

TODAY'S WORLD

March 1986



TRUE PARENTS IN KOREA (p. 20)
CAUSA REVIVAL IN CHICAGO (p. 32)



Letter from the Publisher

by Rev. Chung Hwan Kwak

WHILE I WAS IN KOREA WITH FATHER, I knew that his heart was still with the American members. Father knows how difficult our CAUSA work is, but he wants us to focus more on the 2-day workshops. I also know how difficult it is, and I sometimes think how much easier it is to hold one-day workshops. Of course, it is still important to have one-day seminars, evening seminars and dinner programs, and to try to create a base with the ministers in all kinds of ways; but all of these events should lead to the two-day workshop.

Why has Father emphasized the importance of the two-day workshop? When the ministers spend the night within the atmosphere of the workshop, talking and sharing with members until late at night, a certain spiritual bond of closeness is created. In a one-day seminar, that elusive bond is not created. CAUSA itself is not the final goal. Even Principle workshops are not the final goal. The real goal is reaching Father's heart. Father's desire is for the ministers to develop a heartistic and faithful relationship with us.

So Father's goal is actually far beyond CAUSA. A two-day CAUSA workshop is only one step toward the ultimate goal. Next will come something else, then something else. Father is hoping for a deep internal response from the clergy.

Unification Church members must come to understand clearly about Godism, and its importance for the 21st century and the entire future. Eventually all mankind must follow Godism. In Korea, Father shared with many of the leaders that communism will soon decline rapidly—not only in the areas of economics and technology—but also in terms of its goals for international conquest. The democratic worldview is also no longer viable. Because they have no religious content, these existing ideologies cannot survive. The com-

munist world and the free world can only survive by adopting a new, revolutionary ideology which can connect God's truth to the whole world.

Father expects the members to understand this deeply so that we can be liberated from existing concepts. We can easily be liberated from communistic concepts, but we also need to be liberated from democratic concepts. Without being liberated from these, we cannot have room internally for new concepts. Heavenly Father is never concerned about the salvation of one nation alone, but of the whole world. So we must quickly overcome nationalism.

If you feel afraid, then of whom are you afraid? God or Satan? Satan is a contemptuous being who always argues about his own situation. In front of God, the best way is not the selfish way, but the public way—living, loving and sharing for the whole purpose. By making strong spiritual conditions, we do not need to fear Satan, especially if we have already been blessed. Yet if we don't understand the spirit world and can't relate to God personally, it is difficult for us to have any real motivation. True Parents are anxious for us to have a close personal relationship with God and maintain a public way of life. God doesn't just want to relate to us through our belief, our knowledge, or our imagination: He wants to *live* through us, to relate to us through our daily life. Father emphasizes this so often. So how can we maintain the right attitude and keep living for the sake of others? There is only one practical way—by developing an unchanging relationship with God.

Once Father spoke very strongly and said that when a person has meaningful spiritual experiences, his vertical relationship with God is strong and he will never grow tired.

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FRONT COVER: Father and Mother are happy after attending a performance by the Universal Ballet Company.

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All people on earth including Christians should go to the Lord of the Second Advent in absolute obedience, as a bride receiving her original bridegroom.



GOD'S DAY 1986

REV. SUN MYUNG MOON
EXCERPTS FROM THE MIDNIGHT SPEECH
CHUNG PA DONG CHURCH, SEOUL, KOREA

OUR MOTTO OF FAITH THIS YEAR IS "THE CREATION AND Building of the Kingdom of Heaven." In order to establish the Kingdom of Heaven, the providential formula for the restoration of Cain and Abel must be applied.

If the first human ancestors Adam and Eve had not fallen, they would have established the ideal of creation by becoming God's elder son and daughter. However, due to the fall, they lost that position. In order to help them regain their position, God has been conducting His restoration providence by working through Abel, the younger son.

Originally, the elder son should have possessed the authority of dominion over the younger on behalf of the parents, inheriting the lineage of the parents. But due to the fall, Satan invaded the elder son, who has been governing the younger from the side of Satan. Therefore, God has had to restore the birthright that Satan holds.

Restoration occurs by putting the elder in the position of the younger, and having him attend the younger. This cannot be achieved by physical force. The first human ancestors fell because they were attracted by satanic love, so it is impossible to restore the birthright without love that is deeper than Satan's love.

*The person who finally wins the fight
with the satanic world is the one who can tolerate
being beaten more than anyone else.*

In order to obtain the elder's birthright, the younger son must pay indemnity by going through the reverse course. This is the Principle. But what kind of indemnity or price should be paid? The price should be paid through man's sacrifice. To be a sacrifice, one must have a heart of love, and be willing and grateful to shed blood.

In the Old Testament Age, by having animals shed blood, man tried to establish this foundation of indemnity and become one with God's love. This successfully opened the way for man to go forward to God by first becoming God's servant and later His adopted son. In the New Testament Age, Jesus tried to save man by coming to earth as the son of God. By what means did he try to fulfill the providence of restoration? By sacrificing himself.

BECOME A WILLING SACRIFICE

Christians should reach the level of Jesus, who loved his enemies even at the point of death on the cross. All the people who have passed away until now belong to the elder son's realm. Those who are born in the Last Days are in the younger son's position. In order to restore the birthright, one should establish the condition of loving all people and all things which belong to the present. Without becoming a willing sacrifice there is no way to fulfill the standard of indemnity. Jesus even had to shed his blood and die on the cross. Today's Christianity does not know why Jesus came to earth and why he had to become a sacrificial offering.

God's providence for the restoration of the birthright began at the time of Esau and Jacob. When these brothers fought vigorously in the womb, their mother Rebecca asked God the reason why. God answered: "Two nations are in your womb, and two peoples, born of you, shall be divided; the one shall be stronger than the other, and the elder shall serve the younger" (Genesis 25:23). God already knew that the younger would one day achieve the elder's birthright. When Esau was about to be born, Jacob followed close after him, grabbing his elder brother's ankle. Yet the restoration of the birthright was not accomplished by Jacob until the two brothers were adults. Later in the Bible, however, the restoration of the birthright was accomplished from the moment of birth when Perez and Zerah were fighting for dominion within their mother's womb. Zerah began to emerge first, but Perez pulled him back and Perez was born first, before the elder. On such a foundation of reversing the elder and the younger in the womb, Jesus came to be born.

Thus Jesus was born from a lineage in which the restoration of the birthright to God's side was successfully accomplished. The fact that Jesus could be conceived in Mary's womb means that the restoration of the heavenly elder's birthright, which Satan could not accuse, had been accomplished at conception. Mary's conceiving Jesus was possible based upon the foundation of restoration estab-

lished in the womb, and enabled Jesus to inherit the 2,000-year foundation of Jewish tradition.

What is the difference between Jesus and the founders of other religions, such as Buddha, Confucius, and Mohammed? Jesus was the only one born on the foundation of reversing the birthright in the womb, so he alone could inherit the true tradition of God's lineage. This is the reason the Bible tells that he is the only begotten son of God. We should recognize that the words "only begotten son" have this historical background.

ATTENDING THE BRIDE

Jesus, who was born on the foundation of 2000 years of history, had to establish the foundation of one nation because the satanic world had already established the imperial nation of Rome. The Israelites were in the external Cain position and Jesus was in the internal Abel position. In order for the birthright to be restored on a national level, the Israelites should have surrendered to and obeyed Jesus.

There were two ways this could have been accomplished. One was for John the Baptist, who was Jesus' elder, to prepare the way for him—to surrender to Jesus as a representative of Judaism. The other was for the elder to help Jesus find his bride and install her as the heavenly, true mother. Ultimately, however, the mother aspect of God manifested and worked as the Holy Spirit in Christianity. By going through the Holy Spirit in the position of mother, one could receive the Holy Son or bridegroom, and father.

The relationship between the Holy Spirit and the Holy Son is like that of the human body and mind. At the time of creation, God first created the body, and then breathed His spirit into each nostril. If the body, which is created first, is in the position of the elder, then the spirit is in the position of the younger. Without restoring the elder—without the spirit taking dominion over the body—God's will cannot be fulfilled. The whole providence shown throughout the Bible of bringing the elder and the younger together and reversing their positions is derived from this growth process in the indirect dominion.

The Lord of Second Advent can come when the elder and the younger are united centered on Christianity. Then both are ready to attend the mother. When God's providence reaches the point at which true children are to be born, He sends the Lord of Second Advent, who comes as the bridegroom, the perfected Adam. And in order for Adam to restore the fallen world, he must find his Eve. This is the moment when the true bride comes into being for the first time on earth. If Eve had not fallen, she would have become the true mother; thus, she also must restore herself to her original position.

The reason women have been despised and mistreated throughout the history of the providence is that they

*The line formed by Christian ministers
from all over the world who will want to come and visit
the True Parents will be very, very long.*

caused the fall and the formation of a sinful world. Therefore, in order to be liberated from such a situation, women should receive their original bridegroom and bear original children. Then they should guide their children to stand as the center of unity before God with children on Satan's side.

Eve should absolutely obey her husband in order to indemnify the fact that she failed to attend him in the course of the fall. This means that all people on earth, including Christians, should go to the Lord of the Second Advent in absolute obedience, as a bride receiving her original bridegroom.

FINAL RESTORATION OF THE BIRTHRIGHT

In relationship to other world religions, God developed the Christian cultural sphere as the younger who can have dominion over the elder. Christianity has been shedding blood in the attempt to unify all the religions throughout the world. The Christian religion and its cultural sphere are now considered to have finally achieved the restored elder's birthright through which the world can be governed. Because of this, the time has come in which Christianity can unify all other religions. Furthermore, because the Unification Church was founded later than Christianity for God's providential purpose, it stands in the position of the younger with the responsibility of restoring and governing Christianity.

Right after the Second World War, if Christianity as Abel and America as Cain had become one and attended the Lord of the Second Advent, America and the free world would have become one with True Parents. Then the free nations would have become brother nations centered on Christianity, and the entire world would eventually have become unified.

At that time, although America was in the position of world leader externally, Christianity was the real internal leader. This means that Abel was in the position of governing Cain. If Christianity and America had united, mankind could have attended the groom after finding a bride for him. If one attends the bride, one can also receive the groom.

The bride is to become the mother. America and Christianity should have united in absolute oneness to receive the father by attending the mother. On that foundation, the kind of family God desires would have been established. Then, based on that family, the society, nation, and world that God wants to see would have been automatically built. The children's desire alone cannot enable a new human history to begin. Only when parents and children become one in a family can the Kingdom of Heaven be created.

The relationship between Korea and America right after the Second World War was similar to that between Israel and Rome respectively; however, America had inherited

the tradition of Israel. Although the pagan nation of Rome tyrannized Israel and tried to destroy it, the godly nation of America should have assisted Korea to become a leading nation of the world. In doing so, America could have indemnified the failure of the Israelites to establish a foundation to unite with Jesus.

Instead of uniting under the will of God, Korean Christians united in persecuting our church. If the administrations of Ewha and Youn Se universities—representing the first generation of Christianity—had accepted and united with the students who became Unification Church members—representing the second generation—instead of dismissing them, the government of Korea would have surrendered to the Unification Church. If the Christians in the Abel position had been united among themselves, the government, in the Cain position, would have become one with them automatically. If the Korean government and Christianity had followed God's providence and accepted True Father and his bride, a God-centered four-position foundation would have been formed at that time. Korea would have become a nation centered on restored Christianity. The ideal of the True Parents would have begun on that strong foundation. That would have been the take-off point for one unified world to begin.

If the American missionaries centered in Korea had been able to become one among themselves, and if the nation of America had been able to become one with those missionaries, then Korea and America eventually could also have been united.

I HAD TO TAKE RESPONSIBILITY

Instead, President Syngman Rhee, Mary Park, who was a powerful person under him, and Helen Kim, the president of Ewha University, became the key persons who persecuted Father. This persecution led to his imprisonment. Syngman Rhee and Mary Park later died miserable deaths. Because of the opposition of the government and Christianity, I had to go to jail. Everything was lost, and the providence of indemnity to relieve God's grief and pain from 6000 years of history had to begin again.

When I knew that the foundation of faith for the Second Coming had collapsed, what was my responsibility? I had to take all the responsibility—not only for Korea and for Christianity—but also for America.

However, I had to deal with that matter on the worldwide level because I had not been able to save Korea and Christianity on the family or national level. This is the reason I went to America and fought there for 13 years, despite rejection and persecution. In order to pay enough indemnity I had to carry the cross of imprisonment in America, as I did in Korea.

American Christianity had to be divided into Cain and Abel in order to indemnify its historical failure. I engaged in a battle in America in order to unite the Unification



*In this age you cannot go to heaven with faith alone.
If you want to go to heaven, you should demonstrate
the heart of absolutely loving and attending Abel.*

Church on the Abel side and the rest of Christian America on the Cain side.

Our church has been undergoing the tribulation of the cross for 40 years. I have found that the discrimination and prejudice of Americans towards foreigners is enormous. They publicly express their superiority and hostility towards foreigners. Even so, I cannot treat them as enemies. If I did, I could not win their hearts.

I have been fighting for 13 years in America in order to carry out my historical mission. The fact that one is rejected by others also means that one can be automatically in the position of rejecting others. But because of my vindication through the Danbury course, even if I reject the world, the world cannot reject me. In that sense, being persecuted is not always bad.

In following God's will, we should never try to escape from persecution and rejection. We should confront even more boldly those who persecute us. The reason the Unification Church could make such progress is because it did not run away from persecution but, rather, has always confronted it.

My strategy is to be beaten first, without justification. I am a good fighter even physically, but I choose to be attacked in the beginning. The person who finally wins the fight with the satanic world is the one who can tolerate being beaten more than anyone else. Yet the communists do not know this truth and only like to attack first.

Now I am fighting against the communists on the world level. Although they are attacking me, they will eventually retreat. That will happen because I am being willingly beaten without directly confronting them.

You may wonder how anyone can just tolerate being beaten in a fight, but you should just endure no matter what, until the beater is tired of beating. The reason you must tolerate being beaten is not to lose, but to win. The strategy I have been continuing in America is to win through being beaten. America, as part of the Christian cultural sphere, rejected and persecuted the Unification Church. However, by loving her with more force than she could oppose me, I reestablished the Christian cultural sphere which previously could not fulfill its historical responsibility in America.

