity would have progressed to today's level. Compared to the water, if there is a dam of lesser height, then the water will overflow it. If the running water has more power than the stopping power of the Roman Empire, then the power of Christianity would overflow and flood the Roman nation and the world.

When you are tired you doze off, but you yourself are not aware of that. You try hard to resist your sleepiness, and you mean not to fall asleep, but you do just the same. If the two small openings here, for your eyes, become closed like this, then all the rest of your body will come into harmonized action and fall asleep. Every cell of your whole body will cooperate with that one action. That is, when you doze off, all the rest of the parts of your body will do the same. In order for you, one individual, to survive the difficulty, you must realize that the whole universe, including your relatives and neighbors, will come to your aid. If someone pulls out one hair of yours, would that part alone feel the pain, or your whole body? Every human being is a part of the universe, so if one part is a failure, the whole universe will ache over that failure. If you succeed in a mission, you must not think that the success belongs to you alone. A river is the accumulation of raindrops, but out of the water, some portion will be gone.

You must want to ride on the current that will beat against the rock, and on that impetus you can go downward, joining the mainstream, until you reach the mouth of the river--so that you can go to the ocean. In the providential course of restoration under God, there is a mainstream. Don't you think so? Would you join the mainstream or the tributaries? Most anybody will answer, "mainstream." Unless you can dodge past all the obstacles in the tributaries, you cannot join the mainstream.

Our life is something like a stream of water. You are here going through training, seated side by side; but once you are scattered and sent to your fields, then you are like water running through your own way to reach the mainstream. Would you, as a drop of water, try to join other raindrops--or would you rather absorb other drops of water into yourself, to form the mainstream? Even if you may have to be tributaries for awhile, I want you to be the main or central one to gather other drops of water into yourself until you join the mainstream. We cannot foretell if all of us here will join at the mouth of the river when we reach the heart of the ocean. Are you confident that you will join at the ocean in the end? If you are faced with any power stronger than your deter-

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mination, what will you do? If you are faced with a power greater than your own fighting spirit or fighting power, will you be absorbed and surrender? It is not easy to answer.

Sometimes, don't you see, you are just so small or tiny like this; if and when a difference of interest occurs between two of you, you will get mad at each other and fight. Then someone else may want to reconcile the conflict between you, and say nice things to you--but you will only become more fierce in fighting against each other. If you had a broader mind and would let the other go, you wouldn't want to fight any longer and would want to leave. This person will cling to you and solve the problem, and you will be of such a broad mind that you can smile and go away to your place, where work is waiting for you. Then who is the greater person? If you are like water trying to surmount a wall, you will want to leave the place as soon as possible to join the bigger place. The time element will solve the problem; and if you can leave the difficult place sooner than others, you will succeed. Tell the other drops of water, "You stay there, but I must rush on."

When you become those raindrops scattered in the field, all over the country, you, as drops of water, can write back and forth. Some will say in their letters, "Oh, I am faced with difficulties and this is not what I expected. It's a most difficult job to witness to the people." Those who receive the letters will be influenced by that. It is very likely. In the life of faith, we must not fix our glances on what is happening right now, but toward the distant future, at the goal, where God is hailing us. We must never be settled in one place. As you go along you must be able to add something to what you are. For instance, if you pass by a village and there is a great fight taking place, you must get into it, reconcile it, and then go along your way. In that way you can solve others' problems, and also pave the way so that those following you can tread an easier way.

You have seen many successful people in the history of America. In their backgrounds, they have many interesting experiences. The more adventures in which they have had to fight to prepare the way, the greater they are. If a person has one more such experience, he is a little greater than another person with less experience. Our adventures will be recorded in anecdotes about how we have struggled hard at the cost of our lives in facing difficulties. We speak of movies as being "thrilling." It means the heroin is at the point of life or death; then you can say the movie is suspenseful. In deciding on what to eat, how to sleep, would you say there is any thrill? This is just everyday routine. In Western movies, you see Indians pierce cowboys through the heart, and you say there is thrill and suspense; otherwise, the movie would be dry and monotonous. Suppose God is looking at a movie. Would He like a movie which is thrilling and suspenseful--or just a dry and monotonous one? Answer me clearly. Why do you laugh? Which would God like? The movie with thrills and suspense.

