

TODAY'S

WORLD



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Parents' Day and This Age

*Regardless of the state of the world today,
the fact that True Parents
have established Parents' Day is truly the gospel.*



Reverend Sun Myung Moon April 5, 1981

Today is the 22nd Parents' Day. Parents' Day was established on April 10, 1960. After that came Children's Day, Day of All Things and God's Day. Centering on Parents' Day and Children's Day, the Day of All Things, God's Day and the Day of Heaven would have all come into being at the same time. Then, of course, the history of restoration would not have been necessary. As a result of the fall, children have no connection with parents, and the things of creation have no connection with either parents or children or God. Certainly, no true parents have been found in the world of the fall.

Salvation actually means saving the four heavenly days also. They should have no other origin except God. The first Parents' Day marks the beginning of the transition from the old world to a new world. This transition is not a concept; in the 21 years since the first Parents' Day, the world has really changed in dramatic ways. There has been no comparable period in all history, and now the completion of that transition is inevitable. One day we will also bring into being a Day of Heaven, the day in which the world will be united. The Unification Church is marching toward this definite goal.

This new history is not compiled by the human element alone; God has an active part in it. Therefore, in the past 21 years and in the 21 years still to come, we will witness unique developments. The first 21 years was the period in which the Unification Church emerged in this world, becoming quite visible. Also a world of unificationism will come into being. What characterizes that world? It is a world that puts God at the center of life; it is guided by the ideology we call Godism.

The three ideologies—democracy, communism and Godism—will interact as the new way of life comes into being. Increasingly, however, Godism will be brought to people's attention.

Democracy centers around religion, particularly Christianity. Moreover, it is a way of life focused on the children's level, for Jesus filled the position of adopted son. Democracy stresses spiritualism and the things of the mind, rather than material things. In contrast, communism stresses materialism and is servant-centered. In Principle terms, communism stands on the Cain side and democracy on the Abel side.

Just as discord exists between the mind and body of the fallen individual, communism and democracy are always in conflict. The contemporary world is a reflection or deployment of

individuals and their variations on a worldwide scale. There are, broadly speaking, two kinds of persons: one who is pursuing material things and the other who is turning inward to spiritual values. Communism and democracy represent these two types of individuals.

The original ideal way of life calls for the mind and body to live in harmony. Then where would the mind send the body? The original goal of the individual was to follow his parents, and the parents were to head towards God. Once they reached God, they would not face Him, but rather stand behind Him. So wherever God goes, the parents would follow; and wherever the parents go, the children would follow. If the body raises any objection, the mind would refuse to change direction. The mind would maintain firm control and tell the body that it cannot go just anywhere it wants, but must follow the direction of the Principle.

Everyone and everything wants to go where love is. Thus, it is inevitable that they follow the same direction. Love is to be found where God is and where parents are; therefore, all things direct themselves towards love.

Love can exist only according to God's law of creation; thus, it appears only when we follow parents and when parents follow God. That is the Principle. In other words, there is no love unless we follow parents and follow God. Moreover, freedom cannot exist without love. Freedom is very precious, but it becomes meaningful only after we find love and happiness. Today we see that the world is confused and young people are searching for freedom without even knowing what it is, without knowing what will lead them to love.

Members wonder why they should do various things that are asked of them. We do these things because true freedom comes from true love. To reach true love, however, we have to abide by God's rigid law. Although along the way, we may have to do things we do not enjoy, we are secure in the knowledge that we are guaranteed to reach parents, God and love. We realize that through True Parents there is a way to get to heaven and God.

Meeting God, however, does not mean that we become His equal in a democratic sense, but that we follow Him. When God and His children meet, they go to heaven. The few fallen people who find True Parents and God leave everyone else behind and go to heaven. The first few individuals assemble as families and clan and ask God to be their leader. After more clans form, they will ask God to be the leader of the nation and then leader of the world.



This is what we have stood for all along. In the Unification Church, our goal is to bring the whole world under God, and with God as our leader to go forward in the ultimate direction. There is only one way of life in the Unification Church: even if an individual realizes he must be sacrificed, still he feels that the family must advance. Each one of us, moreover is determined that the nation and the world will progress because of us. Otherwise, it is wishful to think of bringing the world under God's dominion.

It is not easy to live the Unification Church life. We have to go through difficulties so great that, even though we are alive and moving, we are like dead people. When a person is giving his utmost for a cause, it is as if he were dead; if someone talks to him of something else, he will not respond, but just keep on moving. Jesus said that those who are willing to die will live, and those who want to live will die.

Are we going to follow the servants' ideal, which is communism; the children's ideal, which is democracy, or the parents' ideal, which is Godism? Do you understand that one is Cainism, another Abelism, and the last parentism? It was inevitable that these three ideologies appear in our age. Even though people may find the ideal of Godism in the Unification Church, they may still be inclined towards either Cainism or Abelism, because they do not clearly understand Godism.

The only way for Godism to flourish is for the people who believe in it—the Unification Church members—to work harder and more bravely than those who believe in communism or democracy. The essential distinction of Godism is that it emphasizes the vertical relationship, whereas the other two are horizontal.

The vertical connection is closer to the original way. God created Adam and Eve in a vertical relationship with Him, intending them to manifest that relationship horizontally, with each other.

Throughout history, the East has emphasized the vertical or spiritual side of life and the West the horizontal or physical side of life. The more you search for spiritual things, the more you have to discard the material side. But since the physical side of life cannot be totally wasted and disregarded, custody of its advance and development was given to Western civilization. However, today we see an Oriental nation (Japan) starting to surpass the materialistic West in industrial matters. This happens because the time must come when the spiritual side and the material side connect somewhere.

Westerners must be aware that material things do not belong to them, but to God. Those who were given custody of material by God should follow a course back toward the spiritual side. They have been pursuing a materialistic way of

life, but God will try to change their minds and make them understand their error. If they still do not change in time, then He will allow the communists to deprive them of all their wealth.

Westerners must quickly find the reason they have been able to accumulate so much material wealth: they were intended to use it for the benefit of the spiritual side.

America is now rocking in uncertainty. At this point, only the ideal of Godism is strong enough and all-encompassing enough to solve the situation. Neither democracy nor communism is adequate. This is a dramatic age of uncertainty, with people under both democracy and communism unsure of what to do. We can be assured that at such a time Godism will come to the forefront. Godism should embrace them both and bring them closer to God.

Freedom is very precious, but it becomes meaningful only after we find love and happiness.

Godism has no boundaries; it will go beyond all frontiers and encompass the last person on earth. There is no distinction between black and white. We must bring together the black nations with the left hand and the white nations with the right, and make them one in love.

In the present age, we must bring these three isms together. Today, in both the democratic and communist countries, we can see the symptoms of the demise of ideals in such phenomena as immorality and drug use. We have to make and administer a medicine for these ailments. Democracy and communism both have gone as far as they can, so this new Godism will have to burst forth and reach nation to nation, not just individual to individual.

Godism came to fulfill the ideal and purpose of creation: that ideal is for parents and children together to center around God, forming the four-position foundation. Then all men will yearn to go in only one direction, to their one destination, which is unity in love.

We go forth to every corner of the world to bring people into love, into one unity with God. Once we accomplish this, we will have heaven on earth.

We cherish a person because he is God's child, not because of his race or nationality. The only

thing I remember about a person is that he reflects God's image, not that he is of a certain race or that he is handsome or beautiful. I remember whether he has much love, or just a little.

What is the difference between children, servants, neighbors and cousins? The children are unique in that they will fight against anything that threatens their parents' ideal. You can recognize a true child of God, therefore, by his sensitivity and willingness to risk his life to protect God's ideal. Cousins and neighbors will tend to be critical of the direction in which God and parents may go, but a child will love them, even if they do something upside down, even if they walk with a limp. He would feel that his parents were limping because they had been working so hard, taking care of their children. Rather than be ashamed, he would be proud of his parents.

If you apply this criterion, you can immediately discern what position a person occupies. Have you thought about which position you would like to be in? When the parents carry a cross on their shoulders, we as children also want to carry that cross. Whoever is reluctant to carry that cross is more of a cousin or neighbor than a true child. For instance, when there is persecution, will you shrink into a corner, or will you shout out in defense? Those who try to hide can never be real sons and daughters.

Why do parents come to this earth? They have a two-fold purpose—to realize God's ideal and to save fallen mankind. If there were no fallen people, then certainly the task would be easier and more pleasant.

The objective of true children is the same as that of their parents: to help establish God's original ideal of creation and to help restore all the fallen people. You save people by recreating them, for to restore people means to recreate them. In the Garden of Eden lived Adam and Eve, Cain and Abel. When they reached perfection, God wanted them to become completely one. The process of becoming completely one is that of love itself; for without love it is impossible.

When love is fulfilled, then the archangel can find no place to invade. He can come close and stand on the periphery, but he cannot enter. True children should remain close to their parents, but because of the fall, that could not happen. Adam and Eve did not stay close to each other and because of the division between them, God could not dwell with them and their children followed their own independent courses. Wherever they went, Satan stood guard and demanded a passport, asking them where they were going

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and why they should be allowed to move freely. Satan has been working that way all throughout history, for a good reason: as long as boundaries remain, then Satan can dominate. But they they are eliminated, the satanic world is finished. Satan set up checkpoints which he will not allow people to cross, so that he can preserve his own domain. Larger checkpoints were needed as societies and nations developed, but that pattern has lasted until our day. Instead of allowing God to be at the center of the original world, Satan has used a pattern similar to God's, in order to bring everything under his domain.

You can recognize a true child of God by his sensitivity and willingness to risk his life to protect God's ideal.

The time must come when the satanic side will have to put forth its maximum effort to promote everything that God hates most. When that happens, we will know that the end of even communism must be near. When parents and children, who should be closest to each other, feel like enemies, it will mark the ending of the false world. If parents and relatives try to prevent their children from heading towards the godly side, then we know that Satan must be

working. Logically, what Satan would hate most would be for God to expand His foundation.

God's final foundation is the new religion that embodies God's original ideal. A characteristic of the God-centered movement will be the unity in its families, for in Satan's world parents and children are enemies. But by far the greatest challenge is unity between blacks and whites and between East and West, something people have been dreaming and talking about for centuries. The God-centered church will be the one to achieve this.

God protects us because He loves the cause we are working for. How could a country boy from the mountains of North Korea survive great opposition and come to world prominence if God were not with him? God protected me because He loves me. God shields us because He needs us. I have always been alone, with no nation taking my side or helping me. That is why the world will call me a fearful person, a heroic and indestructible man.

The evil side has always attacked goodness and taken it by force over to the evil side. But now with the True Parents, the good side will deliver and liberate the evil side with great love. Without parents, for instance, no brothers can come into unity. But by becoming one with parents, Cain and Abel can unite and become one with God Himself. This is the pattern of restoration: the four position foundation. Once the children unite with their parents, becoming one with God is automatic. This applies to nations as well. Cain must follow Abel. For instance, an individual



120-Day trainees portraying their street experiences.

in the position of Abel becomes Cain to the family-level Abel. Likewise, the clan is Abel to the family, and thus the family must follow its higher Abel. Furthermore, the nation is Abel to the clan, because it must bear more difficulty and pay more indemnity. Thus, the clan must serve the nation. In other words, whichever level has more difficulty is the Abel. The spirit world, even, is Abel on a higher level, since it includes thousands of generations and has a more difficult burden.