Because America and established Christianity did not accept me, Korea was divided. In 1948, three years after South Korea was liberated from Japan, South Korea and North Korea established separate governments. At the same time the world became polarized into the democratic world and the communist world. Democracy formed an individual, family, nation, and world in the position of Abel and communism formed an individual, family, nation, and world in the position of Cain.

The divided democratic world and the numerous Christian denominations are symbolic of the 12 brothers of Joseph or the 12 tribes of Israel. My mission is to unite all of these denominations. Joseph's brothers tried to deceive

and kill him. However, through the work of God, Joseph went to Egypt and became the prime minister. He eventually saved his brothers and his father on the foundation that he established in Egypt.

When I was opposed and beaten by Korean Christianity, I felt pain, but despite the pain, I endured all the difficulties. Then I went to America, which is like Egypt, in order to save her. I went there with the heart of Jesus who had established the foundation of spiritually saving humanity through his death on the cross. Now I have to connect the successful foundation I established in America with Korean Christianity.

By Jesus' crucifixion, the physical foundation of the individual, family, tribe, and nation that God had been establishing for 4000 years was lost, and furthermore, God's ideal of building His nation on the earth was never realized. Jesus' disciples scattered at his death, but I did not lose my family, and I was able to reestablish Christianity in America. All the Unification Church members have walked the path of hardship, in a symbolic prison without iron bars, with the same heart as mine. This is the reason I could be triumphant.

By being imprisoned in Danbury, I brought the entire Abel sphere into oneness. What should I do next? The only work left is to bring it into oneness with the Cain sphere.

BECOMING ONE THROUGH THE MOTHER

On the foundation of the unity of Cain and Abel, the brothers should attend the mother, the Holy Spirit. Jesus' followers were united when Jesus was resurrected, and on that foundation, the Holy Spirit could descend. Likewise, based on the unity of the Cain and Abel worlds, the Holy Spirit can descend today.

Cain and Abel should go through the process of becoming one, returning to the womb of the mother. This means that Cain and Abel should become true brothers in the restored position of elder and younger before their mother.

In today's world, the elder is on the side of Satan and the younger is on the side of God. Therefore, their responsibility must be to share the blood and flesh of the same person centered on God's love. They should inherit the same lineage through their mother's love united with God's love. Then finally Cain and Abel can be united and can restore symbolically the 70 elders and the 120 followers of Jesus. The tradition in which Cain attends Abel in absolute love should be erected, and that should be done by Unification Church members first.

God's love must connect to us from the mother's womb. Only when we are connected with our parents' lineage can we enter God's Kingdom. Although other Christians might think that their faith is absolute, they can never go to the Kingdom of Heaven without knowing this principle. This means that in this age you cannot go to heaven with faith alone. If you want to go to heaven, you should dem-

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onstrate the heart of absolutely loving and attending Abel.

Christian faith is to be established by the work of the mother aspect of God, the Holy Spirit. Such a standard of faith is the standard for salvation prior to the second coming of the Lord. And in the Last Days, one should receive Jesus, the bridegroom, through the mother. Do today's Christians have parents? They do not even know who their parents are. Even though True Parents have come, they do not know them.

I will fulfill my responsibility to unite the communist world with the democratic world in my lifetime. I can do so because I have inherited the foundation that Christianity has already established, by shedding my blood. Through my victory, the foundation of worldwide unification is already being formed, centered on Christianity. When the rest of Christianity becomes one with the Unification Church, the work that remains to be done by Christianity is to become one with the communist world. Satan cannot invade the place where Christianity and the Unification Church are united. Even the ministers of America know that the only place they can go in the future is to the Unification Church; they will all eventually come to us. The line formed by Christian ministers from all over the world who will want to come and visit the True Parents will be very, very long.

A WAY OF SALVATION IS BEING OPENED

Already much time has past since 1945; the established Christian churches and America have since lost the value of God. Materialism and sexual promiscuity are prevalent everywhere in society, and communist power is growing all over the place like poisonous mushrooms. Today's America is situated in a position from which she cannot be saved without going through the terrible pain of transformation.

Through the unity between American Christianity and the Unification Church, a way of salvation for America is now being opened. The democratic world will soon realize that it cannot solve its numerous problems alone and everyone will want to come to Korea to see me.

Although Korea and Korean Christianity persecuted me, I have returned to Korea, upon my victory in America, with the gift of love. I came back as Abel to Korea as Cain. Now, in every place in Korea and in Korean Christianity a fresh breeze will blow. That breeze will become a typhoon and soon it will blow all over the world.

To welcome my return, distinguished guests from various fields and leaders from many religious groups gathered together. Former presidents and prime ministers from several countries and many honorable people came to see me. Such an event is unprecedented in human history. Korea and Korean Christianity have arrived at the point where they can recognize me from a new perspective. Now I stand in the place where I can represent the world. The

reason I am here today is because I established a tradition for God's Kingdom and His providential standard.

In this new year, I have a mission to bring a final victory in our VOC activities. In order to fulfill the dream of God's Kingdom, everyone will have to accomplish his or her responsibility in his or her own field.

CORRECT ORDER OF MIND AND BODY

Only when the correct order of mind and body is established will the ideal for the Kingdom of Heaven be achieved. In the fallen world, the mind is ruled by the body. For this reason endless battles are taking place, and unrighteousness and immorality are permeating every corner of society. This happens because the body does not obey the mind.

Because of the disunity between mind and body, fighting goes on within the individual, between husband and wife, between parents and children, among tribes, and among nations. In order to end these battles, the mind and body should become one. The people of today should attend the True Parents, and their wrongs should be corrected through God's love. Without this, they can never stop fighting against each other, since they cannot control themselves.

In order to become a member of the Unification Church, one should absolutely obey the True Parents and attend them, uniting his body and his mind. One should stand in the position to be engrafted to the True Parents through God's love. Then the path for a man and a woman to be perfected as God's true children will be open. Such a man and woman should be in the position of restored elder and younger respectively and become parents by having beloved children of their own.

The fall caused Adam and Eve to become a false couple centered on Satan. For this reason, in today's world, men despise and show contempt for women by manipulating them through false love. By the suffering of women, Eve's sin of seducing Adam to fall can be indemnified.

In the Unification Church, men should never insist upon their superiority over women. A blessed man and wife are merely partners of love towards each other. The Unification Church has a tradition that a blessed man is to be in the position of servant before his wife for three years, during which time the husband should absolutely obey his wife in love. This is so because the history in which women were mistreated should be indemnified. All of you should know this principle clearly.

Originally, if all Koreans had become brothers by inheriting the tradition of attending the True Parents, Korea would have become the elder on the worldwide level. America would have become one with England who is in the position of mother to America, and the entire democratic world would have become one.

When the Second World War was over, the nations on

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is completely restored will the ideal
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Satan's side did not have any place to go. The defeated nations were to have united with either Korea, America, or England. If Japan, Germany, and Italy had united with these nations, it would not have been difficult for the whole democratic world to be as one.

However, due to the opposition of Christianity and America's failure to fulfill her own responsibility, I carried all those responsibilities myself and walked the path of indemnity. Because of my concern over the providence of bringing this world into oneness, I have become very interested in China during this decade.

In today's world, a chapter of the creation and building of the Kingdom of Heaven on earth is opening. The building of heaven begins from the point at which Cain and Abel, and the spirit world and the earthly world, become one.

This year will be a providential one. This is the year in which Cain and Abel will become one. On that foundation, the Soviet Union and China will become one. Through this, earthly hell will be transformed into heaven.

On December 19, China declared a new seven-year plan for economic development in which she strongly encouraged foreign investment in the field of heavy industry, especially automobile manufacture. China has finally begun to pay attention to the national economic boom that has been taking place lately. She has begun to be actively engaged in diplomatic relations with Western nations regardless of their ideological differences. Although she is still maintaining her original, hard-line attitude in political and religious fields, she is expanding communications in the areas of economics, culture, and sports.

China has a larger territory than America, and her population is one quarter the size of the entire world population. Also, it is true that China has had an intimate relationship with Korea throughout a long period of history. Today, the world is striving to open and maintain an international trade relationship with her because of her huge potential market.

A GRAVE RESPONSIBILITY

We have a grave responsibility to build God's Kingdom on earth by spreading our missionary work even to the communist world. If we can benefit the Chinese economically, God's Kingdom will spread. I have known that such a time would come, and we have been making preparations for this for a long time.

When we built the Tong Il industry, the members seemed to be extremely discontented, thinking that we would only lose money. It is true in a way, but they see only the trees without being able to see the forest. If they could foresee the progress of the providence, they would not have such a viewpoint.

I know what kind of outcome will result by seeing things in advance. People think that whatever business we start

will end up in failure, but that is such a narrow viewpoint. When you look at these businesses from a short-term view you might be right, but if you wait and see after a decade or one hundred years, you will see that you were wrong. Why would they fail when they are protected by God as providential projects? The people's initial response towards the Tong Il industry was negative, yet that project can be an important means of pursuing our missionary work.

If you launched a rocket towards the east because the moon rises from that direction, the rocket would not be able to reach the moon, and it would just wander in space. Do you realize this truth? If the moon rises in the east, you should launch a rocket towards the west. Do you understand why I am telling you this? Do you know how frustrated I am? You should understand my inner situation.

In order to go to the Kingdom of Heaven, what kind of position should we maintain in attending True Parents? We should become people of the original standard through the unity of our mind and body, with our mind as the elder and our body as the younger. If we don't, then how can we go the path of loyalty and filial piety and enter the Kingdom of Heaven? If we truly intend to enter Heaven, we should deeply respect and follow the True Parents with our body obeying our mind.

Even after having joined the church, if we falsely attend the True Parents, constantly complaining, we should leave. If our body rules our mind, we cannot be considered true Unification Church members. A Unification Church member should be the kind of person whose character can freely control his flesh.

If you cannot accomplish your own small responsibility, you will become a sinner forever before history. Therefore, in the year 1985, all the members of the church were mobilized and tried to bring God's Kingdom to earth. By so doing, we should bring the era of Rev. Moon to the worldwide level, the era in which people all over the world will want to come to visit me. To bring in the era of Rev. Moon is impossible without working very hard at it.

THE TIMING OF THE PROVIDENCE

Do you think that night changes into day merely with the chiming of a bell? We think so simply because we are used to a clock telling us time. But I instinctively know when day is coming. Because of that, although I am sitting still, I can predict all the coming events in the world. With this ability, I am already achieving a victory which will be able to bring unity to the world. Unless you know the timing of the providence, you will cause your own demise.

Until the establishment of the Kingdom of Heaven you should absolutely obey me. Otherwise, you will not be able to spiritually survive. Therefore, until God's nation is established, you should establish your own God-centered family.

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The family-level Kingdom of Heaven should begin with the True Parents, and next be expanded to their children. You should go through the same course and should move forward toward the national level and the worldwide level following the principle of the True Parents. God loves people with such a standard. If you don't become the kind of children who can absolutely obey all the teachings of the True Parents and teach that tradition to your own children, you will perish.

Although you say you are following God and the True Parents, there are those among you who are complaining about every single thing I do. I know this well. But you should not become a burden to me; I am walking a lonely path as a pioneer for the fulfillment of the Will.

When I think of the people who are accusing me and the church after leaving because they could not endure the hardships in their life of faith, I feel indignant. If they are people of integrity, they should at least pursue their will to the end no matter what. If it is too difficult to go on, it would be better for them to rest for a while until they feel more strengthened. But instead, when they do all kinds of things against me in a cowardly way behind my back, when they once had pledged to die for me, I feel deeply sad.

I started the path of restoration from the bottom because Satan attempted to block everything I did from all directions—north, south, east, and west. In order for me to fulfill my responsibility, I had to turn everything around 180 degrees. Until this standard is met, I will just watch those faithless ones, leaving them to do whatever they want to. But once I reach my goal, they will have to pay indemnity for what they did.

Until now, anyone could persecute the Unification Church, but from this year, as we are entering the new era, that cannot be allowed. If someone continues to do so, although I might forgive him, Heaven will never forgive him.

From this time on, I am in the position of leading the world with absolute love. If I appoint someone to sing a song, he or she should accept my desire without refusing it. This does not mean that I will become a tyrant. I am a person who only lives for the fulfillment of love centered on goodness.

Look in my eyes. If I had not become a man of God, I would have become a tyrant. My heart is burning like fire with righteousness and it is hard for me to tolerate unrighteousness.



On God's Day evening, the True Children are the highlight of the entertainment at the Little Angels School.

You should become the kind of children who can absolutely obey all the teachings of the True Parents and teach that tradition to your own children.



On God's Day, while the rest of the True Family is in Korea, Young Jin Nim, Hyung Jin Nim, Yeon Jin Nim, Jeung Jin Nim, and Shin Jeung Nim faithfully hold pledge service at East Garden.



Young Jin Nim and Hyung Jin Nim, the central figures presiding at East Garden on God's Day, cut the celebration cake.



Jeung Jin Nim, True Parents' youngest child.

I hope you will not hurt my feelings in the future by committing the kind of follies I mentioned above. I hope that those who have done such things and caused me pain in my heart will stop doing them from this day forward. You should keep in mind that such bad habits will only bring you misfortune and cause an undesirable impact on your life.

Even if everyone left the church and only one person remained, I would still establish the correct order. So far, I have endured all the unreasonable rejection and persecution, but from this year on, I will pick out those who have committed wrongs and chastise them. Even my own children will not be exempt.

Because 1986 is a significant year, a year in which we should establish the Kingdom of Heaven, we should refresh our hearts and minds. We should erect a new tradition and order, destroying all our evil habits and customs. The year 1986 should be a new, fresh year.

From this time on, we should begin to build God's Kingdom. You should first build a kingdom on the individual level and then on the family level. Based upon that, the Kingdom of Heaven should be extended to the nation, the world, and further to the cosmic level. I hope that 1986 can be the powerful beginning point for the realization of this goal, so that this year can be forever remembered by God, True Parents, and all of you.

Let us pray.

Beloved Heavenly Father!

Please stimulate the people of disloyalty, who are leading shameful lives before Your will and providence, to become children of filial piety. I have advised them that they should now seriously begin to indemnify all the wrongs they have committed in the past centered on the unity between mind and body, on the individual level and on the family level. No one should forget how tirelessly I have been trying to expand the scope of my work to the worldwide level for 40 years, waiting for this great day.

I earnestly hope and pray that such an endeavor can be returned to You, and that You may achieve the fulfillment of Your will—the accomplishment of the fruitful standard of value on the individual, family, tribal, national, and world levels.