The viewpoint may be different between male and female. I think that women like sweet and homey movies. But males like movies in which bravery is demonstrated--full of suspense and thrill. In that case, would God be on the side of women or men? *[MEN!]* As far as I can imagine, God would like a movie with suspense and thrills. As I understand it, God is full of energy; He is an active being. I think God liked men more than women, because in working to restore the world throughout history, He has been using males rather than females. Women will be fully appreciated after the war is over and peace is obtained. So when God chooses a Bride for the Lord, He will do it right after the close of the age, when peace is about to come. Both in the movies and in reality, when a man is so brave as to sacrifice his own life and his family for the greater cause of his country or the world, then there is always a woman who would stop him from doing that.

How are things in the Unification Family? Are the women braver than the men, or is it to the contrary? *[BRAVER!] [NO!]* You can debate the fact. Who will win? But according to the reports coming from the field, the records say that the women are bringing in more members than the men. That is proof that women are doing better, isn't it? As I see it, the women are good in the pioneering stage. The reason for this is that the men are inclined to organize the people in groups, while the women want to look for people and get them into the movement one by one. The difference is that women can continue to work, repeating the same thing; but once men are faced with failure in something which they had first attempted with great zeal, they abandon this and start again, wanting to do greater things. Women are more attached to what they are doing or have been doing. But men do not want to repeat the same thing over again. That's the difference between male and female.

For instance, there is a man who would go out witnessing, and when he was faced with opposition, he would say to himself about the people, "Begone with you--I can find better people than you!" But a woman, if rejected, would go around from the rear and would beg again, "Won't you listen to me?" Then she would try the side, and then the rear attack, and everything else possible. Ultimately, if the man continues to object, you will cry, and tears will run down your cheeks. In the United States, men feel bad when they make women weep--so they will become tender toward you. Men insist that the people receive the message, and they can easily

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deny or reject the men, but people are more tender toward the female. But in our movement, men must be braver than women and try to win more souls, more members.

With a stronger build, physical strength, can you be defeated by women? *[NO!]* God will lose as well as our movement, if you fail to do things and are defeated by women, because men eat more and use up more things. This means they consume more things in general. In the future, when you are going to marry, a woman would not want a man who can be easily defeated by women. On the part of you men, you would want to have a girl who will surrender to you. A woman is of such a disposition that she would like to have a man who is braver than herself, even though she would be defeated. Men are endowed with more courage and physical strength than women--so you have no reason to be defeated by women. So you men are in the position to pave the way for women to tread; but when you are defeated by women and let the women pave the way for you to travel smoothly, that's contrary to the way it should be. Doesn't that sound logical? When women are desperate in winning souls and working for this great cause, while you men are idling away the time, would that be good? In the face of death, would you want a fragile woman to risk her life, or would you choose to die in her stead?

Suppose Jesus were a woman, and you constantly heard, "A woman savior died for mankind." Wouldn't that sound awkward? Women members would you want to cry out to the world, "I am the savior. I am going to save the world!?" You may cry out at the top of your voice, "I am going to die for humanity!"--but your voice is too sweet to be trusted by other people. But men can cry out to the world, "I am going to save the world!" in a deep voice, and people will trust them. Up to now, in history, men have been in the vanguard of fierce battles. I always think that God must be very intelligent, because He used men for that purpose. In the Unification Movement, too, if we are really engaged in fierce battle, I am going to use men instead of women. When there is a great rock before us, would you have men go against it or women? *[MEN!]* If you fight through the difficulties, then victory will be yours.

You have seen on television that the prisoners of war are coming back from North Vietnam. What was your impression of them? I wanted to ask them, "When you were in prison, were you training yourself to fight against the evil power of communism? Were you in such a mood that you hated communism, and resolved yourself to fight for freedom and democracy, or did you just exist in captivity with utter despair, and with only the animal desire for food, shelter, etcetera, keeping you alive?" Which type of person do you think most of them were? In their prison life, they could have shown to the communist leaders that in the democratic world the spirit is really lax--that once they are imprisoned, their strength is gone; they no longer have the strength to fight against communism. There, in prison, they could have betrayed their weakness; if so, it's a great sin they have committed. The communist leaders would have observed and learned that if they fight against the power of democracy, it will collapse in an instant. Wouldn't they think that way? In the face of torture, in the face of any difficulty possible to the imagination, if the prisoners had remained strong and persistent, and had demonstrated that in the democratic world people are so strong and hateful of communism, the communists would have been scared and would have learned that they could not win against the democratic world. But if they showed instead their fragility, then the harm they have brought to the world is great and almost unforgivable.