Then, how can an individual first take the Cain position to the family, and then in the family accept the role of Cain to the clan, and then be Cain to the nation and finally Cain to the whole world and even spirit world—all in one lifetime? These positions have to be restored in actuality, not just in concept. To accomplish this in a short time, God has a passport system: if you are issued a passport attesting that you have followed Abel, you can go everywhere. The person qualified to sign your passport is the one who is king on the individual level, as well as king of the family, clan, society, nation, world and spirit world. What would you call the person who is able to sign your heavenly passport—your brother, teacher, friend, parent? God knows you would call this person your parent.

If True Parents come in the name of God, then the individuals they authorize can travel freely anywhere. This is the only way a person can go all the way from the family to the national level.

Do you want to qualify for this freedom? First, however, you have to meet some standard, and this standard is the same for everyone. If you finish home church successfully, then you can have a passport clearing you to go to any level.

You cannot connect God to the world on an individual basis, but only through the five positions—Adam, Eve, Archangel, Cain and Abel, and by following the formula course of restoration. If you are skeptical, you have to wait only a few years to judge whether the world is or is not going in this direction. Are you confident to do it now, or will you wait around and see what happens?

We are Abel, and Abel must digest the four great cultures: those of the Adam nation, Korea; the Eve nation, Japan; the Cain nation, the Soviet Union; and the archangel nation, America. If you can unite these four cultures, then you can win the whole world. By doing that, you can



accomplish God's purpose. As Moonies, we must establish a new culture, so we must digest four cultures.

Everything I have predicted in the last 20 years has come true, no matter how incredible it sounded. It does not matter whether people help or criticize—the inevitable will come to pass, because God is working.

Regardless of the state of the world today, the fact that True Parents have established Parents' Day is truly the gospel. At this unique time in history you can work and receive the same persecution as the parents. So will you drag along in discouragement, or will you go forward with a shout?

God and the spirit world will accompany you, if you go joyfully. But if you go dispiritedly, later they will ask why you did not work fully when the opportunity presented itself.

You cannot go to heaven whenever you like: the spirit world must endorse you. History will judge whether you lived up to the standard of the Abel side. Many Unification Church members have not understood the formula clearly enough to be determined to follow this path. If you can correct your vacillation, then you will go straight forward.

It will be more difficult to see me in the future; for I will not always speak every Sunday. Not everyone will be able to come to where I am whenever they want. Already you have seen that as the dispensation broadens, I am away more and you do not see me as much. I certainly have to visit many countries.

As time goes on, you will have more and more to

God's work will be expanded through the one who works hardest and gives his heart the most.

do. Especially here in America, you have heard enough about God and the dispensation already, so even though I do not talk to you every week, you should be able to carry out my words. It is up to you to live according to what heaven has shown you; you do not need me to lead you by the hand. Unless you go forward on your own, you can never be independent. In doing home church, you will be imitating what I have been doing on earth: so you are stepping into my shoes, into what has already been established on a worldwide scale.

The Unification Church leaders will consult with everyone who works hard for the heavenly cause and will work together with them for God's goal. If some members are working harder than the leader, the leader must consult with them. Then the work and that leader will both prosper. If not, that leader will decline and the harder-working member will prosper. This is because God's mainstream always follows the one who works hardest.

If each one of you lives up to this Principle standard, then already there are more than enough people here to carry out the task.

Someone may speak very well and have many nice ideas, but his endeavors may not last long. God's work will be expanded through the one who works hardest and gives his heart the most. All my life I have been working, even after I fulfilled my responsibility. I want only to add to the foundation that has been built, not to live off of it. God does not follow the person who expects recognition, but follows the person who does more than his share and still continues to give. That is the mainstream of the Unification Church.

This is the tradition that the True Parents are leaving behind, and this is what I want you to inherit. It has much more value than a legacy of money or property. I am entitled to rest now, but I will not. Therefore, no one else is entitled to take life any easier either. This tradition is the best present I could give you. It is the result of my sweat. Through home church, you can distribute this to the world.

In speaking to members from each country, I know that the leaders basically gave orders and expected obedience. I gave the leaders recognition as the Abels of their countries, but they forgot

to be Cain to the world-level Abel. We must act as Cain, not Abel. Instead of following the world-wide Abel, the national leaders just let their members do the work. If this pattern had continued, they would decline.

If I had acted this way in my capacity as Abel, then the Unification Church would have progressed only very slowly. But I carried out everything myself, and showed the members by example. That is my tradition. Now that the leaders have seen me do this first-hand, they should not repeat that mistake when they resume their mission. If they do live according to my tradition, many people will follow them. If you obey my direction in this, then your members will more easily follow you.

The parents and children must pursue whatever course the grandfather went. This is the precious tradition you are to receive and follow. Now, under my authority, you are to carry out all I have said in your home church, shedding your sweat and leaving the best tradition. If you leave the task unfinished, the next generation will have to complete it.

We are all in the same boat. Although you may have a nice first-class cabin, if there is a hole in the boat, then the water will eventually reach even you. You have to be on the lookout and help repair any leak, making sure there is no danger to the ship. Can you then just rest and do nothing? There is hardly time to eat. You even have to think about educating someone who can take your place if you collapse. This is a holy war we are fighting.

The crew of the boat may not be aware of the danger, if they just see the dry part of the boat. However, God knows more about the future of the Unification Church and what dangers lie ahead than you do, so He needs people to share His concern and ensure that the boat reaches its destination.

We must not feel that if our cabin is all right, we need not worry about anything else. We must not feel apathetic about what America does. We have to reach the shore safely by a given time. If we delay too much, the danger is always increasing; so we should only care about making the boat go faster. We have to work desperately hard, day in and day out.

If each one of you lives up to this Principle standard, then already there are more than enough people here to carry out the task.

Those who are determined to live up to that standard, raise your hands. Then please be confident that your fist will have enough power and your muscles enough strength to accomplish the task, as long as you are willing. God bless you.★



Who Are We?

Rev. Chung Hwan Kwak



The main goal of witnessing is for ourselves. When we finish giving testimony to ourselves, we will have reached the goal of perfection.

Anyone outside or inside the Unification Church would say we are different from other people. What is it that is precious or valuable about Unification Church members? We wake and sleep as other people do, but the first difference is that our lives are connected to God's providence. We think of God's will and walk in the course of restoration, in a direction opposite to that of the Satanic world. We chose this way, the difficult road.

On occasion, you meet some problem, because this is the way of restoration. If you compare yourself to others, however, you are taking a step in the wrong direction. Most people are like leaves flowing along with the river's current, but we are like leaves that have to swim against the current. So ours is not the typical way, but the difficult course. If we do not choose it, however, other people will have no way open for them.

The second point of difference is that we have True Parents. Especially those who are in New York can see and hear them frequently. We must check our feelings about True Parents. According to God's will, a person is chosen for a mission according to his nationality and ancestry. God raised up the True Parents in the land of Korea. Korean history is full of many wonderful details of preparation. For instance, even before Father was born, Heavenly Father carried out a special dispensation of preparing three generations of men and three generations of women. Take, for example, the high standard of Mrs. Ho Ho Bin's group in preparing for the return of the Lord. What kind of person is qualified to meet the Lord of the Second Coming? Only a person with 100 percent purity of mind, faith and desire for eternal life. That is the kind of person God desires as His true child. We should compare our standard to that which was set by the members of Mrs. Bin's group; I myself am so sorry that I have not attained such a level. So please maintain a

grateful and repentful mind.

We come to know our True Parents through the Principle. When we listen to lectures and study the Principle, we can understand them with our minds. But Heavenly Father wants us to also have a natural feeling for our True Parents. In time of prayer, we close "in the name of the True Parents," but this should be foremost in our mind not only when we pray but throughout the day. We should reflect daily on what this really means.

Jesus' disciples did not understand their historical purpose or reflect deeply about their significance. This posed a problem for Jesus. If our relationship to True Parents were only that of a leader and member, our purpose would not be so important. But the measure of our relationship is that of heartle, because that is the standard of measure in the spirit world. External titles and the like matter little.

How do we go about building a heartle relationship with Father? Pray, for one thing; know the Divine Principle; and act. Do not choose the easy way; seek rather the difficult course. In the years to come, our way will be researched thoroughly by our descendants. Still, we do not find it easy to listen to the Divine Principle, and once members join they think they know the Principle and do not want to listen to it over and over.

In Korea, one person who did not understand clearly the truth began to teach about the second coming, and gathered some followers. He taught the people to avoid drinking public water or using public transportation, in order not to contaminate themselves by some satanic impurities in that way. The second coming was imminent, he proclaimed, and his followers did not want to get married until it took place. They expected God to preserve their lives, and whenever someone died, they would say that he had lost faith. But finally, the leader's daughter died and two years



later his wife as well. It was hard for them to explain these occurrences. Father sent them a message to pray about Reverend Moon, but they became very arrogant and refused. Shortly afterwards, they were imprisoned, and even though Father tried to obtain their release, the group would not accept him. Eventually, the group split and declined: only a few remain today.

Another group warned the people of Seoul to repent because the second coming was at hand and the earth would be destroyed. They received the revelation that Christ would return on a certain date, and on the appointed day they dressed in white gowns and awaited his arrival. This was the very day of Father's Blessing. We witnessed to them and some of them joined our church.

These people all believed they had some special relationship to God and thus could not accept the Principle.

Father is the central point in the spirit world and also on earth. At age 16 he received a revelation, but he discovered the Principle only with much difficulty. After resolving all questions, he began to speak the truth, and Won Pil Kim wrote down his words. In portions of Father's sermons the Principle was expressed. The task of committing the Divine Principle into writing was finished in 1951 or 1952. Before Father discovered the Principle, however, he had

to fight against the satanic spirit world. Even though he had contact with God and had received a revelation from Him, he needed to establish his foundation as an individual, as a family, etc. Alone in satanically dominated circumstances, he sometimes fought so seriously with Satan that he gnashed his teeth for hours on end, and afterwards could not eat even soft rice. After Father completed the original version of the Principle and even after his Blessing, Satan continued to try to accuse Father directly.

The Divine Principle is the only material available to force Satan to surrender completely. Even by the criterion of logic alone, the Principle is wonderfully perfect. So please remember how fortunate we are to have the Principle.

Although many members think we need the Principle in order to witness to outside people, the main goal of witnessing is for ourselves. When we finish giving testimony to ourselves, we will have reached the goal of perfection. Thus, we must continue witnessing until we reach that goal. We need to train ourselves to think according to the Divine Principle.

The Divine Principle is the only material available to force Satan to surrender completely. Please remember how fortunate we are to have the Principle.

Many times we may face some situation and it does not bother us, while other times the same circumstance troubles us greatly. This indicates that our feelings do not come from external circumstances alone, but rather that we must check our level of heart and always view everything through the perspective of the Divine Principle, guiding our lives by the Divine Principle.

We know as well that our course is not normal; it is instead the way of indemnity conditions. Since we owe a debt, we must lay a foundation of indemnity conditions to repay it. One way of laying such conditions is to go through a sacrificial, narrow and hard course. Another method is to undergo persecution, to have some other person help us pay indemnity. For example, if you go out to the street to sell the *News World* and receive persecution from someone there, even though your character may not be so great, your God-centered nature can increase through this experience.

The measure of our relationship to True Parents is that of heartle, because that is the standard of measure in the spirit world.

When you witness and bring a person to hear the Principle, if he understands it he will be connected to God's life through you. On the other hand, if the person you meet persecutes or rejects you, you will grow while he in turn will undergo judgment. Indemnity happens in only two ways: either you pass through the difficult way by yourself or another person makes you pay indemnity. However, if God does not accept it, then it cannot be an indemnity condition. So please keep a pure and serving mind. Externally, there may be no difference between two members who suffer indemnity, but God may be able to take the offering of one and not that of another. This is very important. So check yourself from the standpoint of heartle and purity of mind.