We are now standing on the threshold of a new providence, leaving the old year of 1985 behind and entering into the new year of 1986. Please guide Your children to remember all the advice I have given them this morning so that they may lead the kind of life they will not be ashamed of, and have them build Your Kingdom on earth.

I pray that they can be the members of the Unification Church who can encourage themselves by their own will and march forward for the completion of the providence. I pray that not only those gathered here but also all the members in other countries, all the conscientious people in the world, and all good spirit people in the spirit world will support each other in marching towards the same direction, in accordance with the new dispensational fortune. Let all of Your desires be fulfilled. I pray in the name of True Parents. Amen. □

LET US FOLLOW FATHER

by Pres. Mose Durst

Excerpts from the morning speech
on God's Day 1986
World Mission Center



CHRISTIANITY SETS FORTH THE IDEAL OF Christ as the norm of value, the standard by which we as human beings are to fulfill our purpose. Christ is the archetype of divine love, and as Christians we are meant to be raised up by Christ to regain our original nature, our original purpose, our original value, and our original love, and to establish the Kingdom of Heaven on earth as it is in heaven. If we are to realize that ideal of love upon the earth, what is first necessary is to follow Christ.

The motto for this year, as we know, is "Creating and Building the Kingdom of Heaven." This is Father's purpose in the fulfillment of Christ's mission on earth. As God is an organized God and works through principles of creation, God will work in an orderly, reasonable, and loving way to fulfill His original ideal. It is necessary for us to not only be united with our True Parents, but to understand the meaning of unity and the organizing principles by which that unity is accomplished.

Our True Parents come to teach us the meaning of being united with God's original nature, original purpose, original value, and original love. Therefore, for us to follow Father and to be united with him, we have to understand unity centered on nature, purpose, value, and love.

The value of an original human being

Last night we read Father's midnight prayer from God's Day 1985, and in that prayer Father prayed for God to work through our True Parents and through our church to accomplish His original purpose and original ideal of establishing the Kingdom of love. Father is the central authority of our church, and the central authority of all existence. Father represents the supreme ideal of God's purpose. When we accept Father as the central authority of our church or of the world, we are doing so not blindly, but rationally, because he represents the greatest value, the

To follow Father well, to accomplish God's original ideal of creation, we have to understand certain dynamics about what to be proud of, and how to deal with suffering.

Father has said many times that the love of Jesus will be valuable 5,000 years from now, even 50,000 years from now, in exactly the same way.

greatest ideal, and the greatest love.

Let us clarify why we need to follow Father. We understand through the Principle that God has a certain nature, a universal and absolute nature. God has a certain purpose—to develop within human beings the greatest love, the greatest consciousness, and the greatest sensibility. He has a desire for all of humanity to reflect the original Christ ideal. Our True Parents represent the value of an original human being. The original human being's function is to lift up the world to the fulfillment of exactly the same value. Such a person is always seeking God's fulfillment of original purpose in every situation, in every relationship, in every activity. Such a person has ultimate value and a love that's eternal, absolute, unchanging. Father has said many times that the love of Jesus will be valuable 5,000 years from now, even 50,000 years from now, in exactly the same way. In everything Father does, he seeks to motivate us to work for God's kingdom and His righteousness.

What have True Parents accomplished already? They've clarified for us, in rational, intellectual terms as well as heartistic terms, God's purpose and desire. And that is the most precious thing in the world. In their own lives they have exhibited God's nature and God's value in every situation. I have never seen Father and Mother motivated by anything other than these universal values and ideals.

Furthermore, what have our True Parents done in relationship to us, the brothers and sisters of the church? They have raised up people who seek God's love, righteousness, the well-being of the world, and the unity and harmony of all races, religions, and cultures.

They have raised up people who are sincere, hard-working, faithful, hopeful, loyal, devout—who have the most precious qualities in human life.

Look at the reality of the life of the Korean elders of our church, the regional leaders. They have come here and sacrificed their families, their nation, and their culture for the sake of something foreign to them, so that they could love us and lift us up. They have sacrificed for us, cared for us, and gone through all kinds of difficulties for the sake of God and the world. Whether you like the style or the dress of our elders or not, you have to be totally humbled by the quality of their lives, their self-denial, their love, their righteousness. Their care and concern is beyond comparison. That is the overwhelming reality of what Father has created.

All of the brothers and sisters that make up our unified family are kind, loving, considerate. Maybe I'm naive, but I've never met one bad person in the Unification Church. Our brothers and sisters, in loving God and doing service to the world, are truly heroes and heroines.

What has God created in our True Parents? He's created a kind of drill, to drill through the hardness, the crust of the world. God now has a vehicle through which to work to fulfill His original purpose. And that vehicle is our True Parents and what they have created, the Unification Church.

Why is there mistrust of authority?

Why do we have difficulty in using this vehicle effectively? The central problem of the world



ETCHING BY REMBRANDT

is the mistrust of authority. In the 1960's you used to see bumper stickers that read, "Question Authority." Why such a cynical view of authority? Because very rarely did any authority represent a significant or a consistent purpose. Very seldom was there any clarity about the nature of what that authority represented. Under those conditions, who could trust any authority?

What has been our experience in growing up? Most of us were given very little understanding about the nature or value of a human being, of a man, a woman, a family, or our relationship to the world. Almost everyone has grown up confused about the basic questions of life. This leads to the thinking that anything is legitimate—if you feel it, do it—and this in turn leads to total confusion, total breakdown of value, and the constant questioning and skepticism of authority.

What do we value in our brothers and sisters? Sincerity, purity, goodness, love, consistency, dignity, honor, virtue. These are the beautiful qualities that uplift us, even in our lowest moments. But what is it that hurts us in the world? Inconsistent and false motivation, lack of hope, lack of faith, lack of righteousness, self-centeredness. It is very difficult to trust that our ideals can ever be real. If we've never had a relationship with any human beings who exhibit original value, then it's very difficult for us to be innocent and pure and trusting that we will receive love from others. This results in a heavy overlay of suspicion, cynicism, and doubt.

Therein lies the difficulty in restoring ourselves within God's framework. The smallest things make us lose our faith—small hurts, small slights. We come into our church center and someone doesn't smile. We're waiting on the corner and we're not picked up on time. We're wondering how come breakfast wasn't there this morning, or we feel it wasn't the kind of breakfast we wanted. Something like that immediately makes us think, "Maybe people are not true in their love. Maybe they don't really care about me." Therefore, what happens? We forget about God, we forget about our true nature, purpose, value, and desire, and we focus down here on the lowest point—myself.

The universal problem, then, is how to understand our specific situation in relationship to the great vehicle that God has created to accomplish His purpose. In recreating the garden, we have to weed the garden. In the beginning there may not have been so many weeds. Now all we see are the weeds, the thorns, and the briars. Going into the garden is not much fun because we come out bloody. But we have to understand how to maintain ourselves well within it. To follow Father well, to accomplish God's original ideal of creation,



K. OWENS / NEP

we have to understand certain dynamics about what to be proud of, and how to deal with suffering.

Manifesting true pride

Father has given several speeches on the topic of "Our Pride." Father emphasizes that our pride comes in being children of God, in knowing that we have a nature like God's with infinite value, infinite creativity, and infinite love. We have a purpose, and that is to exhibit great love to the world. Father himself understands how to embrace people, how to look at any person and draw out his or her divine value. So the first thing we have to do is to reflect God's nature. We have to act in a way that will manifest that nature in us, that will allow us to feel true pride.

Obviously, the first danger to true pride is when someone seeks to undercut our divine nature and our true purpose and value by saying, for example, "Why don't you spend some

Father emphasizes that our pride comes in being children of God, in knowing that we have a nature like God's with infinite value, infinite creativity, and infinite love.



K. OWENS / N.E.P.

The significance of Mother's true love story is much greater than Dickens or Shakespeare or anyone else could write about.

time cultivating yourself? Haven't you done any ikebana lately? Haven't you written any haiku poetry lately?" But what does Father tell us we can be proud of? Our personal purity, our dedication, our sacrifice.

I feel so proud to be with my brothers and sisters, because their personal lives are such a beautiful example of what the world can be as they reflect what Father and Mother represent. I've been around Father and Mother in every conceivable situation. They are always dignified, and they never make you feel uncomfortable. You can always trust that they will place you in a situation where you can feel valuable, dignified, heavenly.

Quite a few years ago, while the Little Angels were touring the United States, a very worldly, Hollywood-type man invited Father and Mother to Las Vegas to talk about the possibility of booking the Little Angels into his club. Because I was close by on the West Coast, Father wanted me to meet this man, so we all had dinner together. This man had rings on all ten fingers, and he was smoking a big cigar and blowing the smoke all over. It was awful. I was very upset, wondering why Father and Mother had to deal with such a person as this.

The next morning when I was in True Parents' room, Father said to me, without my

previously saying a word, "You want to keep your hands clean, don't you? You have to go into hell itself, not to get corrupted by hell, but to represent a heavenly standard. We have to represent the hope for the world and show that, without judging anybody, we can maintain our dignity and love even in the midst of a satanic environment." For three hours he explained to me the limitation of my own love and how I failed to understand a true pride and a true love, even in a false situation.

Our Mother's example

Look at the example of our Mother during the last year. I've shared with you before how moved I was when Mother would come every day to Danbury, in rain or snow, every single day that she could possibly come. Every morning she greeted Father as he came into the visiting room with a bright, lovely, joyful smile, even though there was great sadness in her heart. The significance of Mother's true love story is much greater than Dickens or Shakespeare or anyone else could write about. In the Bible you can read the stories of Ruth and Esther, but someday in the Completed Testament you will read the story of our Mother and her absolute faithfulness to Father.

I've seen how Mother in her quiet, dignified

way has provided an example for so many sisters in our church. I am a great admirer, respecter, and celebrator of the women in our church, and I know that Father is as well. I am always moved and humbled by the quiet, loving sacrifice of the sisters in our church. I respect and admire the heroism of the brothers, for sure, but I also admire the strong, steadfast nature of the sisters. What a great support they have been to our brothers!

We can also take pride in what Father has accomplished in the United States in the last four months. Somewhere between 15,000 and 20,000 ministers have come to various conferences so far, in which black, white, Oriental, all kinds of ministers have come together—people who have never been together in such situations before. Eleven o'clock on Sunday morning, especially in the South, is still the most segregated hour in America, but Father has been able to bring the different races together in worship. Father is also reaching out to the oppressed, and the downtrodden, when other people have just been forgetting about them.

Through CAUSA Father is educating legislators, religious leaders, even entire populations about the nature of communism and about God as an alternative to evil. When I went to the rally in Korea recently, there was an overflow crowd, a packed stadium of more than 40,000 people. Father could have spoken to them about communism with great hatred, but what he spoke about was the love of God as the way to overcome the terrible evil of communism.

In over 250 cities, our brothers and sisters are distributing food, toys, medical supplies. We are one of the largest contributors to the food bank in Boston. We just gave away our 5 millionth pound of food in Oakland last year. In Las Vegas we helped serve 19,000 families a month. In city after city, Father has given us the opportunity to feel great pride as we serve the real needs of people—those who are hungry, those who are sick, those who lack companionship. Our brothers and sisters are reaching out in the most concrete, tangible ways in serving humanity.

Father is moving in a significant way in every area of culture. For example, bankers, financiers, and industrialists are working together now to solve the economic problems of the world. The Washington Institute for Values and Public Policy has been created as a think tank focused on God-centered values. Our Paragon House Publishers is quickly becoming one of the most outstanding scholarly publishing houses in the world. We can see that, by following Father, we can have great pride, because Father has created an instrument that is sharp and powerful; for 40 years it has been focused precisely on God's original ideal.

How to use our suffering well

Our True Parents have offered to God 40 years of suffering and sacrifice and love upon the foundation of thousands of years of God's work through human history. To tamper with this vehicle lightly is very risky business. To play with this in any light way is to undermine a foundation that has come upon the greatest seriousness and the greatest sacrifice in the world.

We have much to be proud about. But, since that which often destroys our pride is our suffering, we have to understand the nature of suffering and how to use our suffering well so that we can enhance our pride through strategies of love.

Everybody suffers. Buddha said, "Life is suffering." Jesus said, "Life means pick up the cross and follow me." Father says, "Life is indemnity." And whether we listen to these great authorities or not, we all recognize that life involves suffering. I have never met or read about any human being that did not experience suffering.

Father, in seeking to fulfill God's purpose of creation, is seeking to fulfill the ideal of joy. We're all motivated by that which is good, beautiful, and loving. But because of the fall, we are easily blocked in the fulfillment of those motivations. So the indemnity process is a restoration that involves a certain amount of pain before we can realize a greater amount of joy.

Look at how God has worked through history with those He has loved. He has always made them suffer. Moses was put through all kinds of terrible suffering. God needed him, but rather than exalting him, He put him through a desert course, a wilderness course. Moses went through every conceivable hardship so that God could use his suffering to liberate a people.

God wanted to create a vehicle at the time of Moses to move the dispensation forward. But it was very difficult for Moses, because the people in the desert were saying, "I don't like the bread. The bread was better in Cairo. Moses has given us rotten bread to eat. He's really looking to hurt us." The people forgot about God's purpose, God's value, God's desire, and God's ideal. "At least in Cairo, even if we were slaves, it was still cool in the evening. Here we're supposedly free and we're dying of the heat. Who needs it? Why do we have to go through the desert? My wife doesn't like walking and here we are walking for 40 years." There were constant complaints. But Moses said, "I understand. I feel your situation. But God needs something larger right now."

"We have to represent the hope for the world and show that, without judging anybody, we can maintain our dignity and love even in the midst of a satanic environment."

Father has offered us the central strategy for dealing with suffering—be grateful and loving.

“Honor each brother and sister as if they were True Parents. If guests come into your home, respect them as if they were True Parents. With that kind of attitude and that kind of heart, we can establish the fulfillment of God’s ideal.”

Look at the situation of Jesus. Jesus came as the Messiah, to establish the fulfillment of God’s ideal on earth, but what happened? People scorned him, mocked him, criticized him, abused him, crucified him. He had to endure every kind of suffering for the sake of God’s ideal. He endured those things out of love, for he gave forth only love. He didn’t return hatred for hatred; he returned love for hatred. That is the indemnity process—to love, to serve, to heal, no matter what comes back. God used that offering as the basis for spiritual salvation.