If, among the prisoners of war there were both a general and a private, and both were so strong that they could not be defeated or even be weakened by any torture coming from the communists, then the communists would have taught that they could not win against the democratic world. Even at the time of armistice, they could have taught the people--and in their teaching, they could have defeated them spiritually. But without that, both in prison and after their release, they have been defeated. In the United States, there were wives and children waiting for them, and they received them like victors. In fact, when I looked into what they did while in prison, I saw that they are all failures. I wondered how many of the wives and children of those prisoners of war had analyzed what they did in prison, and were ashamed of it. That's what I contemplated upon seeing them come back. Was I right in doing that?

The same thing will be true in our movement. If I send out a small, fragile-looking girl into one of the cities, where she will have to go through untold difficulties and be faced with persecution, where people will try to scourge her, etc.--but she would never be defeated, and instead would be thankful to God even in difficulty--then she will prove to the people that our ideology is the one to save the world; she will be a living sacrifice and a symbol of the greatness of our movement. There may be temptation from male brutes. In the movies, when a girl is forced to kiss a male, she may resist at the beginning, but later on she enjoys it. Most males will think, "No matter how well trained she may be, if I try to tempt her over and over again, she will yield." But in that case, if one of the males in that vicinity tries to tempt you, but you never fall into temptation, they will learn that you are the stronghold of God, and will soon come to their knees before you.



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Suppose the female members sent to the front-line are as strong as that. Then male members are sent to be Mobile Unit Commanders and such. If people of that city or town find the males idling away their time, seeming to be playboys and lacking faith--then what would happen? Since the female members there are test-proof, the men in the town may try to test you by tempting the males--because they think you are vulnerable, and that they can tempt you with knowledge, wealth and other things which seem good in the worldly sense. They may send a beautiful girl to you to try to tempt you. Then what would you do? If the town has seen the strength and invulnerability to temptation of the women; and then find again in the men the same strength--strongholds on the side of God--then the whole population of the town will think that this movement is the strongest in the world, and can finally win over the world. They will think that these young people can even reach God and heaven.

Now that I am sending you out to the battlefield, you will either become captives or victors. Which are you going to be? *[VICTORS!]* At the beginning, anybody and everybody would want that. All those in captivity wanted at first to become victors; you must remember that. If you fall into captivity, what will you do? You must be prepared for that too. You would do better to kill yourselves, if you are going to become captives like the prisoners of war that I pointed out. If you are that weak in captivity, the least one in the Satanic world will deride you, be scornful of you, call our movement names, and things like that. Are you going to be victors, defeated, or captives? Which would you become? *[VICTORS!]* But if you are taken captive, what would you do? I would not ask you a question like this, if you still had a way to escape. If you still had explosives with you, if I were you, I would throw the explosives at the enemy and die with them. In that case, even though you kill yourself like that, you will still be the victor when you have died. Those who die with such bravery will be praised, and people will set up an epitaph there. Would you rather die in captivity? In all events you must become the victor--or it would be better for you to die.

Back in Korea and Japan, the rumor is that the Unification members, though they are young, have tremendous power and are the bravest people in the whole world. But those people are now focusing their attention on what is going on in our movement in the United States. If you are soft as pumpkins, easily pierced through, what would they think of you? Would you rather become strong and hard like iron, or soft and tender like pumpkins? *[IRON!]* Is it true? If you really mean that I want you to put yourself through more hardships, or else I will drive you harder. Are you prepared for that? *[YES!]* Do you really mean that? *[YES!]* Some of you may grumble in your hearts, saying, "Master has brought so many Japanese brothers and put us in competition with them. I don't like the idea of competing with them; and when we are defeated, we are begrudged--what will we do? Without doing that, we have enough struggle; why does he have to do that?" Master knows that soon there are going to be fiercer battles, and he wants to concentrate all the forces to fight against the evil power in the final battle. That's why he wants to train you even more.