Since we are going the way of faith and indemnity, we should try to carry out our mission, even though we may feel we would rather follow another course. We should not worry, because since God is guiding us, the responsibility is not ours but His. It is God's worry, not ours.

When you worry about your future, your mind becomes impure and many strange things happen to it. Do not trouble yourself about the future; that is God's responsibility. Worry instead about your own responsibility. Do not make a condition just for the sake of a condition. Of course you can lay a condition of indemnity through your own way of faith by following Father and the Principle, but to concentrate on making conditions is not the way of strong faith.

To receive a scolding is another good condition of indemnity. If you make some mistake, you will naturally get scolded because you deserve it. But if in reality you made no mistake and still God or your central figure scolds you, you have a wonderful opportunity to pay indemnity. You need not argue or explain your situation; the wisest course is not to complain.

Sometimes a member takes his first step toward problems when he begins comparing himself with another member. For example, you may think, "that brother's way is so easy; why is mine so hard?" or "my central figure loves him so much; why doesn't he love me?" But we must remember that each of us is going his own way. Do not make comparisons. Comparing yourself with others is one step toward developing an internal problem.

Reflect on Father's life. He chose to travel the way of indemnity on the individual, family, national and worldwide levels, and he still searches for ways to pay indemnity every day. God's love is focused on Father because God is good and He

loves goodness. Father is standing on the front line, so we must try to live a lifestyle similar to his. When he takes his position on the front line, all the spirit world is stirred up and becomes excited.

Until now, all religions have taught men to follow a narrow way, although they did not know the principle of indemnity. God's final providence is unfolding in our age, so we must remember that we are going a precious way.

So what is our position now? The indemnity way is not the original principled path. The original course we should follow is that of growing through our own responsibility. We have heard many times that restoration is the way of indemnity. Our way before the Blessing is the same as Father's course of individual indemnity before his Blessing in 1960. Our indemnity for ourself is our first seven-year course, and Father set the model course which we should follow as closely as possible. Thus, before we can have our own children, we must gain spiritual children from the Cain side.

Think of the early members who have left the church. They would never have left had they joined in our day. In the past it was so difficult, but those were great days in which to pay indemnity. It is impossible to compare the way in which the Unification Church has developed up until the present with the way it will be in the future.

Q. How can the Unification Church grow if members keep leaving? What can we do to keep them from leaving?

A. The responsibility falls not on Cain's side, but on Abel's. The burden lies not on the member who left, but on those who remain. God's providence is not necessarily determined by the number of members but by their level of heart. Furthermore, before we can gain many members, we must form the heavenly tradition. It is best if we can have a large membership, but we must realize one fundamental point: each member has to go his own individual way of indemnity. If we understand fully our responsibility and that the way we have to tread is different, then we can never leave the Unification Church. There is no alternate way. If you confront a difficulty again and again, you must repent; but if you can overcome the difficulty through your own responsibility, it will never return. An ex-member may say many things to members or outside people, but in front of God he can offer no excuse.

Q. If we are all going our own ways, then how can my Abel decide what is best for me?

A. God guides Cain through Abel. Ideally, Abel is one with God, but that is not the case yet. The ideal remains the same, although Abel may sometimes misguide or misunderstand you. Still, this is not Cain's responsibility, but rather it is Abel's. Your indemnity condition is to keep a joyful heart and mind. Our internal way of faith is based on our internal content: having a thankful, obedient, faithful heart and mind. If you express your own desire or opinion, keep worrying about it and then act on it, the result is your own responsibility. However, if you follow your central figure, even though you do not get results, you have already offered an indemnity condition to God.

Q. I am a young member and I always feel like judging older members. What should I do?

A. There are two reasons for your experience. One is a spiritual reason and the other is your lack of understanding of the Divine Principle. Remember that older members came before you and worked so hard. Thus, you must have a respectful attitude towards them; you cannot focus on yourself. Only through the Divine Principle can you change your viewpoint. If you concentrate on the Divine Principle and try to transform yourself according to it, you will be too busy to struggle with older members.

Father chose to travel the way of indemnity on the individual, family, national and worldwide levels, and he still searches for ways to pay indemnity every day.

Q. Suppose we want to participate in some activity, for example fishing, that we know Father wants to develop. Should we go ahead and study, preparing ourselves to take part in such a mission, or wait for some direction?

A. You do not know if your desire is the same as Father's. Therefore, you must wait. Carry out your mission and pray to do God's will. We really need to believe in God. Many times our members think too quickly or lightly; we are following the eternal way and thus need to prepare our minds more completely. If you find that the indemnity you have to pay is unduly heavy, it may be that you are laying indemnity conditions for your family and your descendants.



Q. If we are in a mission where we want to give more but are limited by lack of education, should we sacrifice the present mission and get training in order to be able to do better work in the future?

A. We need external education, but internal education is the most important. External education takes time—as does internal education. Each of you has formed habits in your life of faith, but if you have developed some wrong habits they will become the source of big problems. So the crucial point is internal education. Suppose, for example, there are two people who have faith, but one person's faith is 85 percent pure and the other's is 86 percent pure. It seems like such a small difference, but in eternity it is great.

When I joined the church, I felt I had joined too late. Thus I was always in a hurry to change and learn, to the point that I forgot everything else. I was preparing to be a lawyer, but I dropped out of school. After 15 years, when I was in charge of CARP, Father ordered me to return to school. I graduated after attending part time. But even before I graduated, I once gave a Divine Principle seminar to a group of professors, and a university president requested me to teach at

If you made no mistake and still God or your central figure scolds you, you have a wonderful opportunity to pay indemnity.



his university. He did not care that I had not yet graduated. So I taught there for three years, while I was studying towards my degree. When I obtained the title of professor, I was able to influence the Professors' World Peace Academy to support Father. So God knows what you need in the way of education: trust His way.

Q. I come from a communist country and I see the world suffering so much. I want to do more, but I am frustrated and feel that we are not doing enough.

A. Do not divide your way and the church's way, because if you are not following the church's way, you are already limited. If you work for the church's goal you will automatically accomplish your individual goal, family goal, etc. You need the Unification Church and God—it is not the Unification Church that needs you. God helps you and the Unification Church helps you. The indemnity way is the way of paying debts. If you can find the church's meaning, then you will find your own meaning.

Q. Sometimes we witness to each other and we ask one another for guidance. For example, I asked someone about prayer and he said, "Well, don't say too much to God because He feels bad enough already." Sometimes we almost destroy each other by misguidance, because we do not

know enough about the Principled life or we are confused. Father gives us much inspiration and direction, but sometimes we do not know how to carry it out. What shall we do in this situation?

A. We can focus on the hopeful side or concentrate on the hopeless aspects. If we do not look at the hopeful side, however, then we are not following the path of a believer. Even though we may encounter some dangerous or difficult situation, still God's providence continues. The Unification Church is continuously exposed to outside problems, but Heavenly Father's viewpoint is not a hopeless one. Sometimes through horizontal relationships, our members misguide one another. The vertical relationship with God is the important one.

Never forget your own way of faith, which is like a bamboo stalk growing one step at a time. Some members encounter a stumbling block and fall down into the basement of faith. You must maintain a level of belief and awareness of God's providence. Your feeling or faith may diminish at times, but never let yourself fall into the basement! Keep your growth at a certain level, and you can advance daily, by praying, studying and working. No two of us are the same. If you cannot be hopeful, you will only lose time and vitality. If you fall down, be sure never to fall more than one step, please! ★



The Founding of HSA-UWC

David S.C. Kim

Our church work was first begun in Pusan and Taegu, and later in Seoul, with the efforts of Won Pil Kim, Lady Hyun Shil Kang, Yo Han Lee, Su Kyung Lee, and others.

H.W. Eu, C.W. Lee and I began in early 1954 actively witnessing to recruit new members from the Seoul area, distributing both English and Korean literature. Beginning in the month of March 1954, when a strong foothold was achieved in the Seoul area, the need to set up an organization for the work was seriously discussed. In a small rented room, the formation of an organization was initiated.

Five members were present — Father, H.W. Eu, C.W. Lee, David S.C. Kim, and H.M. Eu. It was in this tiny room that Father submitted to us three names, asking us in all seriousness to choose the one most suitable for our new organization. They were all written in Chinese letters, and two of them I do not even

remember now, probably because they were not relevant to our movement. But the third name was the one that we all agreed upon, that which we now use for identifying our work: "Holy Spirit Association for the Unification of World Christianity" (HSA-UWC, or Unification Church). I translated our final choice into English for a small sign board on which were written both Chinese and English letters. I had a little difficulty in translating it, because Holy Spirit implies one of the Trinity as taught in orthodox Christianity, but in Korea it means holy, or spiritual association (*Sil-Yung*). I could find no other way to translate the original Chinese letters.

After this was accomplished, we moved into a tiny, two-bedroom house called "The house of three small doors." The small signboard was hung up on May 3, 1954. Nobody in the world realized the significance of the birthday of HSA-UWC in Seoul, Korea at this tiny, cottage-type house, located at Book-Hak Dong, Seoul, Korea. From that day on our movement officially began, with the pur-

pose of uniting world Christianity and further uniting all souls and all faiths. The official date of dedication was announced retrospectively as May 1, 1954, even though the signboard was hung up on May 3.

Even after the official formation of HSA - UWC, repeated, unbearable persecution and hardships confronted us. The tiny signboard was damaged by vicious vandals and knocked down to the ground many times by opponents and betrayers. But that same signboard endured all these tribulations. Since 1954, it has been a symbol of our victory and hope for the future of all mankind. Along with the small signboard we have all shared the common tears, toils and sometimes heavenly joy, too.

Of all the accomplishments I have been able, with God's help, to achieve, I am most proud of the fact that I was fortunate enough to have been one of the five living participants in the establishment of HSA-UWC in the year 1954 in Seoul, Korea.

Reprinted from Way of the World, May-June 1974.



Servant of Servant in HOME CHURCH

Home church is like a bucket into which we can pour water from any direction, in order to fill it. Likewise, serving one house in one's area is the same as serving the entire area, and it will change another family as well.

Katsuya Okamoto

A member of our Japanese Church in New York City, Katsuya joined our family four years ago, and has been working actively in home church.

I am so grateful that I have received the providence of home church. Through serving 360 homes, I am living with utmost joy by experiencing internal growth day by day. Even though my accomplishments are not enough compared with the standard Father expects of us, I have been given a chance this time to share my experience in home church.

I think that it is very valuable to meet good people and to have them hear Divine Principle, but beyond that it is very significant for me to experience the course of True Parents through home church. Therefore, I want to give one small testimony from this viewpoint.

After finishing 40 days pioneering last summer, I made up my mind to start home church more actively again. I received a telephone call from my home church guest. It was



Mrs. Parno (not her real name), who was not the best contact from before. She asked me to come as soon as possible and pull some bushes out. Since it seemed a very easy job, I answered that I could do it right away. The same day I began to do it, and finished it all within a half day.

After a while, Mrs. Parno asked me to do another service—cutting down the huge tree in the garden. When I saw that tree in the yard, it seemed an impossible task, for it looked too big

to cut and would take too much of my time. Therefore, I did not accept her request in the beginning. But because she never gave up and continued to ask about it, finally I agreed to do it. I had to climb to the top of the high tree and work at the risk of my life in order to cut it down.