The central strategy for dealing with suffering

Look at the example of Father—what was his response to his imprisonment? Forgive, love, unite, serve, heal, seek to do God’s will, and fulfill God’s ideal and His great love. No matter how much Father has suffered, his response has been that of love and service centered upon God’s original purpose of creation. God can use that offering for the fulfillment of His original ideal. Father has offered us the central strategy for dealing with suffering—be grateful and loving.

When I visited Father in Danbury, the first two times I came in tears. Father said, “What are you crying about? Don’t cry for me. Go cry for the world. This a great opportunity. There are many things to do.” He harbored no resentment, no hatred, no anger. He urged me to go forth and serve the world, not to be worried about his situation.

There is a dimension of our suffering that afflicts each of us, and often paralyzes us, which I think can be remedied with certain practical strategies of love. Rather than being filled with true pride because we reflect God’s nature, because we want to accomplish God’s purpose, and because we know we have great value, great creativity, and great love, we often feel a lack of pride because we have been hurt in one or more ways. So it’s important for us to understand the ways in which, on a practical level, we hurt each other and how to remedy that hurt, that suffering.

I meet very few people who are not inspired by Father and the Principle once they understand clearly what Father and the Principle are all about. The difficulty that people have, from my observation both in the family and outside, lies in the gap between our ideals and the way we practice our ideals.

Everybody in our church wants to live these noble ideals. On the other hand, everybody is usually only in the *process* of accomplishing them. By emphasizing high ideals, we are often not sensitive to the unique, living individual who is going through various kinds of struggles in the realization of those great,

noble, and high ideals. A spiritually mature person largely operates off of his or her ideals, but what motivates most of us are the many little ways we are too sensitive or too insensitive to each other’s feelings. We all feel very, very sensitive. I have never met one person in our church who didn’t feel that he or she was very sensitive, very complicated, very touchy.

If we are to follow Father, we must represent Father in our relationship to each other. That means, as we look upon a sister, for example, that we should feel, “This is God’s daughter, with infinite value, infinite preciousness, infinite love,” and we have to listen to her soul, to her spirit, not just her words. It’s important in our relationship to each other to affirm, acknowledge, validate, and authenticate the divine nature of our brother or our sister. Only in that way do these ideals become a living reality.

Honor the divine value in each other

A number of years ago Father and Mother came to California and stayed at our church center for several days. We did everything for them—we prepared lovely meals, we made the house beautiful, we polished the apples. Everything was perfect. We did all this thinking, how can we really honor and glorify our True Parents? I know all of you have that same kind of heart—we seek to respect, to honor, and to make everything beautiful for our True Parents.

But when Father and Mother were about to leave, they gathered all the brothers and sisters together who had been attending them, and Father said, “In these last few days, you have really extended yourselves and prayed and sacrificed to make everything beautiful. But just as you’ve treated us in this special and precious way, so now treat each other in the same way. Love each other in exactly the same way, so that you will feel God’s love from each other. This is what I am teaching you, so that you will discover God within the other. Honor each brother and sister as if they were True Parents. If guests come into your home, respect them as if they were True Parents. With that kind of attitude and that kind of heart, we can establish the fulfillment of God’s ideal.”

In our ministerial work, in our witnessing, in our relationship to each other as members of a spiritual family and a spiritual community, we need to care much more deeply about people, understand them, listen to them, and acknowledge our own shortcomings in relationship to them. When we make mistakes, we should apologize. If we’ve hurt somebody, we should bow down and ask forgiveness from that person. It’s no shame to bow down before your wife or your sister or your brother and

say, "I'm sorry, please forgive me. I'm the one who hurt you and I want to restore the relationship."

Religion, from what Father has taught us, involves humility. Humility is not only abstract humility before God; it's a concrete humility between our brothers and sisters. It's necessary to embody that heart if we're going to realize our ideals and move away from merely being sensitive to our own hurts toward being sensitive to God.

Father is teaching us the deepest standard of friendship. What have the great classical writers like Aristotle and Cicero said about friendship? Aristotle and Cicero do not approach the depths of what Father is saying, although they're similar. They say that friendship is based upon the good—drawing out the good within the other and exhibiting good yourself. When you unite upon a purpose which is good, you can have true friendship.

Without an ideal of the good, there actually isn't true friendship. Last night I walked over to the World Mission Center and you could see groups of friends going out to Times Square to celebrate New Year's Eve. It looked like the end of the world. But here, in the ballroom, the first second of the new year we heard the precious words—"Dearest beloved Heavenly Father..."

Father has taught us how to be true friends—how to love each other centered upon the good. We can have the deepest friendships of our lives if we know how to apply the good in every specific, unique situation.

The redeeming power of love

What has Father taught us about art, about the imagination, about creativity? I spent much of my adult life teaching literature. I am fascinated with art and the creative process, but Father has taught us that life itself must be a work of art. We must use our imagination transformed by the redeeming power of love. If your brother is hurting, you can imaginatively transform him with the spirit of love. Love is not just a weapon or a sword that you use to cut through things. Love also means sprinkling stardust on each other. You can do a million little things every day to show your love to your brother or sister. Whether by doing a Korean dance or singing American jazz, there are multitudinous ways in which we can exhibit God's creative, imaginative love, so that our daily life becomes a truly spiritual life. It's not just in great novels that we read about great heroic things. Our lives can be great, imaginative, beautiful, and heroic if we truly follow Father's teachings.

American junior high students are often taught the novel *A Tale of Two Cities* by Charles



Following the speech Pres. Mose Durst, regional director Rev. Chan Kyun Kim, and Mr. Takeru Kamiyama cut the God's Day cake.

Dickens. This is one of the most beautiful and moving stories ever told. It's a story about a man who sacrifices his life for the sake of someone else. When teenagers read *A Tale of Two Cities* they feel, "That is a great story. I also want to dedicate my life to something good, beautiful, noble, and heroic."

Well, Father has come up with a great novel—it is called *The Divine Principle*. The only difference between the Principle and the novel is that the Principle is true. Through it we can make of our lives something beautiful, something imaginative, something creative. The poet Basho understood: "If to the moon you put a handle—oh, what a splendid fan!" In that haiku poem is the secret of God's creativity.

It's important for us to understand that following Father means, in essence, uniting with Father's purpose, nature, value, and desire, and uniting with the vehicle that he has created to accomplish all of these things. It's necessary for us to unite with True Parents in order to understand all of the dimensions of our life. I've studied thousands and thousands of books; I've met thousands and thousands of people; I've traveled in the last six years to over 40 countries. I've asked, "Who are the great teachers of the world?" And I've found no one who understands anything nearly as significant as what Father is teaching.

It's very difficult to live a life of high ideals. It's the hardest thing in the world. If we can understand how to deal with the small sufferings, we will enable ourselves to deal with the great sufferings, and then we will realize a great joy.

It's important in our relationship to each other to affirm, acknowledge, validate, and authenticate the divine nature of our brother or our sister. Only in that way do these ideals become a living reality.

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A first-hand account of
True Parents' activities and Father's guidance
during December and January

TRUE PARENTS IN KOREA

by Rev. Chung Hwan Kwak

I'M SURE ALL OF YOU MISS TRUE Parents a lot. In Korea True Parents' schedule was very tight, filled with many providential and important occasions. Fortunately, their health is good. Father is, of course, expecting American members to continue to work hard centering on his directions while he is gone.

True Parents arrived in Korea on the morning of December 10. They didn't even have to go through customs. Seven hundred people, including members, eminent scholars, and important guests, came to the airport and gave Father and Mother a very warm and wonderful welcome.

Right away True Parents went to the Holy Ground on Yoido Island and then to Han Nam Dong, a new house constructed in both Korean and Western styles, where True Parents generally stay in Korea. Later the same day they visited Heung Jin Nim's *Won Jun*, or burial site, north of Seoul, and in the evening they met with major leaders at Han Nam Dong.

Almost every day an important event took place. The two main events, the welcoming banquet on December 11 and the IFVOC Rally on December 16, were of providential significance. As you know, Father's homecoming brought his foundation of victory at Danbury to the world level. True Parents had to link their victory with the central dispensational Adam nation by making a special prayer and other conditions

before the end of 1985 in Korea, because Father's 40-year wilderness course started from Korea.

As you know, just after the Second World War God prepared Korea and America, centering on Christianity, to accept the True Parents. Unfortunately Korean Christians, including the American missionaries there, didn't accept Father. So Father had to endure a 40-year worldwide wilderness era. Through Heung Jin Nim's Seung Hwa and Father's tremendous sacrificial condition in Danbury, True Parents finally achieved a victory in America, not only on an individual level, but on the family, tribal, national, and world levels.

Most importantly, Father built a victorious horizontal foundation upon which Satan cannot accuse True Parents. Before 1985, Father laid certain conditions, but they were not linked horizontally from the individual to the world level. Repeatedly, because man's portion of responsibility was not fulfilled, what Father had set up was broken down again, and God had to start over at the bottom. But from now on, since Father's worldwide victory, the consequences of individual failure are limited to the circumstances of that individual. That is, if someone with a certain responsibility, at any level, fails, Heavenly Father can easily transfer that responsibility to another person, on the basis of the victorious horizontal foundation that Father's sacrifice has created.

An offering of respect

More than 2000 important Korean guests and a few hundred foreign guests attended the welcoming banquet on December 11. One very important Korean representative was Il Kwon Chung, former prime minister and speaker of the House of Representatives, who had been to Father's first speech in Korea in 1975. He was quite moved listening to the content of the testimonies at the banquet. The guests included leaders from various academic, political, and religious fields, including nine former heads of state. They all gave their sincere congratulations to True Parents. This condition of honor and respect was providentially very, very significant.

Once again the influence of CAUSA was driven home to me. Without AULA (Association for the Unity of Latin America) and the international CAUSA movement, this support for Father would have been impossible. Among the many influential leaders who came to honor Father, the presence of the former heads of state made the biggest impact on the audience. Most of these men had to overcome considerable obstacles to come here. Through participating in this event, they developed an even deeper respect for True Parents, because they saw firsthand the substantial accomplishments of our movement in Korea.



On December 16, enthusiastic crowds inside Chamshil Gymnasium welcome True Parents.

Among the many influential leaders who came to honor Father, the presence of the former heads of state made the biggest impact on the audience.

Hours before the rally began, people were already lining up in below-freezing temperatures outside the Chamshil Gymnasium.



The testimonies to True Parents were the highlight of the banquet. Every speaker presented a different view of Father. Most of the people in the audience knew about Father in only a narrow way, but they certainly learned all about him by the end of the banquet. Though I already know about most of Father's achievements, I was still tremendously impressed as I listened objectively to the speeches.

Father's main speech was very important. Father has spoken to Korean and international representatives many times before, but this time was completely different from the past. Father's speech was very strong, very open and direct. This was no mere formal greeting with polite words. He was directly guiding and teaching them, speaking very strongly. His position was definitely that of leader. Everywhere he went he spoke in this same intense way, whether he was addressing ten thousand people or speaking to just a few people around a table.

How are we to interpret this dramatic change in Father's way of speaking? The Unification Church is entering a new era, starting specifically, we could say, on December 20, 1985. Just as the Israelites, who had followed Moses through the wilderness for 40 years, finally crossed the Jordan River and entered the promised land, so today the Unification Church is entering Canaan. Father said on several occasions that from

now on, whoever persecutes the Unification Church will feel very uneasy inside, but whoever supports the Unification Church will feel peaceful and comfortable and joyful inside. Before now, we have had the opposite experience; we often felt pressured by negative power. But from this point it will be different. We now stand on such a strong foundation that, as we testify to the Unification Church or the Principle or Father, we will feel greater and greater confidence. The negative people will become more and more afraid of the Unification Church.

What happened after the Israelites crossed the Jordan River and entered Canaan? The seven Canaanite tribes were filled with fear at the sight of them; they didn't even want to raise their arms against Israel. The situation was quite different when the Israelites were in the wilderness. When the 12 spies went into Jericho earlier, all but two of them were extremely fearful of the Canaanites. But after they crossed the Jordan, they became courageous and confident. Likewise, we Unification Church members have to recognize that this is a new dispensational era.

We must not be fainthearted

Even though we face a Jericho castle that is still very strong and still opposes us, we must not be fainthearted. Father stressed this several

times in front of the Korean and international leaders. Remember that at that time the Israelites had no idea whatsoever how they could conquer Jericho. No idea at all! Still God commanded Israel, through Joshua, to "Be strong and of good courage." What they actually did then was to simply march around the city of Jericho. It made no logical sense. In fact it was ridiculous: Conquer Jericho just by walking around it? But the most important condition for the Israelites was to follow Joshua's direction, which was God's direction. Heavenly Father had not told them to be strong and of good courage during their wilderness course. But because they had crossed the Jordan, He could now issue direct orders through Joshua. In front of our Jericho, we must make a new start; we have a different challenge. If we keep Father's word, his direction to be brave and bold, we can conquer Jericho.

Father expects us to focus on the CAUSA seminars at this time, and each of us has to be brave and bold and fully follow True Parents' direction. We don't know exactly when we will overthrow Jericho, how we are to digest the seven Canaanite tribes, or who exactly will build the Kingdom of Heaven on the earth. But one thing is sure: It depends on how we fulfill our own portion of responsibility.

On the morning of December 12, Father met with Korean IFVOC lead-



Dr. Mario Echandi, former president of Costa Rica, about to kiss True Mother's hand to acknowledge her greatness in front of the whole audience at the IFVOC rally.



Father kisses a trophy he received in honor of his work for world peace at the IFVOC rally on December 16.

ers. At noon, a luncheon banquet was held at the Little Angels Performing Arts Center, where Father specifically addressed representatives from three major areas that are important for the establishment of world peace—Latin America, the United States, and Japan.

On December 16 a huge IFVOC rally was held at Chamshil Gymnasium; more than 40,000 people attended, basically representing each community and town in Korea. Father also spoke strongly to the audience at this rally about the importance of Korea in the world providence [see *Today's World*, Jan/Feb 1986].

December 18 was the second anniversary celebration of the Seoul Declaration of 1983, which was a pledge made in support of Father's goals by international members of PWPA. Father proclaimed December 18 to be the memorial day for the beginning of the New Cultural Revolution. Almost 500 eminent scholars attended this event. Father's speech was again very, very strong. I know well how those scholars felt listening to him speak. On many occasions I myself have been afraid that Father's speech would be too strong. He told the scholars, "You feel proud to be dignified, eminent professors, don't you? But what is God's view? What is the historical view? Your mission is not only to do research, not only to teach your classes. God is expecting

you, and I myself am expecting you, to act. You have to actually guide your students to live the proper way of life."