The U. S. is still in the stage of remaining on the Hudson River [metaphorically]. Before long you will reach the heart of the ocean, where there are tribulations waiting for you. So I must train you before you reach the ocean. You must become like the waters which rush into the ocean, and with that power coming from you, you can defeat the fleet of enemy nations. Have you ever thought of that? Then would you want to be trained harder than this? *[YES!]* You have had an average of six hours of lecture these days, but if I had to tell you that you must have twelve hours of lecture each day, what would you do? Then would you complain about it, saying, "I have been educated in primary school, high school and universities. I am a university graduate; why do I have to go through lectures? I can memorize it in even half this time. I know it, I can give the lecture"? In that case, would you complain? Your "no" is too weak to be trusted. Just think: we must turn the whole world upside down, along with heaven and earth--to put them in right order. I will put you through such hard training as history has never before seen.

I must put heaven and earth together with a wheel here--with a rope of steel plaits so when I pull it, heaven and earth will come together. The strength exercised on that reel must be as strong as that used by God thousands of years ago. If in any part, the steel rope is weaker, it is apt to be disconnected or cut off. Have you ever thought that, at the back of your belt, there is a rope of your strength--a rope you have made to which other people will cling, in order to follow you? Would your rope be so weak that when God wants to pull it on the pulley, it will be severed? Your rope must be so strong that it cannot be cut apart when it is pulled by God and clung to by someone following you. Then are you ready to die for the cause in the Divine Principle movement? *[YES!]*

How many times did Peter answer Jesus in the affirmative? It is easy to answer now. If one of your eyeballs is plucked out in battle, what will you do? If one of your limbs is cut off, what will you do? If you lose all four of your limbs on the battlefield, what will you do? Your answer is becoming weaker and weaker. In the face of great work, a great task, you must be ready to sacrifice even your life. A raindrop beginning at the mountaintop and running down through the stream to the riverbed is faced with many difficulties. If you are not prepared for difficulties while doing great things, you are a fool. You must be prepared to die for the cause, or else you are foolish to say you are following the way. If you are resolved to deny yourself and give up your very life,

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you will never be afraid of any difficulty. However strong the enemy's fortress may be, you will never be scared. You will be contemplating how to die a brave death. Are you like that? If you are prepared to die, victory will be yours, and your victory will be proclaimed by the people of the world. You must be resolved, first of all, to deny yourself.

Why do I tell you this? My subject was "Mind the circumstances, mind the surroundings," and when our surroundings are rough, and circumstances difficult, we must be determined to face those and win over them. You must know that you are going to be defeated if you don't consider the circumstances and become able to either adjust or steer through the way in the face of difficult surroundings or circumstances. That is only too natural. How to digest, how to conquer the environment, is the question. Don't ever try to escape from the environment, but feel challenged and steer through the way. On a bumpy road, there are many ups and downs--as we said before--and where there are peaks, there are valleys at another time. So when you are faced with the dungeon, you must expect that in the next moment, God will bless you with more grace.

When winter comes, we want to try to get over that, and then spring will be there. Then summer comes. That's progressive change. The harder, the more challenging the situation is, the more progress you will make. Do you realize that? **[YES!]** You are anxious to be successful--but if you have no zeal to fight through the way in the face of difficulties, your success will not come soon. So you must realize that only after having gone through difficulties and darkness will you see the light. In our fight in the United States, if there are obstacles and difficulties in our path, then what are we going to do? Are we going to try to escape or try to go through those? **[GO THROUGH!]** No man-made method will win over it; only true heart and true zeal coming from God can fight through the way. What is truth or heart? Our entire mind and body must be the incarnation of truth. What is the power binding those two? Life is the binding power between mind and body. Life is the truth of truths; and with the investment of our lives, we will fight and make our lives a success.