While doing this service, I began to question whether I should spend such a long time for one person. Actually, I did not have time to visit another home church for two weeks, and I saw many problems that Mr. and Mrs. Parno had in their home. Their relationship as husband and wife was not so good. Even during the time when I was working, they had several arguments. Mr. Parno has high blood pressure and therefore cannot work so hard. Mrs. Parno is always frustrated about it and accuses her husband at times. She is such a self-centered person and always forces other people to do her will.

One time she accused her husband of being lazy, and Mr. Parno became upset and left his house. I heard later that Mr.

Parno had opposed cutting down the tree, but she had me begin cutting it down while he was out. I started to think that I had been used by her to fulfill her self-centered purpose.

One week later, after I finished cutting down the tree, Mrs. Parno asked me to put insulation in her daughter's room. I was hesitant in the beginning, because it was a very professional task and would take a lot of my time. But again, she asked me very strongly and finally I accepted her request. I asked my friend who is a construction worker to help make the estimate. When we were going to purchase wood, trouble again developed between the husband and wife. Mr. Parno was against insulating the room because it took too much money. But Mrs. Parno purchased \$400 worth of wood while Mr. Parno was out. After this, she asked me to take their car in to be fixed, saying she would tell her husband it would cost \$25 instead of \$50, the actual price.

When I heard this, finally I could not control myself and said to her, "I cannot help you any more. It is very bad for you to tell a lie to your husband. My conscience can never allow me to help you. If you tell a lie, I can no longer help you." Suddenly she began to get terribly angry at me and screamed, "Don't say anything about the problem between husband and wife. You just do whatever I say. Even the priest in church never spoke to me the way you did."

At that moment, I made up my mind and said, "Okay, I will not help you any more." When she heard this, she started to

cry like a child and complained, "My husband is so weak. You can never understand the feeling of a wife who has such a husband."

When I heard this, the words, "Be the servant of servant" rang in my mind. Then I thought, "The servant of servant of should follow whatever the master asks. The servant of servant does not have the right to criticize the master."

Struggling in my mind, I finally promised her I would do what she asked me to do. She also promised me that she would not tell a lie to her husband.

After I faced those problems, some questions came to mind, "Should I continue to serve her? It seems impossible to restore such a person, whose family situation is very terrible and who is very self-centered—even



if I could serve her enough. If I continue to serve her, I will become like a tool. It might be better to serve another good family who is more public minded, rather than this family."

While I was thinking about such questions, Rev. Won Pil Kim gathered about 40 members who had been doing home church comparatively well. I had a chance to attend that meeting and to give a short testimony. Then I talked about Mrs. Parno and the questions which I had been turning over in my mind.

Afterwards, Rev. Kim said, "You met a wonderful person, didn't you?" When I heard this I thought, "Why did Rev. Kim say this is a wonderful person? I feel that she is terrible."

Rev. Kim continued, "It is not that person who is asking you



to do so many services but the spiritual world is using this person to make you serve her. You should do your best to do whatever she asks. If you do more than her expectation, she will change completely at some moment. Father also passed through the same course that you have experienced. When Father served the woman founder of some spiritual group, she asked him to wash women's underwear, and Father followed her completely."

When I heard this, some impression remained in my mind. Even after returning home, I kept thinking, "What does it mean that the spiritual world is using her?" After I while, I concluded that Mrs. Parno must be the representative of 360 homes. The spiritual world might be letting me pay indemnity for this entire area by using Mrs. Parno. Serving Mrs. Parno must be the same as serving the whole area. If I can get the victory with Mrs. Parno, at the same time I can get victory in the entire area, spiritually. Our True Father also got the victory over the whole by getting victory over the one selfish person. This must be the formula course, through which we can pass through all the steps in the process of restoration by paying indemnity: the steps of servant of servant, servant, adopted son, true son and parents. "I must be going through this course substantially," I reasoned.

Through these experiences, I started to realize more realistically the significance of the home church providence and even more, the course of True Parents, which I had not under-





Katsuya Okamoto with a home church guest at a workshop.

stood so clearly. For example, I did not comprehend why the victory of True Parents at the Washington Monument was the worldwide victory. But I think through this experience my understanding deepened.

True Parents had held a rally in the United States. Although the whole of the world population did not attend, the victory must have been equal to winning over the spiritual world and the entire universe, because those who gathered at Washington Monument were the representatives of all nations, all religions and all races. Therefore, the victory of the Washington rally was the worldwide victory, and the spiritual world was completely united in this sense. Because the spiritual world is the world of cause, if it is united, it is just a matter of time until this physical world, which is the world of result, will also be united.

In the same way, because the 360 homes are the microcosm of the world, those people in each house must represent all races, nations and religions. Therefore, if we get the victory in one home, this must be the same as getting the victory over one nation.

Furthermore, because a person like Mrs. Parno represents the indemnity for the whole area, if we overcome such a person, this will become

the spiritual victory for the entire area. It must also be a matter of time until I can win the entire 360 homes substantially, after getting the victory of the spiritual world of this area, since it is the world of cause.

Once I started to understand these contents of home church, it became a real joy for me to visit Mrs. Parno's house from that time on. When I thought of this home as the representative of this area and imagined that it was like the Washington Monument rally on a small scale, I stopped feeling that it was a waste of time spending many hours serving this house, and I started to long to see Mrs. Parno.

It took me two entire days to finish insulating the child's room. When I accomplished this service, I felt a comfortable satisfaction of victory, but it was just the beginning. After that, she started asking me to do many big jobs, and I spent most of my time in her house every weekend. But still I am filled with the desire of doing whatever she asks me to do.

Another thing I began to realize is that the neighbors have changed their attitude towards me. They are very close to Mrs. Parno and they as well as the Parnos support me very much. One day the neighbor said in a joking way, "You will be the adopted son of Mrs. Parno

sooner or later." It was a symbolic statement, and I was so happy inside.

Home church is like a bucket into which we can pour water from any direction, in order to fill it. Likewise, serving one house in one's area is the same as serving the entire area, and it will change another family as well. By seeing the neighbor change in such a positive way, I really understood that the entire spirit world is connected to our work in home church.

I strongly feel that home church is the most precious gift from God and True Parents. I am experiencing every day opportunities to pass through the historical worldwide course of restoration by paying indemnity—the course through which True Parents passed. I really believe that we can embody the words which have been given us by True Parents only through the course of home church.

I have just started, but I have a strong conviction that we can solve all problems that we will face in the future through the formula of the victory given by True Parents. Moreover, I am so grateful that we can receive the direct guidance of Rev. Won Pil Kim, who embodies the words of True Parents.

Finally, I pray for the victory of all brothers and sisters in the world home church.★

A decorative border with intricate floral and vine patterns in a light beige color, set against a darker beige background. The border frames the central text area.A circular logo featuring a stylized 'S' intertwined with a leafy branch and a small flower.

Spring

If we ask God whether He has experienced spring He will answer, "I made all four seasons. There is nothing new here." But if you say, "God, You must have had some experience of love with mankind," He will reply, "No, I never have." "Then, even though You made the universe and all four seasons, You have never experienced love in the spring?" "That is true."

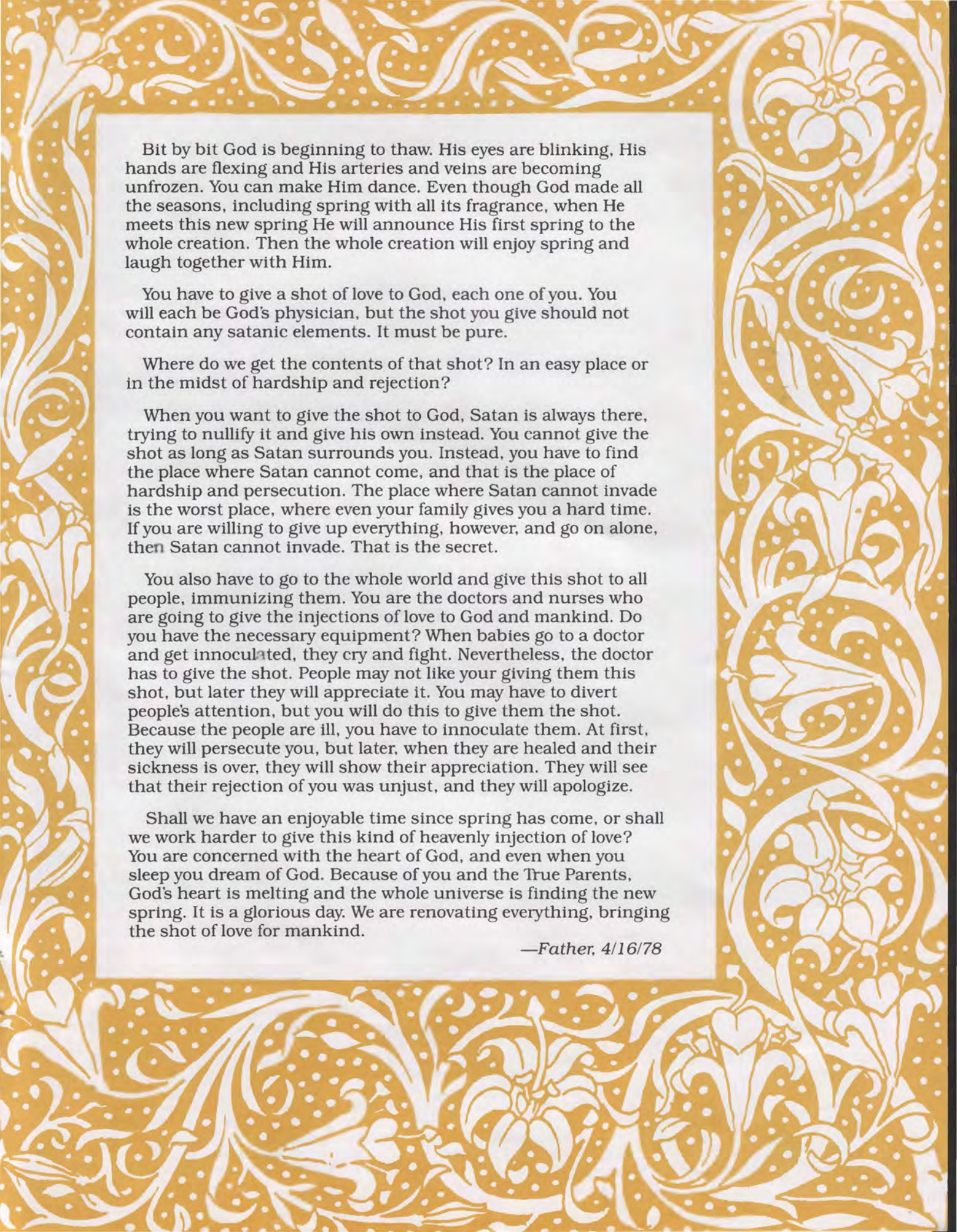
Because of the fall, God never had a time of spring. He made all things, but because of the fall He has been living in the winter season, with everything white and still inactive.

How are we going to unfreeze Heavenly Father's love and heart? Only a powerful warmth will melt the ice and thaw God out. Who is going to defrost this freezer God is in? Because of the fall, all creation is in the same situation.

All creation is waiting for the thaw. Can we do it with power or knowledge? No, only with love. Pure, unique, unchanging love is needed. This is the element that is inside God, so it is the only thing that can unfreeze His frozen heart.

Who is going to provide this love? God Himself cannot, so we have to actively give love. The power of all horizontal and vertical love, and of all universal and global love must be concentrated in order to liberate God. The love of all five races together must come to cover God, and the power of love from three generations must also be involved. All the races of the spirit world, the contemporary world, and the world to come must focus on one point, and then the accumulated ice of 6,000 years will begin to melt.