Because of the unstable political situation in South Korea, there are strong leftist movements on many campuses today, and some of the scholars are afraid to come out too strongly against them. It's a serious matter to be seen opposing the leftists. But Father was adamant: "Don't just spend your time thinking and teaching your knowledge. You have to have the courage to stand on the front line and act."

Professors' crusade team

On December 20 Father held a special celebration to mark the end of the four-month period after his release from prison designating the end of his 40-year wilderness course [see *Today's World*, Jan/Feb 86]. The same day Father invited 40 Korean professors and theologians to be on a new Professors' OWC (One World Crusade) Team. Last year, 12 professors who were close to Father created four such teams and lectured in over a hundred cities in Korea, testifying to Father's life and work. This was very effective, because people who won't listen to Moonies could listen quite objectively to these scholars. Now Father wants 40 professors to do the same thing. Father would like to create teams like this in America also.

You know, these professors have their pride. It is not an easy thing for them to testify to Father. And when Father invited them to Han Nam Dong, without one word of greeting such as, "Thank you for your determination," he started speaking to them intensely. Father explained about the work he has been doing in many diverse areas over the past 40 years. He critiqued communist theory and democratic theory, and told them that neither of these two important existing ideologies can digest the present problems of humankind. History needs a new idea. He focused on the need for a global ideology. "You have to clearly proclaim to the people my idea and the importance of the Unification movement," he said.

He spoke to them for three and a half hours, and then after lunch he started to speak again. When I had to leave at 5:30 he was still speaking. On this one day I heard Father proclaim himself as the True Parents and the Messiah more than 12 times. He explained everything about the purpose of the Messiah and his role. "What you see now are my worldwide accomplishments, but you have to study the other side of me—my background, my spiritual foundation, my relationship with God. You may think you understand me fully, but you still have a lot of research to do. You have to realize who I am!"

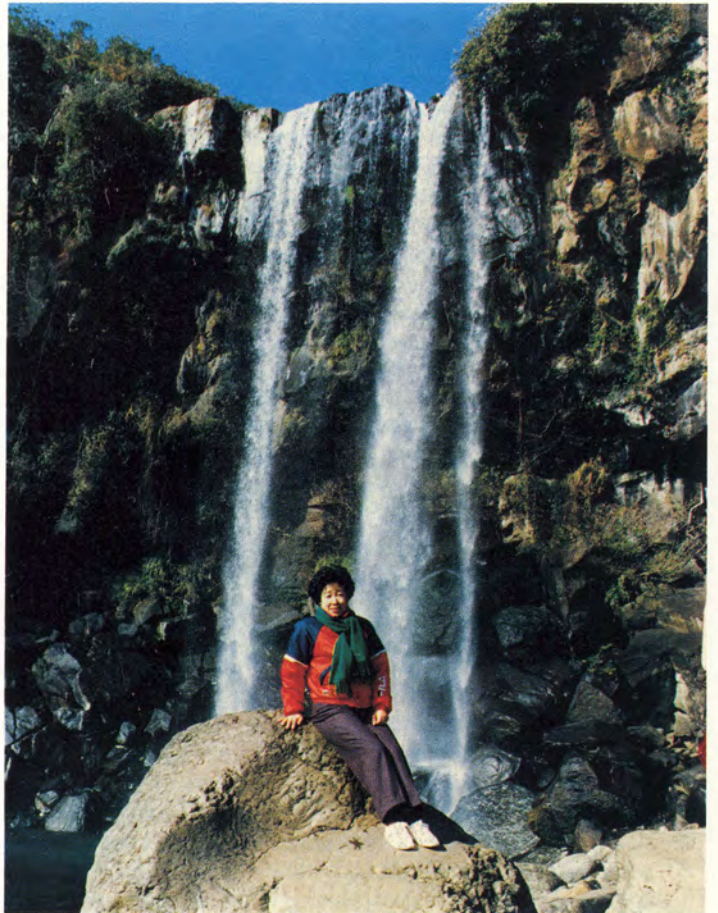
During this visit I found that all over Korea there were people who



Father and Mother had a chance to relax for a week on Jeju Island. Here they are taking a rest during a hunting trip.



Mother and In Jin Nim in the snow.



Mother sits on the rocks near a waterfall on Jeju Island.



From now on, we have to pay more attention than ever before to Father's direction, and we must recognize Father's new spiritual position.

Father and Mother pray on December 20, 1985, to commemorate 120 days after Father's release and the end of Father's 40-year wilderness course.

respected Father. They all agree that he is a great leader and are amazed that this man, who is not a political figure and has no official position, can influence so many heads of state and other world leaders. There is a different spirit in Korea now. For example, when Father entered the Lotte Hotel, they laid out a red carpet for him. Of course, since True Parents have stayed there many times in the past, they are happy that we always bring a lot of good business for the hotel; but there was much, much more to it than that. I sensed that this gesture was done with real feeling.

One day Father and Mother wanted to go for a walk through the streets of Seoul. They especially wanted to walk along Myong Dong, which is like New York's Broadway. Myong Dong is so busy that people don't pay much attention to each other. But even among such crowds many people recognized Father.

As Father was browsing he commented on how the quality of Korean food and products has risen since he was here two years ago. When we entered one store, the staff exclaimed, "Oh, we are so honored that you have come here." Father and Mother smiled, and they knew they would have to buy something there. This kind of thing happened more than once.

At lunchtime we went to one of the Lotte Hotel restaurants, and the

manager, recognizing Father, exclaimed, "Oh, Aboji, Omoni, please come in!" I was shocked. Among ourselves as we move about in the city we are discreet about how we call Father and Mother "Aboji" and "Omoni," but they spoke it out quite loudly. When Father and Mother went to the Hyatt Hotel on Jeju Island after God's Day the manager rolled out a red carpet there as well, and all the hotel workers also cried out, "Aboji! Aboji!" It sounded so natural. They want to attend Father too, just as we do. Many thinking people in Korea now respect Father.

Struggles of heart

One professor, Dr. Eun Woo Kim, gave me another kind of report. He met the presidents of all the newspapers in Korea, and among these men were seven who completely respected Father; yet they had rarely published anything positive about him. Dr. Kim asked each of them, "Why doesn't your newspaper support Rev. Moon? Your paper is well respected; what could you lose?" One or two of these openly responded: "Among the established churches in Korea some groups strongly oppose Rev. Moon. If our newspaper reports favorably on some Unification Church activity, we get a tremendous negative reaction from our readers. We really do want to support you. Please increase your membership!

But because many churchgoers, without checking for themselves, oppose you so adamantly, as a business we have to be careful. I confess that we're afraid to be seen supporting you."

Father explained why the established churches are so strongly negative against Father. It's a historical reason. They themselves don't have any idea why they are so negative. It comes from Cain's historical resentment toward Abel. Within churches, and for many leaders of society generally, there are still struggles of heart going on concerning Father.

At midnight on God's Day Father spoke for two and a half hours to the Korean members gathered at Chung Pa Dong Church. In his speech [see page 4] Father said that, since love in the fallen world is in the fallen elder son's territory, the true right of love belongs to the second son. This must be restored, and there is only one way to do it—by true love. Fallen love can never be erased by anything but the deepest, most high quality love. Father spoke of how many sacrificial conditions were made throughout the Old and New Testaments to ultimately establish parents, without whom the Kingdom of Heaven can never be achieved.

Father also described how he tried to unite with Syngman Rhee's government and the Christian missionaries after World War II, and how they unfortunately failed to unite



At 8 a.m. on God's Day the True Family celebrates the second memorial service of Heung Jin Nim's Seung Wha. In the foreground, left to right: Hoon Sook Nim, Sun Jin Nim, and In Jin Nim.



President Osami Kuboki leads a stupendous performance by the Japanese family at the God's Day evening entertainment.

with him. Therefore, he had to begin a 40-year world-level wilderness course to restore all the lost conditions. Finally, he said, centering on his sacrificial Danbury condition, he was able to unite American Christianity.

Of course, we know that many American Christians still do not recognize Father, but the true elder son's position has been conditionally restored through the combined success of the Common Suffering Fellowship, the 7,000 ministers' coming to CAUSA, the welcoming party in Washington DC on August 20, and the response to Father's videotapes and materials. Jerry Falwell and Joseph Lowery, in uniting from opposite poles of Christianity to ask for a presidential pardon for Father, symbolize a united Christianity centering on Father. Without all these conditions it would have been impossible for Father to remain in America.

New unity in the spirit world

At 7 a.m. on God's Day, pledge was held in the main meeting room at Han Nam Dong, and at 8 a.m. the second anniversary celebration of Heung Jin Nim's Seung Hwa took place in the same room. Father proclaimed this day to be a special historical occasion. Because of certain conditions made, the 36 Couples and other blessed members in spirit world can now join together with Heung Jin Nim.

Heung Jin Nim is the one person in the spirit world who has understood and digested True Parents' love. He represents the world-level Messiah in the spirit world. But before this time, nobody in spirit world, not even the 36 Couples, had any world-level victorious condition to relate with on the earth. Therefore, spiritually, Heung Jin Nim was not automatically connected with our members there. But now, since Father has completed the worldwide victorious foundation on earth, he was able to set up the condition whereby all Unification leaders in the spirit world are automatically linked with Heung Jin Nim.

Once again, I was amazed to learn this. We have all heard many things about Heung Jin Nim and the spirit world, but still we do not understand very well. I don't think any of us thought about this spiritual situation. I simply took it for granted that since Heung Jin Nim's Seung Hwa the members of the 36 Couples there have joyfully followed Heung Jin Nim. But I was wrong. In the spirit world there are certain rules, structures, and principles. Without the proper link, there is no way they can be united.

So please reconsider your view of True Parents. It is easy for us to draw premature conclusions about Father. True Parents are the main body of the Principle, the true root of heart and love. We need to be more serious in evaluating our relationship with

True Parents, and more determined to accept True Parents' guidance and direction. We can easily miss the deeper truth behind Father's words, and we can easily underestimate the seriousness of his directions to us. Father rarely shares his heart fully with us, and says little about these spiritual conditions. But it is our eternal task to pursue the ultimate goal of a deep internal relationship of heart with True Parents.

At 10 a.m. on God's Day, Father spoke at Chung Pa Dong Church for three and a half hours. One important point he made in that speech concerns democracy. The system of democracy is a temporary system, not intended for eternity, he said. Democracy is necessary now for the purpose of the elder son's restoration. God has needed a democratic system so that Abel figures can be elected as representatives. But when the True Parents appear, the elder son and the younger son will be restored in the correct order and the Parents' worldwide tradition will be set up. It is very important for us to understand this.

The God's Day evening entertainment was held at the Little Angels Performing Arts Center, and many international performers were invited. The Japanese church members prepared a very special and professional 35-minute program directed by President Osami Kuboki.



The Universal Ballet Company performs at The Little Angels School on January 4 in honor of our True Parents.



Father creates a motto in honor of Hoon Sook Nim, the principal ballerina of the Universal Ballet Company.

A more aggressive attitude

On January 2, 1986, Father called an international leaders' meeting at Han Nam Dong. At the meeting Father emphasized that from 1986, Unification Church members should freely proclaim Father's role; we should not hide it. It is a sin to be ashamed of Father's position or of the Unification Church. If you are, you obstruct God's dispensation. This is Father's direction in this new era. God is expecting us to have an even more aggressive attitude than before.

Father said strongly that from 1986 he must issue direct orders. Of course, even before 1986 he gave many directions, but those directions were not on the level of a fully established worldwide foundation; that is, certain areas were still under Satan's accusation. Please understand that Father is now at a very different stage in the dispensation.

Father said, "You must obey me 100 percent. Before crossing the Jordan River you had some flexibility. But now, after crossing the Jordan River, there is no more flexibility. In the garden of Eden everything is centered on the Parents. This is no longer the time to make suggestions or give advice to me. You must only obey."

Father also asked the leaders, "How much do you need True Parents?" He said that the importance of True Par-

ents for each of us personally, for the nation, for the world, and for the cosmos, is absolute. To the utmost degree Father is needed, not merely for the sake of any small area he is working in. All mankind and history needs Father. Even God needs him. Because he has absolute value, we cannot criticize him. True Parents are the absolute beginning and the absolute end. Father urged all the leaders to think deeply about this point. He is expecting everybody to draw their own internal conclusions about this.

Father also stressed at the conference that the main mission of the Japanese members and leaders is to embrace America and Germany in the dispensational role of mother. Japan is like a mother pregnant with twin sons, America and Germany. Within the womb restoration must be established, and then delivery can come. The mother must educate the children in the father's tradition, always feeding and taking care of the children.

But the Japanese leaders in the United States are not doing enough, Father said. The Japanese members often gather together and talk only among themselves. But he expects them to act differently, like a real mother, loving and providing for the members. Although he acknowledges that there is much disharmony between American and Japanese leaders, he said that he must stand on the side of the Japanese. It is not that he

is prejudiced; he must defend the mother-figure's side.

Father worries about the economic foundation in America but he cannot discuss economics with Western members. The Japanese are the ones that have to feed America. Father has ordered the Japanese to build the economic foundation, and he is expecting the Western members and leaders to respect the Japanese members.

On January 3, the Day of Victory of Love, Father spoke to members for six hours, giving a very beautiful message about true love. It was one of the deepest talks I have ever heard him give. [We hope to print this speech in an upcoming issue.] On January 4, True Parents attended a production by the Universal Ballet Company for their first anniversary performance, which was dedicated to Heung Jin Nim. Hoon Sook Nim is the principal ballerina of the company. Father created an inspirational motto for the company, and one for Hoon Sook Nim as well, which he wrote on a banner in Chinese calligraphy.

On January 5 Father and Mother went to Jeju Island for seven days, for a little relaxation. Jeju Island has lots of farmland and wilderness, which provided a wonderful opportunity for True Parents and the children to go pheasant hunting in the mornings. For just this one week they had a somewhat relaxed and flexible schedule.

All this activity and reorganization in Korea is not just for the benefit of one country, but is of dispensational significance for the entire world.

“Understand my position”

After True Parents returned on January 13, Father attended the 18th anniversary celebration of the Korean IFVOC movement. Almost a thousand community representatives came. Although they are not even Unification Church members, they had been working very hard for the movement. Still Father never once said, “Thank you for your hard work.” Never! He spoke forcefully to them about patriotism. “A patriot must sacrifice for his nation,” he said. “You must be willing to sacrifice your house, your property, and your money if you want to be a true patriot.” They were surprised!