When there is a force coming from the United States to attack us and we want to stop or repel it, then there must be a consumption of power in a way--that means sacrifice. Then either of the two may be an evil power; one is at least better than the other, in God's sight. Which will win is more than clear. The righteous power will win. On the side of righteousness, people are doing things at sacrifice of their very lives--which makes them stronger for the fight against the opposing power. After death there can be resurrection. Even though you may have to die, if you are granted resurrection, you can fight through. That is why God taught us that those who deny their lives will live, and those who are ready to lose their lives will gain them. That means He is going to give resurrection to those who are ready to die.

Those who would die for the cause of righteousness, even though they die a physical death, will inherit goodness. So they live a long life, in that sense. But if they die on the way, without being able to defeat the Satanic power--after their physical death, they will be denied by God. Our stage is not only the United States, but the whole world. In the environment there are evil powers all around, but with the power of righteousness and God around, are we confident to fight through and win the victory? In this country, freedom can be enjoyed; I regret that I cannot send you to Red China or the Soviet Union as spy agents, to find out what is happening in the evil side of the world. In case I do that, would there be anyone prepared for that? **[YES!]**

The other day, out on the lawn, when I wanted the members to sing, and asked them which language they knew, one of the girls answered that she could speak Yugoslavian and Russian. When I asked if she would go to Russia, she was scared. She said, "Don't send me to Russia." Are you also like that? If you win over Satan and obtain victory in that world, then victory in the rest of the world will be easy. If we are going to cover the whole world, who will be responsible for that part of the world? If you are scared, if you are unwilling to go there, how can you be responsible for that? If you are like that, do you think that we will have final victory? There will be no final victory for us.

If, in the future, we do our work hand-in-hand with the CIA, I am ready and willing to send the strongest members in our movement as spies to the Soviet Union, Red China, etc. Then I will have to choose those who have accumulated good deeds in the movement. They are the only ones who are qualified for that job. In your mind, are you saying, "I must not work hard, lest I should be chosen to go," or "I will stop doing work in the movement when he chooses me for that"? You must not think this way. If and when you are sent to countries like Russia and Red China to smash those things of evil nature, and then come back as a victor with spoils to be returned to God--then you will be received in glory.

You are becoming dizzy at what I say. If you are scared, then wrap up your belongings and go away today. Are you going to fall away, or go through the way to the end? **[TO THE END!]** There is no reservation when I am fighting against the evil power in

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this nation--even though I may have to be imprisoned. I fancy that there will be bullets coming at me. If I am scared before bullets, what will happen? I must receive that kind of thing as a matter of course. I am even contemplating having to go to Russia or Red China and be faced with persecution from them. When you are blessed in marriage, the women must try to train their husbands to be strong in order to fight for the cause in the place where the evil power is the strongest. The men must be able to train their wives to do the same. When her husband is trying to train her like that, if the woman is scared and clings to him and says, "Let us have a happy home life without having to do such things," you must be able to repel her.

Who is going to be responsible for overcoming the communist power? Can the United States do it? *[YES!]* Can the United States as a whole, in the outside world do that? *[NO!]* In the United States, only our group of people can do that. Not even in the Christian world can we see such a group. We must be responsible for the whole population of the world. That is our goal, and I am going to train you to meet that standard, just as in the communist world, the people will move at one command, even with violence. But in this world, if I command you, you must be ready to obey me for eternity. In the communist world their aim is to win the world for their sakes, but we are doing this for heaven and earth--the whole world. Even though we may shed tears, sweat and blood, we have to carry out our mission until we make it a success or victory. With that idea in mind, we have laid the foundation, and we are on our way toward building the house. Our first task is to conquer or win over the circumstances in both the United States and the communist world.

Before being able to conquer the world of evil power, we must be able to overcome the difficulties. Can you do that? You may say that in order to go to San Francisco, you must ride a bus, an airplane or a train--but in our movement, there is no such fixed notion. Only if you are able to walk to San Francisco can you say you are victors. However vicious the communist power may be, if you are sent into that country, you will have to conquer the force and come back to return glory to God--or else you cannot be called victors.