Even though you may be working hard, you cannot give up when you are upset. God's love is that sweet. Even though you feel pain when you get a shot, if God's love is inside the syringe you can keep receiving it. You in turn are giving an injection to Heavenly Father. He has always been receiving passive love, but now He is receiving an active element, and His frozen heart is going to be defrosted.



Bit by bit God is beginning to thaw. His eyes are blinking, His hands are flexing and His arteries and veins are becoming unfrozen. You can make Him dance. Even though God made all the seasons, including spring with all its fragrance, when He meets this new spring He will announce His first spring to the whole creation. Then the whole creation will enjoy spring and laugh together with Him.

You have to give a shot of love to God, each one of you. You will each be God's physician, but the shot you give should not contain any satanic elements. It must be pure.

Where do we get the contents of that shot? In an easy place or in the midst of hardship and rejection?

When you want to give the shot to God, Satan is always there, trying to nullify it and give his own instead. You cannot give the shot as long as Satan surrounds you. Instead, you have to find the place where Satan cannot come, and that is the place of hardship and persecution. The place where Satan cannot invade is the worst place, where even your family gives you a hard time. If you are willing to give up everything, however, and go on alone, then Satan cannot invade. That is the secret.

You also have to go to the whole world and give this shot to all people, immunizing them. You are the doctors and nurses who are going to give the injections of love to God and mankind. Do you have the necessary equipment? When babies go to a doctor and get inoculated, they cry and fight. Nevertheless, the doctor has to give the shot. People may not like your giving them this shot, but later they will appreciate it. You may have to divert people's attention, but you will do this to give them the shot. Because the people are ill, you have to inoculate them. At first, they will persecute you, but later, when they are healed and their sickness is over, they will show their appreciation. They will see that their rejection of you was unjust, and they will apologize.

Shall we have an enjoyable time since spring has come, or shall we work harder to give this kind of heavenly injection of love? You are concerned with the heart of God, and even when you sleep you dream of God. Because of you and the True Parents, God's heart is melting and the whole universe is finding the new spring. It is a glorious day. We are renovating everything, bringing the shot of love for mankind.

—Father, 4/16/78



To represent the ideal young people of America—those that show the best in moral, intellectual and heartistic fiber—ten CARP members were chosen on February 11, selected out of dozens of nominees for the titles of “Mr. CARP” and “Miss CARP.”

The winners left with Rev. Chung Goo Park on February 22 for a two-week tour of Korea and Japan. Selection was based on number of spiritual children, depth of heart and sacrifice, and quality of testimony.

Winners represented each geographical area: Wanda Torres and Dominique Lavoie from the Eastern Region; Kathy Craig from the Southeast Region; Willie Ramos from the Mideast Region; Steve Wolf and Gloria Lagasse from the Midwest Region; Mark Lincoln from the Southwest Region; Scott Avery from the Performing Arts; and Myra Burton and Jim Dougherty from the West Coast.

Excerpts from their reports in the CARP Monthly follow:

Scott Avery

As soon as we got off the plane in Korea, we were greeted by Korea CARP and were taken to the hotel. The next day we went to the Unification Church Headquarters. It was very small. After being so materialistically oriented in the United States, I had a real shock in Korea, especially since that is the place where our movement started. The president of the Korean church works there. It was difficult to understand.

Then we went to Lake Chung-



CARP members visiting Korean temple.

Top Carp Members Tour Korea & Japan

I was deeply moved by the Korean and Japanese members, by their deep heart and sacrificial way of living. They give of themselves 24 hours a day.

Pyung and could really see the strength of the Korean people as we hiked up there in the cold. I saw even old men and women out in the snow walking around. It was a completely different standard than in America. The Koreans are just much more free than Americans and much less conscious of positions, at least externally. One would sing a song and then half way through another would start a new song. It looked like it was not so organized, but the heart was there and the people did not

have any bad feelings towards people singing different songs. So they had such a wonderful time and would just follow, investing their whole heart and body. It was a totally new experience for me.

We came back into the city and saw many wonderful places there. We could see that Korea was not only the center of Christianity but also the center of Buddhism and Confucianism. They gave us a bit of history of these three religions, making Korea a very religious

nation and quite unique.

We went to a Korean village. It is so unmaterialistic; they are so poor, yet so sacrificial. Even way beyond the externals of serving, it felt different from being served by American or Japanese members. It seemed much more wonderful and natural. Their motivation was that of love rather than responsibility. You got the feeling that if they did not love to do something, they would not do it, whereas Americans would follow half-heartedly externally,

doing things they did not like—which does not have as much value. It took me a lot longer to understand Korea than Japan, but slowly we found our hearts being taken away by the Korean experience.

We went to the IFVC and PWPA. The IFVC has given lectures to over 30 million people during the last two years.

The Korean Sunday service was wonderful, because there were old and young people. It was like a traditional event. Every Sunday there were many families; they were our family members, but their singing was so natural that even though I had never experienced it I felt I had. It felt much deeper and warmer than ours. The best thing was having dinner with Mr. Young Whi Kim, the president of the Korean Unification Church. This was the most moving experience, for he talked about things, asking us questions for which we had no answers. "What is heart?" he asked. He said it was the desire to make your object happy. He talked about God's love. I found it sort of difficult to remember, because the Western world is more analytical and the Eastern world more symbolic and mystical, yet deep.

Our Korean and Japanese brothers and sisters really respect and love each other for who they are—children of God.

At the airport we cried so much. The Korean family sang a song and everyone came out to say good-bye. We felt so embraced and inspired about the whole thing. We wanted to keep staying forever.

In Japan I had a wonderful experience. There was a huge welcome party, and it was very Western. All the food was Western, a big banquet. I was particularly inspired, because they had a band called "Sunrise Ocean," similar to Sunburst in the types of instruments used. They played dinner music while we were eating and speaking. I



Scott Avery



Wanda Torres



Dominique Lavoie

loved it very much.

We stayed at J-CARP headquarters the first night, in a really nice and luxurious house. Later we stayed at a fundraising center. They were so efficient and had everything organized. They made the most out of the time and space that we had.

During our first full day we visited three universities: Waseda, Tokyo and Keiou. Waseda is True Father's university, and we could feel a deep sense of history there. We could come closer to Father. We got to see his boarding house where he had stayed. The old lady there talked about him. She said many interesting things; for one, Father would never sit and eat with the rest of the students; he would always eat alone. This is kind of an unsociable act. We asked her what the other students thought about him. We learned he was always very well respected by the other students in the lodging house.

We heard some very inspiring testimonies about two universities: Aoyamagakuin (Methodist) and Tokyo Universities. We saw many pictures and video tapes of groups attacking CARP members. In the beginning, they would not attack the sisters, but after a while they began to. For CARP members to go on campus was a life and death matter. Every day they would not know what would happen to them. They were really risking their lives. They persevered, however. Father said that CARP has won the victory in Japanese universities, and now has to go to the Asian level.

J-CARP has many student newspapers—26 all together. In four universities CARP members are in the student government.

Mr. Ohta, president of J-CARP, tried to give us an entire history of Japan. They are so far ahead of us, even the video tapes were of such high quality.

The Japanese family is involved in fundraising activities. We had dinner with some of the top fundraisers and team captains to hear testimonies. The immediate thing that we recognized was that their results were higher than ours. They get up at 5:00 every



Korean village

morning and do a song and dance. It was so joyful I found myself wishing that I could be on a Japanese fundraising team. It was so pure it made you seem like you were in the biggest, warmest family of all. I could understand how we were raised by the Japanese, because we have so many of the same traditions.

But of course the most inspiring was to be able to see the places where our True Father lived. I thank Heavenly Father for such a rewarding and fulfilling experience.

Wanda Torres

The first thing I want to say is that I was deeply moved by the Korean and Japanese members, by their deep heart and sacrificial way of living. They give of themselves 24 hours a day. Some sisters stayed up for a long time fixing us food for the next day.

On top of this was their tremendous high standard—they are always so bright. Our Korean and Japanese brothers

and sisters really respect and love each other for who they are—children of God. There is a high respect for older brothers and sisters as well.

I cannot begin to express the heart of our brothers and sisters there. When we were greeted at the airports they were all there with gifts and warm smiles. They said that they had prepared for our coming weeks ahead of time and were very, very excited. I felt I was met by royalty, for they have sacrificed so much for Heavenly Father and True Parents.

I could see how some family traditions have been able to live in our movement. Their roots are firmly planted in our origins of Korea and Japan.

I would like to thank Heavenly Father and everyone for allowing me such a blessing to visit our Fatherland. It is a great experience that will light my memory forever.

Dominique Lavoie

I left for Korea not knowing so much what was waiting there

for me. My basic preparation had been hard work. My first moving experience was the welcoming committee at the airport of Seoul. Many brothers and sisters were there with posters, big smiles and loud voices. As we went to shake hands and share, I felt that they were deeply and warmly welcoming us with enthusiasm and purity. I really felt they were my brothers and sisters.

For the entire ten days they served us completely—it started with a reception and stay in the biggest hotel of Korea. All week they never stopped giving us things, taking us to the best restaurants, buying us pastry, candy, ginseng, anything that would make us happy. They cooked fabulous meals, came shopping with us (haggling with the shopowners for a discount); they even prepared baths by warming up the water on the stove, filling the tub and covering it with plastic so that the water would stay hot until we arrived. For their personal use it was always cold—they did not

use hot water. They also washed our laundry by hand, not having a machine. On the internal aspect of their unconditional love, they never held back anything.

During our tour in Korea we met older members and some of the 36 blessed couples. I really felt the standard that Abel has to have in the providence of restoration—such as Jacob, who gave everything and bowed down to Cain. The Korean family is so humble; it is easy to see that they are really centered upon God and True Parents.

When we left, they were all crying, even the ones that had just met us one or two days before. So much love! I had never experienced that much love in all my life!

We then moved to Japan. It totally took me by surprise—from that deep tearful experience to the organization and discipline of the Japanese. We found ourselves welcomed by

about 70 brothers and sisters with gifts and warm handshakes. Everything was so orderly and disciplined. Afterwards I discovered a deep heart behind it.

When I entered the CARP headquarters, there was such a warm spirit. There was a tendency to make everything very official, but soon the entertainment began. The MFT leader of Japan started to dance, and we sang and danced.

I was inspired by J-CARP's history and their situation today. Our Japanese brothers and sisters are really on the front line. They have a sense of mission, determination and strong will.

We met the MFT brothers and sisters of one area. They are really light, bright and exciting—some have been fundraising for many years.

While leaving, I reflected on the experience and felt it gave me a much broader vision of a one world family under God and a one united CARP with a

deep heart, strong will and new idea. Personally it challenges me to deepen my relationship with God and True Parents—to embody the deep parental heart that I had seen. That is what I hope to be able to give back. My excitement now is to go back to my center and challenge myself on how much I was able to digest.

Cathy Craig

Willie Ramos' and my three-day delay over passports felt like a test of faith that God understood our situation. Though the storm was rough externally, internally we had to protect God in the temple of our heart—to stay like calm, deep water.

When we arrived in Korea, Mr. Cho picked us up. Later we were greeted by older K-CARP leaders sitting in the room where Father slept in Seoul. We were like children in the arms of our Korean family. Then we were off to Pusan with CARP director, Soo Yong Kim.



Father's rock in our family museum in Korea.