“Furthermore,” he said, “no matter how much you are respected as an IFVOC leader in your community, and no matter how much you do for IFVOC, if you don’t connect to the essence of my teaching, your work has no meaning. My position as founder and leader of the Unification Church is more important than my position as leader of IFVOC. Unless you fully understand me, it will be difficult for you to stay with the IFVOC movement. So from now, you must research me; you must study the Principle. You must come to understand my tradition, my life history, and all the sacrificial conditions I have made. I built this foundation. This is God’s idea, and my vision. You

must sacrifice for this cause. If you have no confidence to do this, please leave now.” This is exactly the way he spoke to them!

The chairman of IFVOC and the other leaders had all expected that Father would warmly welcome everybody and comfort them with words of gratitude. What happened was entirely different. But the amazing thing is that not one person left! Everybody actually became more determined. They were serious about understanding the meaning of being a real patriot. This was no simple event; before such a meeting could take place, special conditions had already been set up.

After that meeting Father went to Chung Pyung Lake with church leaders for two days. The next day Father spoke with the PWPA chairmen’s group. I have always felt a little uneasy with the PWPA professors, unsure of their feelings toward Father. But they are at a deeper stage of relationship with Father now. I have confidence that they understand Father well. Father also met personally with Arnaud de Borchgrave, editor-in-chief of *The Washington Times*. Father is more confident than ever about *The Washington Times* and is determined that it will succeed.

On January 20 Father had a meeting with the foreign missionaries, and on January 21 he met with representatives from CARP and ICSA (International Christian Student Association).

No chance for Satan to invade

With Father’s incredibly full schedule the Korean church leaders had a tremendous amount of work to do to organize everything, and on extremely short notice. Father had not announced his decision to go to Korea until November 28, at the ICUS conference, and his homecoming banquet was held the very day after he arrived in Korea. Father arranged it that way so that church leaders would not even have time to get negative. He didn’t give Satan any chance to invade. But God prepared for Father well. I admired Rev. Jae Suk Lee, the president of the Unification Church of Korea, who focused

on True Parents 24 hours a day, always standing loyally by Father’s side wherever he went.

Father is also now involved in finding people from within the IFVOC membership who can be educated to be town representatives, one for each of the 3300 townships in South Korea. Through them he wants to link VOC activities, home church, and business, so that a total network can be created.

Why is Father emphasizing these activities? South Korea is gearing up for the 1988 Olympic Games. The Games will be very important for the world providence. North Korea is very upset that the Games will be held in Seoul, because then people will find out that the standard of living of South Koreans is good and substantial. North Korean propaganda is based on the constant lie that South Koreans are destitute.

Father thinks that North Korea may try to seize the opportunity, right after the Games, to pressure South Korea into a combined North-South election. The North Korean government is already organizing to send their own representatives to each town and each small village in South Korea. Father emphasized to the IFVOC leaders the importance of preparing for national elections to preserve the unity of the country.

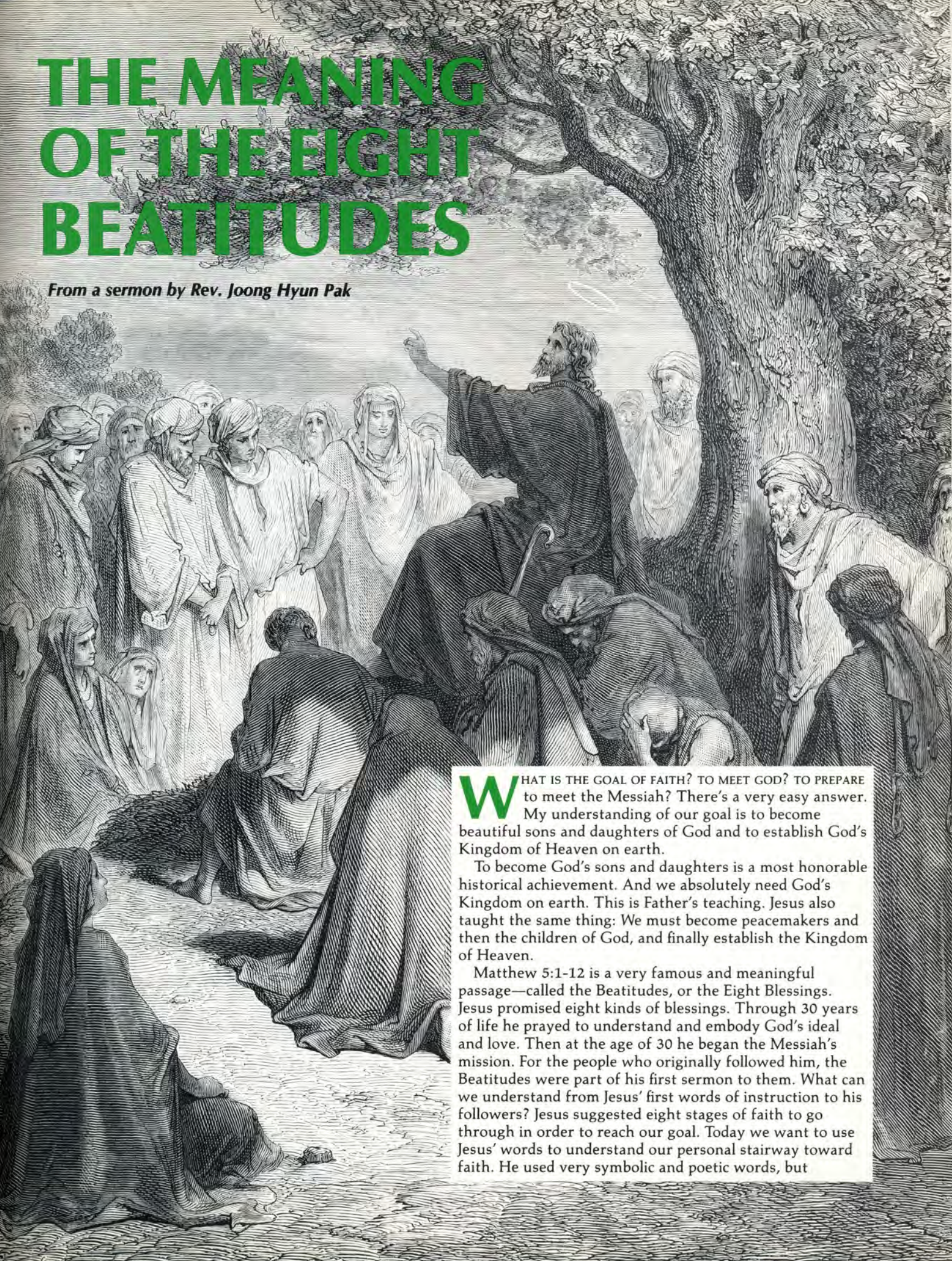
To see Father’s viewpoint and to receive his guidance in this new era is vital. Remember that all this activity and reorganization in Korea is not just for the benefit of one country, but is of dispensational significance for the entire world.

Underlying all of Father’s projects is this: Without a foundation of many indemnity conditions, Father could never give the directions he is giving now. From now on, we have to pay more attention than ever before to Father’s direction, and we must recognize Father’s new spiritual position. And in this new dispensational era, it is vitally important to fulfill Father’s expectations.

Do you want to know when Father will come back to America? I don’t know! But if you pray powerfully, perhaps Father will return soon. □

THE MEANING OF THE EIGHT BEATITUDES

From a sermon by Rev. Joong Hyun Pak



WHAT IS THE GOAL OF FAITH? TO MEET GOD? TO PREPARE to meet the Messiah? There's a very easy answer. My understanding of our goal is to become beautiful sons and daughters of God and to establish God's Kingdom of Heaven on earth.

To become God's sons and daughters is a most honorable historical achievement. And we absolutely need God's Kingdom on earth. This is Father's teaching. Jesus also taught the same thing: We must become peacemakers and then the children of God, and finally establish the Kingdom of Heaven.

Matthew 5:1-12 is a very famous and meaningful passage—called the Beatitudes, or the Eight Blessings. Jesus promised eight kinds of blessings. Through 30 years of life he prayed to understand and embody God's ideal and love. Then at the age of 30 he began the Messiah's mission. For the people who originally followed him, the Beatitudes were part of his first sermon to them. What can we understand from Jesus' first words of instruction to his followers? Jesus suggested eight stages of faith to go through in order to reach our goal. Today we want to use Jesus' words to understand our personal stairway toward faith. He used very symbolic and poetic words, but

through knowing the Principle and our True Parents we can clearly understand what he meant by these eight blessings.

How do we accomplish these goals? Does it require a miracle, or a step-by-step process? Some Christian churches believe a miracle is necessary—they preach that people should just attend church and serve it, and one day a miracle will happen and they will be saved. But Father teaches us that we need to follow the way of responsibility and challenge.

Blessed are the poor in spirit

The first stage is described in Matthew 5:3. Jesus says that to receive a blessing, we must have a “poor spirit.” Why is this the beginning point of faith? A rich spirit seems better! Don’t we need a rich, exciting, joyful spirit? Ministers can’t explain why we need a poor spirit.

We must always actively seek the meaning of life and the meaning of history through the Bible, through Father’s words, and through prayer. If we realized and knew everything already, we wouldn’t need to learn. But feeling the necessity to learn is a hungry position, a position of being poor in spirit and needing more learning, more awakening, and more understanding. Without deep understanding, how can we believe? Therefore, the meaning of “poor spirit” is that of a person with a lonely, thirsty spirit, one who recognizes that he or she has a deep need for spiritual nourishment and for God. Some don’t understand that this is their position. A hungry spirit will seek spiritual food, which is God’s love and ideal.

If we have a pure heart, mind, and character—that is, if we overcome our selfishness and make ourselves into a holy temple—then God will come.

Twenty-four hundred years ago Buddha was born—the son of a wealthy prince. His future was guaranteed. But he left his rich environment and escaped to the Himalayas to seek and to meditate about the meaning of life and suffering. Why? He realized that he was poor in spirit and needed something deeper than material wealth and power. We need to find first, above all else, God’s love, will, and ideal. Jesus explained in John 6:35: “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.” Jesus taught us that we must be in touch with our hungry, poor spirit in order to begin a true life of faith.

At the time of Jesus the Jewish rabbis thoroughly knew the Old Testament teachings, and were arrogant in their understanding. Jesus brought a deeper revelation, but because the Jews didn’t feel a need for more understanding, because they weren’t hungry, they couldn’t accept Jesus’ message. They felt they had enough and nothing new was necessary. But Jesus was saying to them, “Please make room in your spirit—I want to give you a new message from God.” Many of you joined the Unification

Church because you had a hungry, poor spirit. Your religion wasn’t enough to give you satisfying answers.

Father met Jesus when he was 16 years old, but he had been spiritually hungry since he was 8 or 9. He went to the mountains with so many questions: Who created this world? How can we end suffering? What is the meaning of life? He prayed, thought, and meditated deeply, and thus he could receive the Principle from God. Jesus himself had also been very spiritually hungry. He didn’t receive any education in life, and only worked as a carpenter. If you are already full, you won’t seek. Therefore, our first stage requires a thirsty, seeking spirit.

Blessed are those who mourn

The second stage is described in Matthew 5:4—blessed are those who mourn. Why do we need to mourn? Why should we become sad people? Christian ministers usually teach that God is almighty. The Principle teaches, however, that God is our Parent, and that He lost Adam and Eve, and is therefore very lonely and sad. Thus, we find the real God when we too feel mournful and sad. God’s position is not absolutely powerful—He lost His ideal, His dream, and His children, and has suffered and sacrificed thousands of years for His sons and daughters. As we understand God’s situation and our position as the children of fallen Adam and Eve, we are very miserable. As soon as we understand this we mourn. This is the Unification Church faith. When I myself first understood God’s heart and situation, I was always tearful. Jesus and Father both were deeply tearful because of their understanding of God. Paul also acknowledged in many places in the Bible that he was a very miserable, sad person, wondering who could help him.

Blessed are the meek

The third stage is expressed in Matthew 5:5—“Blessed are the meek, for they shall inherit the earth.” How can we find God? Without God’s mercy and love, we have no hope. We are actually like trash because we are the result of Satan—of a sinful blood lineage and degraded love. We are people of no value. So what can we do? The only way is to seek God’s mercy and forgiveness. We must meekly say, “Whatever You want, I will do.” Clay can’t control what the potter does. We must be absolutely humble and obey God’s will. If we deny ourselves, then Satan will leave us. As Paul expressed in Philippians 2:5-7, we should keep God and Jesus in mind, deny our own desires in the same way that Jesus “emptied himself, taking the form of a servant,” and gratefully follow God’s heart and plan for us.

Blessed are those who hunger for righteousness

The fourth stage, Matthew 5:6, is to be hungry for righteousness. If we are hungry, then God will fill us. The Principle teaches that righteousness means living centered on God. If we live this way, Satan leaves us. Our lifestyle changes as our center becomes God’s ideal and love. As we develop more righteousness, we can build a world of life. As Proverbs 12:28 says, “In the path of righteousness is life, but the way of error leads to death.” Only along the path of goodness do we find immortality.



Rev. Joong Hyun Pak.

Blessed are the merciful

Jesus continues to push us to a higher stage in Matthew 5:7. If we are merciful to others, we will receive God's mercy. Why? Is it not enough to love God myself? No, God wants to work through me for the sake of others. If only my family is righteous, it still isn't enough. We must also enable all those around us to become righteous. Therefore, with our tongue, our hands, and our feet we must be merciful and express true love for others. If we live centered on God and love, we can create a righteous society.

Communism promotes a life of resentment and anger. In some communist countries even small children are taught to kill righteous people. They learn this kind of value very early in life. But we must do the opposite and practice mercy—a life of kindness and service—even towards our enemies.

If you serve others, they will serve you. So many of our European and Oriental brothers and sisters left their families and their familiar customs, and came to serve America. Forty years ago we were enemies. What changed us? God's love and truth, which Jesus and our Father have taught us, brought about this change.

You and I are at this fifth level—but it is still not sufficient. Jesus pushes us even higher.