When I went to North Korea, which is under a communist regime, and was imprisoned there, it was right in the prison cell that I learned that, and became resolved to fight against the evil power. I was confident that I would win over it. I said to myself, "However strong Kim Il Sung's power may be, if I am well trained in prison and go through difficulties here, I will have the power to be victorious over them." I was ready to eat any food they gave me--or even to starve. In North Korea, the temperature was 23 degrees Fahrenheit. Even though I was clad in thin clothes, without any lining, I could bear the cold. The labor in prison started at 8:00, but as early as 4:00 they would call us out in the open air and check to see if we had anything hidden in our clothes. Out in the cold air people would tremble--their trembling sounded almost like thunder. In that situation, Master would always say to himself, "If more cold comes, I will not surrender." He did not feel cold at all. He would try to give thick, heavy clothes to other people, and clothe himself in sheer, light clothes. He would look for heavier work, and say to himself, "If I don't succeed in doing this, I must die." With that seriousness, he would fight the circumstances; otherwise, he could not have trained himself to be such a strong leader.

So the people were very touched. They admired me--even the jail boss bowed down before me in admiration. I would come out on top in everything. You must be able to fancy yourself in a race, with that kind of difficulty. You must be resolved to have more power than the enemy, so that you can win over the other power--whatever that power may be, however difficult it may be. I always imagined that I would eat less than other people and do more than other people, sleep less than other people and wake up earlier than others. You must learn how to go through that. There is a way provided for you.

When you are faced with difficulties that look really bad, you may feel as though you are going to perish--but there is always a way out if you look for one. In that way, even in the prison cells, I would teach the young people. In that field, too, I am an expert. I know how to make fire even when I am alone on the mountainside. I know how to feed myself with wild herbs. I always imagined that I would be faced with every possible difficulty--because I am the central figure and have to go through the indemnity for all mankind. Satan, who has hitherto tortured God and all righteous men, will come and attack me. That's only natural. I would study that and learn the secret to win over that power.

So I hate the idea of anyone's not keeping his promise. If you have vowed before God for any great cause, you have to keep it. When you fail to carry out your mission, just as Peter crucified himself upside down, you must be ready for that. You are brave warriors for the cause of God in the Divine Principle movement, so you have to lay the foundation for yourself, and you must welcome any bitter experiences to win the victory after that, to make you stronger. Do you resemble me? *[YES!]* I don't mean that you have to resemble me in outward appearance, but you have to resemble me in ideology. I am the trunk of the tree and you are the branches. I want you to be leafy, flowery branches so that you will bear much wholesome fruit.

## MIND THE ENVIRONMENT IN ADVANCING FORWARD

You must have heard that in the battlefield in Vietnam, Korean soldiers were brave warriors. The casualty list shows that Korean soldiers could kill seven times as many of the enemy as the South Vietnamese could. So, the commanders of the North Vietnamese army told their soldiers to run away when they saw Korean soldiers. When they went on night assaults, the whole village could be attacked and the people killed--with but a handful of Korean soldiers. All the villagers would be scared and run away. In order to be as brave as that, they had to go through much training.

Efficiency, capability and actual deeds always count. There are two ways possible: if you go on and accomplish many things, that's more desirable; but if you cannot do it on your own part, I must be harsh on you, drive you out, and train you. Wouldn't that be logical? Which of the two ways would you choose? If you are not willing to do that, it will never be easy. More than the soldiers, you must get training in many ways. You must be able to eat faster, sleep less, walk speedily--when you run, you must dash like arrows. Are you prepared for that? You are going to try. It's not that you already have that kind of experience. It is not too late. That stout fellow must work until he becomes thin. Those who are already thin, you must be ready to die; even though you may have to die, you must carry on. It is because for those who are already weak, it's natural for them to be defeated by the stronger ones. So you must be ready to kill yourself--then you will never die.

Let us reach the conclusion. If you cannot master your circumstances, you will be defeated. Women can be defeated as well as the men. That failure can come about through temptation by women, through temptation in starvation, through threats by other people, through the sacrifice of shedding blood, or through death. In order for you to become a victor, you must welcome what may come. In that case, if you are ready to face that and win over it, you are not going to be defeated. In the face of death, or before that, you must be able to set up or train a man who can be your heir. Even if you have to die, before your death, you must decide who is to inherit your mission.