For five hours we shared our experiences of witnessing on Korean and American campuses. In both cases, we must become friends with the students first—serve, love and pray for them. Then introduce the Divine Principle. Mr. Kim showed a genuine honesty, even about his struggles. I shared mine as well. He told me, "If you want to catch God's will and thoughts and voice, you must turn your dial to His channel through hard work and prayer. Remember you have a changing mind, so you will not always be in the light—but don't worry. God is always with you." (What a relief!)

In our ten-day visit, every day was an adventure. From the moment Willie and I met up with our American CARP brothers and sisters, we were off to Father's museum and holy ground—many places and many tears.

President Kim of the Unification Church of Korea taught us the explanation of heart or *shim-jung*: "To explain heart you must explain and know the motivation of God's heart. Why did God even create man? Our original nature came from God. You have to have an object of the heart. What is complete loneliness? Having no object to love. By making your object happy, you make yourself happy. Also, you must be accustomed to being loved so you can give love. The reason why babies get parents' love first is because God wanted to teach love first." So in our Korean family we were completely loved: they knew our personal situation even without words.

The main point of Korea was the heart of servitude and love. Even the city people had a high sense of hospitality to each other and us. Even though they were poor (the Korean church and CARP), they gave us everything. There was such dignity, humility and respect. Now I feel closer to True Parents from experiencing Korea and sharing with brothers and sisters.

In Japan you cannot help but be moved by their great accomplishments, in the fields of CARP, VOC and Happy World. When we arrived at the airport, many members met us with open arms. Mr. Ohta, president of CARP in Japan, was there



Cathy Craig

Even though they were poor they gave us everything. There was such dignity, humility and respect. Now I feel closer to True Parents from experiencing Korea and sharing with brothers and sisters.



Steve Wolf

also. We were amazed consistently by the scheduling of our days and by our new challenge of connecting hearts with our Japanese family. Mostly I felt a gut-level sense of loyalty and faith to God and True Parents. They are very bright and considerate and eager to challenge new things.

After a couple of days, I began to feel real ties developing with Mr. Ohtsuka (our guide and vice-director of J-CARP in east Japan) and Mrs. Ohta. She is like True Mother and Mr. Ohta like Father. Many others became like uncles and true sisters and brothers.

CARP in Japan is receiving much persecution, but has had some notable victories. But we can be sure there is a silent majority who is listening to CARP and discovering that it makes more sense than other opposing ideologies.

There are 2,000 professors working with the Professors World Peace Academy in Japan, an organization which brings scientists and professors who perceive the crises of modern civilization together, seeking solutions to the world's problems. They put an emphasis on setting up a future goal, rather than on the mere empirical study of the past and the objective analysis of the present.

Out of 3,000 members working in Happy World, 2,300 are blessed couples with families. It is very exciting, and helps you keep a futuristic mind for America. We owe a lot of gratitude to Japan, for our family's incredible hard work and support and sacrifice.

At every train stop, we were greeted by MFTers, and we saw tears in their eyes. They have been praying for us daily. Our universities are so important for the future. We must tell the students and teachers our message, even in the elementary schools. We can win through love.

Rev. Park said, "We must stand proud in front of Satan and be humble in front of our brothers and sisters." I pray we can develop the heavenly heart to show respect and dignity to each other and a loyal heart to believe in God, True Parents and ourselves.★

In this special testimony of her inner victories as a foreign missionary, Nancy Hanna transcends the particular character of her Spanish-speaking mission country and taps the universalism of the foreign mission experience.

These five years as a foreign missionary have been a time of tremendous internal re-evaluation, struggle and growth. Even though I had been in our church four years before going out to the foreign mission, I feel like it was only in the foreign mission that my internal spiritual life began to take root. Perhaps this is just the natural course of one's first seven years in our church; maybe only in the latter years does one really begin to grow internally. But I still feel that my internal growth was hastened and more profound due to the special challenges of a foreign mission.

In my first years in our church I worked hard externally, but internally I was not changing much—partly, perhaps, because I was not mature enough to take control over my

Looking back, I realize that while I was certainly trying to help God out, the reverse was actually true—He was aiding me. God was training me, serving me and raising me, and all the while I was being a burden to Him.

so much misery in his country that he sometimes felt he was living in an "open wound."

The United States has such an abundance of comforting sights in its physical surroundings. I grew up in California, surrounded by physical beauty. It required a big adjustment for me to live here in depressing dirt and ugliness of the city. I had absolutely nowhere to go to receive the comfort of natural beauty. With no escape at hand, I was forced to grow internally as never before.

There are certain things I thought about constantly and certain internal questions I struggled to understand or resolve. I want to share some of my internal realizations:

Changing myself

I knew that the spiritual drought I felt inside meant I had to make a number of internal changes. But in order to change yourself, you have to see exactly what is wrong with you, something that can cause extreme internal pain; still, each of us resists

Internal Challenges to a Missionary

Nancy Hanna

internal life and partly because our movement in general did not emphasize internal guidance. As one grows older in Principle, it becomes more and more difficult to work hard without making major internal changes. The foundation of the Barrytown lectures, however, set my life in a more internal direction.

When you are in a country where our movement is large, you can often avoid challenging yourself to grow internally; Father or some other leader comes and stimulates you, and the hard work of your brothers and sisters on all sides spurs you on. But in the foreign mission, nobody will come to push you, nobody will see you slacking off. Whenever you do something, it is because you inspired yourself to do it.

In the beginning of a foreign mission, I think it is especially easy to fall apart spiritually. You probably do not feel so close to the Japanese and German missionaries, and there is nothing to cheer you up in the outside environment. In fact, in many of our countries, everywhere you look you see misery, corruption, poverty, ignorance, oppression. One missionary wrote me that he found

seeing what needs to improve. It took a lot of strength for me to look inside myself and find what needed to be changed. I realized that in the beginning of my Principle life I, like many others perhaps, continued to think and act in accordance to my own ideas. But as a missionary, I found that old pattern breaking down. I had to begin, in a sense, on the ground level, organizing my life according to the Principle standards and building a whole new self.

Because I began to remake myself according to Principle standards, I felt my course paralleled True Father's individual course, as he strove to find the truth and become the embodiment of it. Maybe many of the things I learned during this time are similar to things that Father first learned.

I found changing myself to be very difficult; in effect, it requires training myself. I had not known that, for I thought that you just worked hard in the church and then your wrinkles would automatically be ironed out. I was looking toward the church structure to change me, not to myself as the agent of change. But now I realize that each one of us

is responsible for ourselves. We have to take control of our spiritual lives, and we cannot depend forever on others to bring about our spiritual transformation.

Once I began to see the things that needed to be altered, their quantity nearly overwhelmed me. I made efforts to change, but as I did, I felt frustrated and discouraged by the difficulties in remolding old habits of thinking and acting. Father's speeches sent by headquarters always inspired me. One thing Father said several times that comforted me very much was that he also had to struggle terribly to master and train himself. This consoled me, because I think we have the tendency to think that because Father is the Messiah, he does not have to struggle so much to overcome himself. We often expect results to come easily, but the fact that Father himself underwent a terrible struggle to overcome his physical desires and master his nature gave me great comfort. I understood that my difficulties were only natural.

We had a wonderful experience with the visit of Mr. Sang Ik Choi. He was very good to our family and gave us so much. He set a high example. I wondered how he could be that way. Studying him, I realized that his secret lay in his personal discipline. He had trained himself until he became able to give naturally. Seeing him taught me again a lesson that nothing comes automatically. If I wanted to become a good person, it was not going to happen by magic or chance: I had to take the personal responsibility for controlling and training myself according to the Principle. I had to analyze, investigate and direct my life according to that standard; otherwise, I would be just marking time in our church and never really growing.

Becoming a responsible person

After realizing that I had to take responsibility for my perfection, I found that in order to be able to make the great effort necessary to achieve the goal, I had to want perfection very much. It occurred to me that many people leave our church at the point of finding out just how difficult our road to personal perfection and the ideal world actually is. When you know how difficult it is going to be, the temptation comes to turn back. At the time of temptation, it is fortunate to be in a

miserable country. Here, the evil of Satan's world is much more naked and exposed than in a place like the United States, where abundant material wealth decorates the spiritual emptiness and things do not look so bad externally. But here, people do not have pretty houses, lovely cars, fine clothes or elegant make-up to cover up the spiritual reality. In a poor country you meet evil face to face. I saw it and I hated it; I had no intention of returning to that world.

Then I realized I had to take personal responsibility for myself, and I began to strongly desire to. Seeing evil so clearly made goodness very precious and desirable. Previously, if I had a difficulty, I would rationalize it or blame my leader or external circumstances. But now I knew I could not do that—I alone was responsible. To put the blame anywhere else would mean running away from my personal responsibility and preventing my growth.

Our debt to God

Previously, I had the misconception that through my efforts, I was being a big help to God. If I went through some anguish, I thought I was suffering for God. If I brought some good result, I thought I had done it for God. But now I think quite differently. Looking back, I realize that while I was certainly trying to help God out, the reverse was actually true—He was aiding me. God was training me, serving me and raising me, and all the while I was being quite a burden to Him. It seems as if all my experiences have been just to educate me, and I have not yet reached point zero, where I can begin to give God more help than what He is giving me. So far I have suffered for myself alone, for my training and growth. Also, I realize that much of the suffering I had experienced in our church was brought upon me by my own fallen nature.

I sincerely hope that I can get to the point where I can help God. In the meantime, I feel greatly indebted to Him. God is working so hard, trying to help me become a purified and mature person who can fulfill her portion of responsibility.

Aggressive vs. passive member

I had been following the way of our church, but I was a little bit like

I was looking towards the church structure to change me, not to myself as the agent of change. But now I realize that each one of us is responsible for ourselves.

It occurred to me that many people leave our church at the point of finding out just how difficult our road to personal perfection and the ideal world actually is.

the donkey who walked forward because someone tied a carrot to the stick in front of him. I needed either someone in front to encourage me—even if it was a false hope—or somebody behind me, pushing me forward. But now, because of my own strong desires, I myself want to go this way.

I love goodness for goodness sake. I want goodness so much that I find it worth all the suffering. Before, I did not appreciate suffering, but now I can even welcome it, because I know that it is for my own good and that God sends it to make me a better person. Now I want to live a challenging life, because I know that even greater good will result. This is very different from feeling a passive acceptance of difficulties in our church. It means appreciating them and aggressively looking for the arduous path. At least now, when a difficult time of suffering appears, I try to cultivate a grateful heart, rather than complaining or feeling bitter and resentful.

Pure motivation

Without reflecting internally on my motivation, I used to be satisfied when I was doing the right thing externally. As I began to try changing internally, I soon noticed that while I was often doing the right thing externally, my internal motivation was wrong or selfish. My motivation, for example, was to get praise or approval from others. How then, I wondered, could I learn to do things from a pure, unselfish desire? Many times, for instance, I offered something in order to receive something in return later. Realizing this, I have had to try hard to be careful and analyze my motivations, checking for selfishness.

Unconditional love

Closely connected with the problem of pure motivation is that of unconditional love. In my foreign mission country, I had to seriously confront the problem of how to love without reservation. In the United States, if you give just a little love to one of the members, he can usually feel its effect and respond fully. Here, however, it often seemed that I just gave and gave, and little or nothing came back; people's hearts are not so fertile. It was so easy to get depressed and discouraged, and I had to struggle very much with how to feel good

when there are no results, and how to keep giving when I received nothing in return.