Blessed are the pure in heart

Matthew 5:8 says, "Blessed are the pure in heart, for they shall see God." Have you seen God? When we become pure

in heart, we will see God. To become God's sons and daughters we *must* see God. Our internal spiritual eyes are not yet open because we aren't mature enough. Jesus is God's true representative—he has God's truth, love, and righteousness. But our hope is that we can see even beyond Jesus to God Himself some day. If we have a pure heart, mind, and character—that is, if we overcome our selfishness and make ourselves into a holy temple—then God will come. If I'm a perfect minus, then a perfect plus will come. I should feel, "I am a rough stone, and I want to be ground and polished till I become a perfect mirror to reflect the blue sky." We become a copy of God by understanding His original ideal. Then God is automatically reflected. We need a deep prayer life, we need to shed tears, sweat, and blood, and we need to oust Satan completely from our lives in order to become pure.

A pure heart and character leads to a holy life, in which selfishness is 100 percent overcome. If we follow the words of Hebrews 12:14, "Strive for peace with all men, and for that holiness without which no one can see the Lord," then we can become God's pure people. Mahatma Gandhi and Martin Luther King Jr. lived unselfish lives for the benefit of others, so we can call them holy. We ourselves are almost there! It's not so difficult. We must strive to reach this level.

Blessed are the peacemakers

The seventh blessing, Matthew 5:9, is to be a peacemaker. What is the meaning of peacemaker? If a husband and wife are united in heart, there is peace. If not, there is no peace

I should feel, "I am a rough stone, and I want to be ground and polished till I become a perfect mirror to reflect the blue sky."

at all. People today are more anxious than ever for peace on every level, from the individual to the nation to the world. We need peaceful relationships with others and with God, horizontally and vertically. James 3:18 says, "The harvest of justice is sown in peace for those who cultivate peace." A peacemaker is one who can create beautiful, harmonious relationships that reflect God's ideal. Then God and mankind become united, God dwells within us, and we dwell in God.

Blessed are those who are persecuted

The eighth blessing, Matthew 5:10, involves persecution. To become God's sons and daughters is not enough. We must kick out Satan not only from ourselves but from the world. We will inevitably suffer in the eyes of the world for the sake of our cause, but we need to create a total environment in which God can live and express Himself. The CAUSA movement is stimulating righteousness in America, while communism wants to enslave this country. We

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CAUSA REVIVAL IN CHICAGO

The universal love of Christ revitalizes Christians in Chicago, Illinois

by Rev. Michael Jenkins

WHEN FATHER FIRST ASKED ALL 50 states to hold two-day CAUSA seminars, Rev. Su Won Chung, our regional coordinator, returned to Chicago and instructed us to hold two-day seminars twice each week. In the beginning it was hard to understand the importance of overnight seminars. Father explained that the ministers can have a truly fulfilling experience only by staying overnight with us. If the ministers go home at night after the first day of the seminar, they return to their own atmosphere and to the daily problems of their own church life. Often they don't make it back the next day. However, when the ministers remain overnight with us, they have just enough time to finally let go of their own responsibilities and become inspired by the atmosphere provided by CAUSA.

Rev. Chung also brought us the understanding that the two-day seminar has a symbolic meaning: It represents the unity of Abel and Cain. A one-day seminar is a symbolic representation of Cain alone, not coming together with Abel; but the two-day seminar signifies the unity of the two brothers.

Through such internal guidance it became much easier for us to commit ourselves to the seminars and to truly feel that we had been given this mandate by God.

A foundation for unity

First, however, we had to understand the essential purpose of the CAUSA Ministerial Alliance. Through discussion with Rev. Chung we realized

that CMA was created to provide an atmosphere where all Christians can unite with Father's ideals for America. Its purpose is not only to create an anti-communist directive among Christians, but more importantly to create a foundation of unity between Christianity and the Unification movement, whereby we can all work together to solve the problems of communism, immorality, and the breakdown of the family. We felt that CAUSA had to become a real revival movement that could spark a revolutionary spirit and a renewal of heart.

Most Christian ministers' daily lives and activities are focused on coming to that one special experience, through a sermon or through fellowship with other Christians, where the heart can take over and they can actually experience God. It is not a theological or educational process that can bring a person to that level of heart. Yet that kind of spiritual experience *alone* does not have the power to direct a person toward making a commitment to save America, or even to improve the community.

Therefore, it is necessary to teach the participants about the different aspects of Marxism and the threats that this ideology poses to freedom and belief in God around the world. CAUSA has to provide not only the fellowship that can inspire a revolution of heart, but the educational materials that can strengthen the participants' understanding of the challenges they face.

To fulfill the spiritual dimension, we initiated a gospel fellowship hour, or a fellowship evening. We always

hold it right after dinner on the first evening of the seminar. We don't have a guest speaker give a talk on communism; rather, we invite a local pastor to preach. We don't ask him to preach specifically about freedom; we just ask him to pray and let God work to move the people toward the experience of unity. Our theme is simply achieving unity beyond the barriers of race, nation, culture, and religion.

Spiritual phenomena do occur during these fellowship services. In a very short period of time, all the participants' fears about Rev. Moon and their concerns about theology and denominational differences break down, and they begin to trust that the CAUSA movement really is of God. Somehow God consistently provides a mix of races and denominations in every seminar, and the participants can feel our most special power—the spirit of the True Parents embracing people of all races and religions and enabling us to understand and love one another.

Overcoming persecution

There have actually been meetings held by major ministers in Chicago to warn other clergy not to attend CAUSA. However, some of the ministers who went to those meetings never really spoke out, and were still wondering about Rev. Moon and about CAUSA. Through some of our friends, we were able to reach out and invite a number of them to come, and we even asked them to preach for us.

Many ministers are so strong in their faith and in their relationships



*Left to right:
Rev. Michael Jenkins,
Rev. A.I. Dunlap,
Mrs Waller,
Dr. Amos Waller, and
Dr. Jakie Roberts.*



*Mr. Joseph Szalay,
CAUSA lecturer, with
Rev. Su Won Chung.*



*The Barrett Sisters belt
out a gospel number.*

with God that when they are allowed to preach, no matter where, they feel sure that God is going to speak through them. They feel that as long as they are preaching, they cannot be doing anything but the will of God.

In order to boost the ministers' confidence even more, we brought some of the finest gospel singers in Chicago to perform for us. One of our participants, Dr. Walter Butts, a minister as well as a professional gospel singer, knows many famous names in gospel. Through him we were able to have Albertina Walker, as well as Delois Barrett Campbell and the Barrett Sisters, sing at our fellowship hour. They are so well known in the black community in Chicago that if you have a program with them on it, people feel absolutely that God is going to be there.

Because of the calibre of the entertainers, our ministers in turn were able to approach some of the most famous ministers in Chicago. The first truly well-known minister who consented to come was Dr. Amos Waller. Dr. Waller has one of the largest Baptist churches on the west side of town, Mercy Seat Baptist Church, with a congregation of about 2500. He started out years and years ago from a storefront church and built his foundation from there.

When Dr. Waller came to preach, we had a wonderful evening. About 150 ministers, evangelists, and missionaries came out that night. And then the rumors began to spread around Chicago. Many people called Dr. Waller to warn him that he had been tricked, that he hadn't really known that Rev. Moon was behind

CAUSA. Yet all the participants had experienced a very high spirit during that fellowship hour, and Dr. Waller had definitely felt the presence of God and Jesus Christ. No matter what anybody said, no one could convince him otherwise.

When we asked Dr. Waller to preach for us again, he said yes. That really created a controversy throughout Chicago! The other ministers knew that Dr. Waller couldn't possibly be deceived a second time. One of his friends even called him up and said, "Dr. Waller, have you gone crazy?" But he just became even stronger and more righteous. And his actions stimulated a great deal more interest and curiosity throughout the religious community than ever before.

Simplifying our mailings

We have begun to focus on having two especially large seminars each month. Most of the time we contact ministers through phone calling, but twice a month we send out a mailing. Throughout 1985 we sent out mailing after mailing to the churches in the suburbs. We felt that it was important to continue that effort because a few very good suburban preachers would come that way. But we discovered that most of the ministers weren't even reading our mailings. Some of the ministers who had not come to CAUSA for a long time told us that they had four or five of them sitting on their desk. They said the invitations looked like junk mail. When they opened them up they would just see long, detailed blocks of

text about communist expansion, and they didn't want to read that.

Dr. Jakie Roberts, the co-chairman of CAUSA in our state, advised us that what we needed in order to reach the minority ministers was a simple leaflet with a schedule on the back, announcing just the basics: the fact that there would be lectures on freedom and the problem of communism, and who was going to be preaching that night. Such a flyer is much more in line with what the churches are used to dealing with when they announce their own revival meetings.

Dedication of the calling team

I really have to praise the brothers and sisters on the calling team, because they form the spiritually powerful connecting point between Father's desire and its actualization. They truly have "no concepts." If we don't have enough confirmations, they just keep calling, even until 1:00 a.m. Of course some ministers don't like being called that late, but knowing how serious we are, they don't really complain. Sometimes we can get 10 or 15 confirmations between 12:30 and 1:00 a.m.

We also enlisted some of our graduate ministers to call. Some members have called the same ministers many, many times and have developed good relationships with them. The graduate ministers are often very effective in helping these ministers to finally come. However, when they call new ministers outside of their own circle of friends, they often encounter difficulties. Sometimes they get

attacked or are asked questions they can't deal with easily, so we decided it was best to let the members call the new ministers.

When we started out we found that providing transportation was critical. Our percentage of attendees would drop by as much as 75 percent if we didn't provide transportation. Over the last month this has completely changed. Now enough interest has been generated in CAUSA so that up to 60 or 70 percent of the participants drive to the seminar themselves.

Giving unconditionally

Because our aspirations for attendance at the CAUSA seminars were so high, we openly invited as many people as possible, at first. We found that some of the guests were not entirely qualified or serious enough to make a significant response to the program. Yet the moment we became in any way—even the slightest bit—selective about our guests, they began to feel disheartened. They would immediately feel a lack of love, and before we knew it, that feeling would spread right up to our most important ministers, the very leaders of CAUSA. Our attendance dropped drastically.

We quickly came to realize that without absolute, unconditional love, True Parents' spirit could never be with us. We went through many levels of struggle trying to love the humblest, simplest people. God is simply not selective in any way; He loves unconditionally. When we put ourselves in line with that unconditional heart, we can create a loving spirit and a good atmosphere. After realizing that, we supported and believed fully in all our guests, no matter who they were. Finally, a truly universal spirit of love and a sense of the presence of Jesus Christ began to develop around CAUSA.

Dr. A.I. Dunlap from the Mount Olive AME Church, one of the most well-known Methodist ministers in Chicago, showed up at a seminar all of a sudden. One of our members had been calling him repeatedly at both his home and his office for a full year. Finally he came to the conclusion that anybody calling him that many times *has* to have something important to offer, so he decided to come.

Dr. Dunlap became so enthusiastic about CAUSA that the following week he wanted to come again and emcee, and the week after that he wanted to preach. Later on he even organized a ceremony to present awards—beautifully inscribed plaques—to Father, myself, and Dr. Roberts, on behalf of the AME Ministerial Alliance. He did receive some persecution for doing that, but that didn't bother him. He's not afraid.

Dr. Dunlap had worked very strongly for the civil rights movement in Chicago in the past. Right after the first conference he said to me, "You know, I clearly understand why Rev. Moon went to prison. It's because he's trying to bring people together. He's trying to unite people of all races and religions. If there is unity, religious people can have tremendous power to make changes in our society. Some people don't *want* to see those kinds of changes. Whenever a man comes forward who tries to unify people, he threatens the status quo; so he gets persecuted. That's exactly what happened with Dr. Martin Luther King."

More and more the feeling is circulating among our participants that Rev. Moon is like Dr. King, that he is unifying people in the universal love of Christ.

Determined to meet a minister

One day one of our Japanese sisters became inspired at morning service and went out determined that, even though she was fundraising, she would find a minister for CAUSA. That night she went to an apartment building. The first door she knocked on was a minister's. He turned out to be very negative, but intuition told her to just keep going. Then a few doors down she met another minister, who felt a special power coming from her and welcomed her in. This minister, Bishop J.E. Watley, had been the assistant to the founder of the Church of God in Christ, and now holds a prominent position in that church. He told her that he had viewed all the Divine Principle tapes that Father had sent out. He said he thought Rev. Moon was a great man, and he was interested in finding out more about CAUSA. Two days later he came to a seminar and preached for us. He became very serious in

supporting us. He called many of his colleagues, and many of them came.

Bishop Watley is very well known in international circles. He often goes to Washington DC and has connections with many Democrats. One night while he and I were sitting at dinner, he leaned over and said to me, "You know, I was in Ted Kennedy's office about a month ago, and the first thing he asked me was, 'What do you think of Rev. Moon?' I told him, 'I think Rev. Moon is one of the most significant religious leaders of our time.'" Imagine that! Even before Bishop Watley had ever met a member of the Unification Church, he testified to Ted Kennedy about Father's greatness.

Another very notable figure who came to CAUSA is Dr. W.N. Daniel. He is president of the Chicago police board and he is also on the board of several Chicago banks. Dr. Daniel had heard a lot about us because he had friends who had come to CAUSA. I knew all the time, however, that Dr. Daniel was receiving negative phone calls warning him not to attend. But finally Dr. Daniel came and preached for us one evening. We had a famous entertainer that night and the spirit really moved.

The seminar made such a strong impact on Dr. Daniel that the following day, a Saturday, he began to talk about CAUSA on his own radio show. He said that every minister should experience CAUSA for himself and pay no attention whatsoever to any kind of negativity. "If you really have any courage at all," he told them, "you should go and see what it's all about." Dr. Waller, who also has his own radio show, did the same thing on the same day. Two of the most famous ministers in Chicago were speaking about CAUSA over the radio on the very same Saturday!

The power of transformation

The guests enjoy our lectures immensely. We changed the focus of the lectures somewhat to appeal more specifically to Christians. We emphasize the central historical role of Christianity and the fact that the Christian foundation in America must be strengthened and nurtured. Father's greatest concern is that Christian ministers can become united first; then through that unity we



Pastor Charlie Williams, Mrs. Mal Sook Lee, and Dr. Jakie Roberts with the dedicated calling team.

can reach out to every other faith.

We talk about Jesus a great deal in our seminars, and we feel it is important to show his position in the Unification movement and in CAUSA. I felt, and the ministers agreed, that we need to bring the awareness of Jesus forward so that new ministers who come can feel secure in having their own central figure there with us. There's absolutely no question in my mind that Jesus is working with CAUSA more than another other movement on earth. Where else would he be?