What did Jesus do during the 40 days after his resurrection? He tried to pass on his mission to his disciples. If, before his death, he could have appointed a heir, he would not have had to come back to train his heirs to take on his mission. In that case, even without Jesus' resurrection, people could have fought in his place and there would not have been so many Christian martyrs. The Jewish nation would not have been ruined as it was. Again, I want you to be the victors, winning over the circumstances, even though it may be difficult. Before your death, before going on to another mission, you must find your own heirs. You must know that victory will be neither mine or yours--as individuals--but will be ours and God's.

So, before going any further, you have to find followers and pass on your mission to someone else. Even after this training, you must not walk all by yourself in the field. In the Bible we read that two or three or several must become one in prayer, one in anything, and God will answer them. Even in the fallen world, when you are involved in a lawsuit, at least two or three witnesses must testify for you. Before God can justify your deeds, the people around you must be able to testify to you. However hard you may struggle during your life, if you don't have any heirs, your deeds may be nullified. Even in prison, I prayed to God, "Don't worry about me, I am all right. I am going to carry out my mission even in difficulty." But heaven worried about me, and provided many people for me; I would witness and bring in members right there in the prison cell. You are going to be victors, and that's good; but if you don't have any heirs, you cannot pass on what you have accomplished to your descendants.

Now that you are going to be sent out to the field, are you going to come back all by yourselves, or with other people at your side? That's something like the spoils, after victory in the war. You must be always thinking and deliberating over what to bring back as spoils after the war, and what to show to the people of the Christian world. In that way, the Christians will be taught that only by doing it this way can they win over the evil power. They will say that, without these people, the United States cannot be saved--the country's future will be nothing. They will know that you are going to be victors; but if you as victors do not have any heirs, your victory will come to an end. We must be serious even after we become victors; we must be able to pass on what we have gained to other people. So we must be serious. I want you to know that, whatever circumstances or surroundings you may be faced with, you must be victorious.

Yesterday you put labels on the boxes of ginseng tea, and some of you may have thought, "We are trainees, and we are here for training. Why on earth do we have to do this?" Maybe you are right in not wanting to spend any of your time at any job other than studying the Divine Principle. Then, through that experience yesterday, you could have learned a lesson; it's as if you have another branch growing out of you. Sometime later, I may so train you as to have you wake up at zero hour. Then what would you do? You may grumble and say, "Why do I have to wake up this early?" What if this hour is the very moment when the enemy, in ambush, would come and attack you? That's possible, isn't it? You must be well trained in that, too. Maybe just before a meal, you

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will be called out to the grounds and sent out to fight for a task. You will say, "We can do this after eating; why do we have to go out now?" Who knows, but at the very hour you left the place, a bomb may come and destroy the dining room. Those who would complain and eat first would die there.

You must know that enemies will not warn you about the time. They will come to attack you beyond common sense, time and anything else you can imagine. So we want to be trained beyond common sense--or else we will have no way to win over the fierce enemy. That is the secret; that is the strategy. So don't ever question what Master wants you to do. He has good reasons for it, which you don't know about. If you go beyond any boundary, just believing in what Master would have you do, you will be victors. Do you understand?

I hate to see people chewing gum in the lecture. When you are determined or resolved you will have your lips shut tight--not relaxed like this. When you are really serious, you cannot do that. That's not the way you should act. When you chew gum your spirit is already distracted. When you are concentrating on one thing, would you be lax like this? In many ways you must be trained. Up to the present, my missionaries to the United States have taught you a lot, but I am going to teach you more. Compared to what I am going to teach you, what they taught you is under my level. This is like the difference between kindergarten, primary school, high school, and university. There is no comparison.

Try to focus on today, this very moment; and if you are the victor at this very moment, you will be the victors after going through the entire course. So you must be alert in winning the very moment you are faced with for the side of God. You are accustomed to peeling apples; but if you rely too much on your skill and want to peel them with your eyes closed, you are apt to cut your fingers. In anything and everything, there is a standard or central point, even in clothing yourself. You must know that your circumstances are something you must be fearful of. You must occupy your environment or circumstances, and be the master over them. Circumstances are things to be feared. If you want to control fearful things, you must be more fearful yourself. Do you know what I mean?

I want you to be victors over the circumstances more than anything else. Do you understand? Let us pray.