Over these five years I continually felt frustrated and depressed over the lack of results. God was trying to teach me something. I knew that it was not right to become depressed over the frustrations and lack of results, but I did not see my way out of such a predicament. Finally, I realized that my giving—both to God and to other people—had been very conditional. I would give, but keep some strings attached; I had some expectations for a certain response or return, when when it did not come, I felt depressed or discouraged.

I realized that the spiritually mature person just gives without any conditions or expectations. A spiritually mature person gives because giving is good; he does goodness for goodness sake. I know it will take me a long time to develop into that kind of person, but I understand that such is my goal, and that I can never be happy in giving love until it is an unselfish, undemanding love.

The key to giving unconditionally and enduring disappointments is to connect my heart to God and True Parents. They have given far more than I, yet have received so little in return. The knowledge that I share in their heart and experience has given me the best comfort and encouragement.

Humility

If God always would allow me to bring results, it would be easy to develop a pride in being somehow better than others. Then I would not have a humble and sympathetic heart towards those who struggle hard and bring very few results. I know that God was also trying to teach me humility. Now after the experience of laboring very hard and getting few results, I can feel much more compassion and unity with those who have had to struggle in order to accomplish. I see now that whether or not was accomplish a lot externally has a lot to do with our ancestors and is not necessarily something we can feel proud about as an individual.

Worldwide heart

From looking at the situation of the people in my country, I know that I have nothing to complain about in



front of God. I am a doubly lucky person: not only was I born in externally favorable circumstances in the United States, but also am spiritually blessed in being able to follow the Principle and True Parents. After seeing the misery in a poor country and knowing that this is the way most of the people in the world live, I feel much less able to complain to God about anything in my life; from any global perspective, I am an extremely blessed person.

Also, I am grateful for the misery I encountered here and the opportunity to unite in heart with people in sad circumstances. You must know misery in order to understand misery. After being here, I feel I understand Father better, and I realize that

he worries about the world. I see what sad situations agonize his heart and God's heart as well. I can feel why they are crying over the situation of the world. Staying in the United States, I could never have learned this. Now I worry much more about the world situation from a global perspective and with a global heart. This helps tremendously to unite with God's heart and Father's heart.

Furthermore, I deeply admire Father's greatness and faith. I value the Unification Church more than ever, because now I know just what a great hope it offers to this world and how desperately it is needed. The True Parents, the Unification Church and the Principle are truly the hope

After the experience of laboring very hard and getting few results, I can feel much more compassion and unity with those who have had to struggle in order to accomplish.

Because prayer was often my only way to get help, I have learned the power of prayer and have seen countless times a direct cause and effect relationship between my prayer and the course of events.

of this world; I know this now as I never did before.

The value of shame

Before, if I made a mistake, I would rather not confront it; I would turn around and run past it as fast as possible. In this way, I repeated the same mistakes again and again. The shame of committing the mistake was too painful for me, and I wanted to avoid it by either rationalizing the mistake or not pausing to investigate the failure. Now I understand that the pain of shame actually aids our growth and indicates the working of our human conscience, setting us apart from the animals.

I was amazed to read in Father's speeches that he always feels shame because he has not done enough. If Father feels so much shame, with all that he does, then I certainly should not and can not avoid shame. The better the person, the more shame he feels. It sounds like a contradiction, but it is the saint, not the worldly person, who has a very sensitive conscience and therefore feels more shame. The more worldly person may not feel shame because his conscience is dead or cloudy.

Now I can more openly welcome the feeling of shame. It means that my original mind is working and guiding me on the way to perfection: if I can endure shame, I can grow faster. By responding to the direction of my shame, I can eventually develop a life of which I need not be ashamed. I can never get rid of shame by pushing it away, but only by opening myself to it, repenting and purifying myself.

Relationship to True Parents

I have come closer to True Parents because of sharing so many similar experiences in the foreign mission. I understand that because Father was born in a country of suffering, he was forced to think more deeply about how to end human suffering and evil. I also had to consider how to end evil and suffering when I confronted it in my mission country. Since my country is a kind of microcosm of the problems of the world, I have also developed more of a worldwide consciousness of human problems.

I have had to raise up people spiritually from a standard far below my expectations; this helps me

to understand Father's heart, as he has devoted himself to the same task. I have struggled more than ever before to discipline myself and live according to the standard of the Principle. Therefore, I can understand something of Father's struggles to train and perfect himself. After seeing the suffering of the people in poorer countries, I feel more responsibility and seriousness about helping them; knowing the pressure of the world situation helps me to unite with Father's urgent and responsible attitude.

Recently I read in Father's account of Mother's course how one of her major difficulties was to accept whatever suffering came her way without complaint. During my five years here I have also struggled to accept suffering and problems without complaint; I have even felt gratitude. Therefore, I feel I understand Mother's course much better now.

Relationship with God

Because of the lonely circumstances of the foreign mission, I have been able to develop a much deeper relationship with God. Surrounded by a big movement and many members, it is easier to be distracted from the task of developing a deep relationship with Heavenly Father. But in the foreign mission, not only is your external environment foreign to you, but your fellow missionaries as well. In addition to the loneliness, there are new difficulties. As a result, I have become much more dependent on my prayer life. I find it as necessary as daily food. Because prayer was often my only way to get help, I have learned the power of prayer and have seen countless times a direct cause and effect relationship between my prayer and the course of events.

Here I have witnessed human suffering as I never saw it in the United States. I also saw problems of a global scale. This opened my heart to God's heart, because I could cry and worry over the world situation as He does. Grateful and appreciative for His immense suffering, I yearn to end it. I understand better His frustrated heart, ever reaching out to people and trying to make them grasp the truth, even though they may be incapable of understanding it. I remain humbled by God's patience and long suffering.★

The Method of Forgiveness

John Brady

I spent 40 days pioneering in a very hot city.

Just as my visiting an all-Black area was new to me, my presence was a new experience for the people, too. Wherever I walked in the street, the little children shouted: "*Lekgoa! Lekgoa!*"

That means white man. It was not exactly the most complimentary greeting, but what can you do when a group of five-year-olds shout in chorus and smile with such innocent faces? The shrillness of their voices forewarned everyone in the neighborhood that I was coming—and people peered out of their windows and cascaded out of the doorways to see this oddity. It was a while before both they and I got used to it.

Before I arrived, I was not so aware of the main problems the people were facing. It was as much an education for me as it was anything I was able to teach them. Several times young people simply "attacked" me. It became typical that as I walked along the street a group of young guys—maybe 17 or 18 years old—walked alongside me and said, "Hey, what are you doing in our place? What are you doing here?" I said, "Well, I'm a missionary." Hatred filled their eyes. They taunted: "What's your business here?" Sometimes they also approached me speaking in another language, but always in the same accusatory tone. So I said I was a missionary. They jeered at me, "Well, missionaries have caused enough trouble here; why don't you get out?"

At first I could not understand why they approached me like that. After a while I discovered that they were quite disappointed with the way Christian people behaved in the past—especially whites. One 19-year-old boy I was teaching crystallized the feeling in his probing question, "How can there be a God? When He blesses the white people the way He does, how can He just forget about the black people?"

Whether or not his question was rhetorical, I wanted to find a satisfactory answer. Those who asked these questions were quality people. They were the deep thinkers. They were alert.

I felt that God wanted to give them answers. I knew they had been long searching for convincing and assuring answers. But when answers didn't appear, the people moved in the direction of politics and violence as the only viable solutions.

I found myself really struggling to give them answers. I did not struggle in a literal sense. In fact, I was never afraid of anyone. Only on two rare occasions did I have to deal with thugs. But finally, through conversations, answers developed. That is how I found myself saying the things that I want to tell you about.

On the morning of the last day, I was invited to give a sermon in front of an entire high school assembly of 700 young people. It is customary to invite a guest minister to address their assembly; therefore, I was introduced as Rev. John Brady. I gave no indication that they should use such a title, but the principal thought that title was proper. I stood before the 700 young people. I faced them with the thought that God wanted to tell them something; I felt that He didn't want to repeat the same old things that every other minister tells them. I wanted to deliver a message, one that they would remember.

I had been refining this method of witnessing. In the end I proposed that one must not completely reject God and Christ based on the bad example set by certain Christians. I conceded that some whites were especially bad examples of what Christians should be like. We must not become negative, however. Were we to do this, I explained, we would only multiply their mistakes by overreacting to them. We have become hateful because they made mistakes. Rather than being filled with hate, however, we should understand the "method" of forgiveness: forgiveness is actually not for the sake of the person who is making the mistake so much as it is for the one who is doing the forgiving. Forgiveness is to free yourself from the burden of the other person's mistake. In other words, I found more and more the secret is to have a positive attitude. Reflecting on this, I find this is extremely important for our mission and movement here.

We have to be good people! We have to show the example ourselves. And we have to be positive.

So many people looked at me with eyes filled with hate and mistrust. I cannot say whether I could imitate their expressions for you. I have no desire to multiply the feelings of their glances or the dregs of resentment they expressed. I could see that they had been so hurt by white people, so persecuted by white people, that on seeing me they thought, "Another white man. What will he do—shoot me? put me in jail?"

I felt I had to be the one to start to change that attitude. So I tried. I greeted them warmly. Even though they hated me, I tried to smile and be cheerful and say, "*Dumela! legkat?*" (Hello, how are you?) Generally when they passed I heard an apologetic, "*Oh, Dumela!*" They were shocked to find someone quite different from their

past experience. Children then also began to reflect the feelings of their parents.

Someone is needed. Someone must go out, work among the people, and wherever there is hate and resentment and hopelessness, inject hope and positivity into society. We do not want to get overly involved with the mistakes of the past; we want to be filled, rather, with the vision of what we are going to do: build the Kingdom of Heaven here on earth. We want to be most concerned with how we are going to do it. Here we have the best evidence of how we are already building it: together as brothers and sisters, one family of man.

In searching for an answer to the problems, I found only one message: we need a new alternative, our True Parents! To be hopeful, to be positive, we have to have a *new source of hope*. *We need True Parents*.

Who is going to solve the

problem? God knows how, but He cannot speak to us because we are too distant from Him, too full of sin. But He can speak through True Parents to us. And we can follow their instructions doing such activities as home church, which are not just exercises to make us suffer. They are actually building the Kingdom of Heaven. It is our belief or disbelief which is the key.

I regret that I just developed the clarity of this message at the end of my time there. When I spoke to the high school assembly, I gave such powerful clear guidance to them that they almost fell off their chairs!

At the beginning, I was full of excuses and humanistic sensitivities. I had to learn a lot of things. I am very thankful to God, True Parents and the people I met for giving me the opportunity to learn so much with them.

Divine Principle for Muslims

Tom Cromwell

There are over 546 million Muslims in the world, making Islam the second most popular religion on earth, after Christianity.

It was not long after arriving in the Muslim country that was my assigned mission that I began to realize the giant proportions of the task our movement is faced with in trying to bring the revolutionary teaching of the Principle to the Islamic world. I am sure missionaries to other Muslim countries came to similar realizations very quickly too.

Having been brought up with a Christian background, using the Bible as the foundation for relating to the Principle, I had difficulty realizing that there are others whose Holy Book does not always coincide with the Biblical view. For example, in Judaism and Christianity, there is a well-defined concept of a messiah and of man's dependence on him for salvation. In Eastern religions,

there is the concept of the perfection of man through evolutionary spiritual growth. In Islam there is neither.

In Judaism and Christianity there is a definite story of creation, fall and history of restoration, told chronologically in their holy books. In the holy book of Islam, the Koran, there is no chronological order in the accounting of providential history, and many of the stories are incomplete, contradictory and, sometimes, in radical disagreement with the biblical account.

For example, the Koran does not specify if it was Isaac or Ishmael who was to be sacrificed by Abraham; hence Muslims teach it was Ishmael, since the Arabs claim descent from him. The Koran says Jesus was not killed, but that someone with his appearance was killed in his place. In the Koran's Garden of Eden there is only one tree, instead of the two mentioned in the Bible.

Therefore, I found I had to change my frame of reference

and relate the Principle to their understanding of God, thus broadening my own concept to include their teaching, as well as what I had been used to until then.

Such things one learns only after beginning to study Islam itself. Long before that, one feels the weight of a spiritual atmosphere made heavy by Old Testament-level beliefs (including the official religious sanction on having up to four wives and additional concubines), and lacking the Judeo-Christian foundation of sacrifice and suffering that we have inherited and taken for granted in the West.

The nature of the challenge we are faced with became very clear when we began to teach Muslims the Principle. We realized that all our literature is aimed at a Judeo-Christian audience. There is barely a mention of Islam and no explanation at all of its providential purpose—a pretty tough pill to swallow for a people raised to believe that since their religion is the

most recent, it is also the most advanced and complete—in fact, the last word from God before the end of the world!

It quickly became clear to me that my first task was to study Islam so that I could appreciate the point of view of the people I was trying to teach. This proved to be a task easier decided on than done. As with all other religions, the words in the holy books are one thing, while the actual beliefs of the faithful are different and diverse.

In Islam, the problem is compounded by the fact that there are two distinct sources of religious doctrine and belief: the Koran and the books of tradition. There is only one version of the Koran, so there is little room for argument over authenticity or choice of words. There is of course plenty of room for diversity in interpretation.

There are many collections of traditions. These are supposed to be the record of the words and works of Muhammad. The problem is that from the earliest times in Islam, personal and political interests came in the way of honest reporting. It is said that the few thousand traditions that make up the most authoritative collection (*Bukhari*) were selected from a total of more than half a million.

As the Koran itself does not always elaborate on aspects of the faith, much the the popular religion is based on the less-sure ground of tradition. I

found that Muslims quite often thought what they believed was from the Koran, when in actuality it was not. Religious teaching rarely draws a clear line between the Koran and the traditions.

It struck me that we should be able to relate the basic tenets of the Principle to teachings in the Koran. By leaving the traditions aside in favor of dealing only with the Koran, one would be on a ground acceptable and common to all Muslims.

I went through the Koran several times, noting passages that speak to aspects of the Principle. The further I went, the more I found. As the Koran was revealed to Gabriel, it is limited in its revelation of Heavenly Father, for it presents a servant's viewpoint—heavy on fear of eternal damnation and light on understanding the Father's heart. It also was quite clearly the product of its times and the circumstances of life Muhammad found himself in, since it speaks to questions of inheritance, marriage, divorce, witnesses of crimes, and so on.

I found that for nearly every subject dealt with in the Principle, there was some relevant passage in the Koran, the significant exception being in the history.

It became clear that the root cause for the emergence of Islam in the first place was the unresolved resentment of Ishmael. If Abraham had succeeded, God would have blessed Ishmael through Isaac, once

they had united as Cain and Abel. As Ishmael never had the chance to restore Cain, he also never had the chance to receive the blessing of God. The Arabs, descended from Ishmael, inherited that resentment. When the Abel side (Isaac's descendants) finally failed by killing Jesus, God fulfilled His promise to Ishmael and his mother by sending Muhammad.

As with Moses, Muhammad's public mission began at age 40. He went through 12 years of persecution in Mecca before escaping to join his followers at Medina. Other elements of his life and of Islam as it developed clearly fall into the pattern of restoration.

In addition to presenting the Principle with Koranic references then, I was also able to explain the providential role of Islam.

As I was alone at the time, I found it to be a real spiritual battle to write the book. I was very happy when Rev. Kwak gave Jack Kiburz the time to edit it and prepare it for printing. The manuscript was checked by Susan Fefferman and Maureen Gottesman, and I hope the printed book will be critiqued by others in the field, so that we will be able to improve on it in future editions.

Introduction to Principle, An Islamic Perspective is available for \$5.00 at the 9th floor Literature Office, in the World Mission Center.

TV Show in Central Africa

Hanna Reinbold

Recently our family in the Central African Republic had the chance to present the True Parents and the Divine Principle to the television audience in Bangui, the capital. Soutevo, our first member, has been witnessing to the General Director for about a year, and recently our sisters met him again while selling *Afrique Espoir*. He came to the center and promised us a period of

time on Sunday morning to appear on his program. The response of the people was very good, since many had not heard about the Unification Church and were very delighted by our presentation—which was totally improvised and inspired by Heavenly Father.

We made a second tape for television, teaching the ideal of creation and the fall of man. Yet, the first time it was to be presented, the local electrical company was not functioning

and the second time the television and radio stations were on strike. Anyway they promised us that it will be shown. Also, we have been given permission to speak on the radio Sunday mornings. I feel that we have to do it, as some condition to proclaim True Father's name and work to this nation, so his victory and glory can be multiplied. I feel it is like a spiritual condition we have to establish during this time period.★

Stories to Illustrate Spiritual Truths



*In his little book, *In God's Underground*, Rev. Richard Wurmbrand recounts some stories Christians in Rumania or Russia would use to defend their faith. Some of these may be useful to our members as well.*

On life after death

The atoms of oxygen and hydrogen in my body are the same as yours. All bodily energies— chemical and electrical—are alike from man to man. But my thoughts, my feelings, my will are my own. Physical energy is like a poker chip, which has no mark on it. Spiritual energy is like a coin

that bears the head of a king. Why, then, should it share the body's fate?

He said, "We are all matter, like this bit of wood I'm sitting on, and when you're dead, that's it." I kicked out the stool from under him and he yelled. "But you said you were matter, like the stool, and I didn't hear the stool complain."

If God had made us for this life only, He would first have given us age with its wisdom, then youth with its vigor. It seems senseless to gather knowledge and understanding simply to take it to the grave. Luther compares our life on earth to the life of an unborn child: he says that if the embryo could reason in the womb, it would wonder why it grew hands and feet, and it would surely come to the conclusion that there must be another world to come in which it would play and run and work. Just as the embryo is preparing for a future state, so are we.

Suppose I argue that there is room in a pint bottle for ten pints of milk. You would say I am mad. Yet I can have together in my head thoughts of an event like the Flood, which happened thousands of years ago, of my wife and son in the room where I left them, of God and the devil. How does this happen that within the narrow limits of my head there are encompassed the daily routines of life and the infinite and the eternal? The illimitable must be contained by something illimitable: this is the spirit. When your spirit can go anywhere in time or space, do you believe that it can share the fate of this husk, which is the body?

On the character of a witness

A famous rabbi of the Ukraine in Czarist times was called on to give evidence in defense of a follower. Rabbi Hofez Haim refused to take an oath. The defense lawyer rose: "Your honor, may I mention something which will prove his character? Rabbi Haim often goes from shop to shop collecting money for the poor. One day a thief knocked him down and snatched the purse containing the collection. The rabbi was upset, not so much at the loss of the money, which he instantly decided to replace from his own small savings at home, but at the harm done to the thief's soul. He ran after him calling, 'You have no guilt before God, it is my money and I give it to you freely. Spend what you have taken with a clear conscience.'"

The judge asked, "Do you believe this?"

"No, but has such a story ever been told of you, or me, or the prosecutor? They say instead that we are too fond of women, or drink, or gambling. What a saint this man must be to have such legends woven around his name!"

A Jewish legend

King Saul of Israel brought David the shepherd, honored for killing Goliath, to his court. David loved music, and he was delighted to see a harp of great beauty standing in the palace. Saul said, "I paid much for that instrument, but I was deceived. It brings forth only ugly sounds."

David took it up to try, and drew forth music that was so exquisite that every man was moved. The harp seemed to laugh and sing and weep. King Saul asked, "How is it that all the musicians I called brought discord from this harp, and only you could bring out music?"

David, the future king, replied, "Before me, each man tried to play his own song on these strings. But I sang to the harp its own song. I recalled how it had been a young tree, with birds that chirped in its branches and limbs green with leaves that blossomed in the sun. I reminded it of the day when men came to cut it down; and you heard it weep under my fingers. I explained then that this is not the end. Its death as a tree meant the start of a new life in which it would glorify God, as a harp, and you heard how it rejoiced under my hands."

So when the Messiah comes, many will try to sing on his harp their own songs, and their tunes will be harsh. We must sing on his harp his own song, the song of his life, passions, joys, sufferings, death and resurrection. Only then will the music be true.

On divisions

We fight over the Kingdom of Heaven, which none of us has. If we possessed it, we should not dispute. Those who truly love Christ must love one another. Like so many blind men whom Jesus has healed, we discuss how our sight was

restored. One says, "It was done by the power of faith." Another, "He touched my eyes." A third, "He rubbed clay mixed with spittle on my eyelids." If Jesus came among us, he would say, "I have made you whole in different ways. Now you should not quarrel but rejoice."

Goethe says that "color is the pain of light": passing through a prism, light is torn to pieces. I saw our division in the search for truth as a pain borne by Christ.

On overcoming suffering

A doctor of early Christian times was imprisoned by the emperor. His family came to see him and at first wept: his clothes were rags, his nourishment a slice of bread with a cup of water a day. Yet he looked so well, as one who had just come from a wedding. His remedy: a seven-herb tea:

Contentedness—I may shiver in rags as I gnaw on a crust, but how much worse if I had been thrown in a dungeon naked with nothing to eat!

Common sense—whether I rejoice or worry, I shall still be in prison. Why repine?

Remembrance of past sin—count them. Supposing each sin deserves a day in prison, how many lives would you be behind bars? You've been let off lightly.

Thought of the sorrows which Christ bore gladly for us—if the only man who could ever choose his fate on earth chose pain, what great value he must have seen!

Suffering comes from God as a Father, not to harm us, but to cleanse and sanctify us.

No suffering can harm a Christian life—if the core of life is truth, no prison can change it. Bars cannot stop love or faith.

Hope.

On Darwin's theory

A doctor's son wants to be a doctor, a composer's son a musician, a painter's son an artist, and so on. If you believe you were created by God, then you will try to become Godlike; if you prefer to believe that you spring from a tribe of apes, you are in danger of turning into a beast.★

I LOVE YOU, MY BROTHERS AND SISTERS

You are my brothers and sisters.
I love you, because we have one parent.
Through His all-embracing love He picked us up from all corners of the world, from all ways of life.
We were lost in the bottomless pit of our selfishness and ignorance,
Struggling, searching, reaching into empty space.
Finally, there was a spark, a glimmer hard to see in our blindness,
But He made us see the light of hope in it,
Letting it grow in our hearts, nurturing it.
You are my brothers and sisters.
I love you, because I can see this light in you,
The burning desire to ultimately reach its source, the source of love and life.
I can realize how all the lights in our hearts
Merge into one overwhelming, glowing light,
Enlightening the last dark

Where once we were picked up,
Not knowing the potential in us of becoming a life-bringing sun.
You are my brothers and sisters.
I love you, because of your desire to grow and to help others to grow.
There is so much potential in each one of you.
Hidden for thousands of years
It wants to come forth,
To bloom and bear fruit.
It wants to be seen in the light of the world
And reflect your unique character.
How precious you are, my brothers!
How precious you are, my sisters!
How precious is our love, united and fulfilled
In God, our Heavenly Father and our precious Parents.
Thank you for being my brothers and sisters!

Annegret Landwehr
Barrytown, August 13, 1979