One young Spanish woman, a relative of one of the ministers who was at the seminar, had an experience in which she felt tremendous initial resistance to the fellowship. She felt a kind of pressure to receive God, or to open up to the spirit, which she could not accept. That night when she went to bed, however, she felt the presence of Jesus so strongly that it overwhelmed her, and she began to cry. The next day at lunchtime she stood up and testified in tears that she had accepted Jesus Christ into her heart. The ministers were overwhelmed! They could see that CAUSA is indeed bringing people to Jesus, and healing them. The story doesn't end there. Shortly after this young lady accepted Jesus, she joined our church. She's a very good member.

We are grateful that our relationship with Dr. Jakie Roberts throughout this entire time period has been so strong. He accepted True Parents about a year ago, and now he plays the role of a true John the Baptist.

We were very lucky that God helped us find him, because he has studied about every Christian denomination there is. He knows the founders and the histories of each denomination, so he can relate with anybody. When the new ministers experience difficulty, they can't easily come to me, at least partly because I am of a different race; but they can naturally go to Dr. Roberts.

Whenever we failed to serve even the simplest people with the greatest sincerity, their negativity would reach Dr. Roberts. In his John the Baptist position he was faced with innumerable problems. Sometimes he would have to struggle with doubts of his own as to whether we really did have God's love for people after all.

Yet somehow through our unity with him and his understanding of the Principle, Dr. Roberts could keep his faith. I'm profoundly grateful that he persevered. He absolutely defended our movement's sincerity, so the new ministers could feel confidence in us. A spirit of trust developed because Dr. Roberts would always be there for them. They knew that Dr. Roberts had his own church and yet was dedicated to CAUSA, and this gave them hope that they could do the same.

Another important aspect of our seminars is that we let one of the graduate ministers teach at each seminar. We usually ask them to teach the CAUSA Worldview lectures, which are mostly about Godism. On the first day of a two-day seminar, we set one of the minis-

ters up in his hotel room with the lecture script and slide projector, and let him practice until he feels confident. By the next day he is ready to give the lecture. The ministers are always surprised at how easy it actually is, and we are always surprised at how quickly they can learn.

Clergymen are naturals when it comes to talking about God. Whenever the ministers themselves teach the Godism lectures, we get no questions about Godism; it seems perfectly clear to everyone! There is no fear connected to this strange new "ism" because the pastors themselves teach it so strongly. The feeling never arises that Unificationists are running the show.

West meets East

On the second day of the two-day seminar Rev. Chung gives a short talk at lunchtime, and it usually makes a great impact. I think it's due to the ministers' fascination with Rev. Moon. As soon as Rev. Chung stands up, the participants are awed, feeling that something special is going to happen.

Rev. Chung always speaks about how communism is trying to set up a "kingdom of heaven" on earth without God, and how Christianity is the force that is supposed to bring about God's Kingdom. There are never any sour reactions against that point. He also speaks about the injustice of Father's court case. This generates a powerful feeling of sympathy that moves the participants to want to help out.

Once, when some of the other Korean regional directors came to visit one of our seminars, rumors flew all around that Rev. Moon was there. People have this unspoken fascination: "When is Rev. Moon coming?" At some of the bigger seminars we've had, with 400, 500, or 600 people, the ministers seem to be excited by the idea that "Rev. Moon *must* be coming to this one because it's so big!"

Although we only have about 15 staff members, these larger seminars are not difficult to control at all because of the help we receive from graduate volunteers. We allow our graduates to come back if they bring new guests. We put stars on their name badges to identify them, and

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A NEW PENTECOST



A campaign for spiritual renewal in West Germany

by Bernd Flieger

RECENTLY A NEW EFFORT HAS BEEN made in witnessing activities in Germany: an evangelical campaign to spread God's truth through sermons, prayer, and music. Father's release on August 20 was the central theme in our planning; we felt that the victory and resurrection of our Father should be shared in some way with the people of this country. As at Pentecost two thousand years ago, when the disciples of Jesus were inspired by the Holy Spirit, we wanted to move the peoples' hearts so that they can recognize the returned Christ in our time.

The preparations were made by a video team, which traveled through the cities of West Germany for many months and showed videotapes about Father's unjust imprisonment in pedestrian areas and town squares. In this way we could attract many people.

Through one of our sisters, Heung Jin Nim advised us to pray for 21 days in order to prepare the evangelical effort. Jesus and one of the saints also supported us from spirit world. It was a time when we received much inspiration, but we also had to endure many internal struggles in order to pave the way.

We then formed a team of 10 people—six members of the Go World Brass Band, which was called the New Hope Band during the tour, and four members of the video team. We started our tour on August 1, 1985, intending to stay 10 days in each major city. In every city we invited the people to three special evening programs with sermons. The central topics: A New Pentecost, the Return of Christ, and Rebirth through Christ and the Holy Spirit. The band chose songs with deep messages, and together with the sermons, the testimonies, and the prayers, we were able to move the people deeply.

Through our common effort Heavenly Father once again gave us the opportunity to experience the joy of seeing people filled with the love and spirit of God.

For the members on the team and the brothers and sisters in the various cities it was an exciting experience. Through our music on the street, the speeches, the videos, and the posters we could reach many prepared people and bring them to the center. Spiritually older brothers and sisters shared their testimonies at the evening programs—for some it was their first opportunity in a long time. Through our common effort Heavenly Father once again gave us the opportunity to experience the joy of seeing people filled with the love and spirit of God.

For a few months I had had contact with a man in one city who had participated in some programs and had observed our street activities. I knew about his long search for God and was happy when I met him at our first evening program in his city. He also came on the second evening. He told me how much he had to struggle internally in order to come a second time. On the third evening, I saw him again, sitting in the front row. I felt this had some spiritual meaning, and I was right. That night one of our members testified concerning what some American ministers feel about Rev. Moon. After hearing that, as

well as our sermon on the Holy Spirit and rebirth, this man was so moved that in the end he said, "All my questions are now answered—I know that Rev. Moon is the Messiah."

A return to God

During our campaign a famous German preacher wrote in one of the major newspapers that West Germany has been experiencing a most severe spiritual crisis and that a return to God at this time is absolutely necessary.

A Christian renewal can definitely be felt here in Germany. In the city of Hamburg the renewal is very obvious. In downtown Hamburg where we were working, some Christian groups were offering books in the pedestrian area and witnessing to the passersby. There was a preacher there who spoke about Jesus every day. Such a thing was unimaginable a few years ago in this materialistic city.

One day this preacher saw us speaking on the street, so he took his chair and placed it opposite our brother in order to divert the attention of the people. He started to preach, and many people became interested and stopped to listen to him. In his talk he started to accuse us, but soon afterwards he was stopped by some angry pedestrians who didn't like his attitude.

One day, in the city of Freiburg, Christians from many different denominations began to gather and join hands in a silent vigil for peace, in exactly the same area where we were working. Our brother started his speech as usual. Because those in the Christian group had determined not to speak during their entire vigil, they were "forced" to hear our whole message about the Last Days and the second coming of Christ from beginning to end! We had a few very good friendly talks afterwards.

It is through Father's sacrifice and victory in Danbury that this renewal within Christianity and within our own movement is now possible; we have much hope and confidence that we can share God's ideal and love with the people at this time.

In the following testimony, one of our sisters, Ina Falck, describes the experiences she had in joining the church during our tour. □



Members of the New Hope Band perform on the street.



Street preaching in the town square.



Karl Leonhardtsberger gives a lecture at an evening program in Freiburg.

IN SEARCH OF GOD

by Ina Falck

"Finally it is as I always hoped it would be in my innermost heart. I cannot doubt anymore, and the fight has ended in favor of the joy."



IT WAS A HOT AFTERNOON in August, the type of day on which normally nothing much happens, either internally or externally. People were occupied with all kinds of little

things, shopping, winding lazily through the streets. This state of idleness was especially welcome to me—I had a year of strain behind me, a year full of doubt and questioning. These feelings had come again and again to me and didn't allow me any peace.

I had everything I could wish for: happiness through my studies, a beautiful room, nice acquaintances. How was it possible that at certain times I couldn't appreciate all of this? That I woke up in the morning with a feeling of not needing to get up since I knew nothing would happen anyway? That I didn't find any joy in what I did? My acquaintances couldn't really understand my situation. They advised me to try to live more modestly and humbly. I spent a lot of time trying to figure things out on my own, but in the end I came to the conclusion that these basic questions of life couldn't be solved in a short time and definitely not through my own effort.

Conversation about the Christ

As I was riding my bicycle through the Stuttgart pedestrian area, a young man suddenly stood in my way and asked me: "Do you believe in God?" "Oh, God!" I thought, "not another one..." and was just about to move on. But because I didn't have the heart to just leave this young man standing, I stopped. Fortunately. This first meeting with a member of the Unification Church hung by a thread. But then we got quickly into

a conversation about God and the world and anthroposophy and Christianity. I don't remember much of what we talked about, only his endearing Austrian dialect and his urgent way of speaking with me. It seemed deeply meaningful to him to tell me something important about Christ.

The "Christ" was not a completely new concept to me at that time. Even though I do not come from a particularly religious family, I regularly visited the "Dedication of Man" ceremonies and had read some lectures of Rudolf Steiner about "The Apparition of Christ in the Etherical Sphere." It was my opinion that Christ would not return in the spirit but appear within each human being. And I knew that Rudolf Steiner believed that Jesus already lived as a man and fulfilled his mission on the physical level through the crucifixion and resurrection.

But this young man before me had completely different views: "Why," he asked, "shouldn't Jesus return as a man since his mission has not been fulfilled?"

"And why wasn't his mission fulfilled?" I asked.

"Do you believe it to be right that Jesus was nailed to the cross?" he said. "Wasn't it his will to establish the Heavenly Kingdom not only spiritually but physically on earth?"

His words started to awaken my interest. Even though I got a bit suspicious that I was being confronted with a real "cult," my curiosity prevailed over all my skepticism. I said to myself: "Knowledge is the best weapon," and I decided on the same day to visit a weekend seminar in Camberg.

My skepticism turned to enthusiasm

In Camberg I experienced one of the most exciting weekends of my life. I

was totally engrossed in examining the Principle thoroughly. I let the new concepts pass through all the filters of my experiences of life, at first critically, then with increasing enthusiasm.

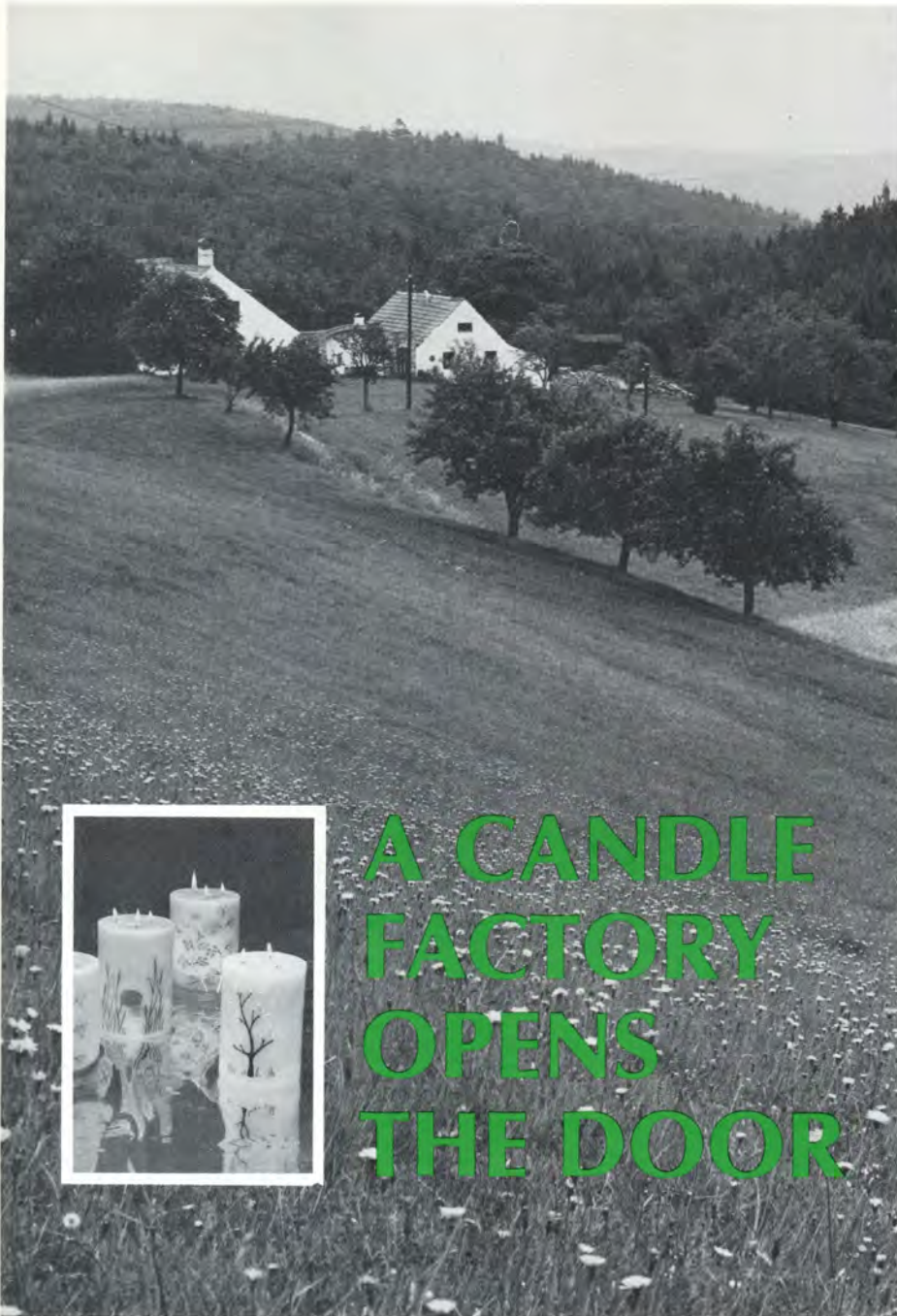
The truth is always simple, uncomplicated, and clear. One fog of error after another cleared up. I gave up more and more of my prejudices and was delighted to be able to agree more and more with the Principle—out of understanding and conviction.

Besides this, I liked being in Camberg very much; the people were so heartistic, sensitive, and not at all fanatical, which was what I had suspected at first.

As I returned to Stuttgart I couldn't forget all of my impressions. Since the Unification Church center was not far from my apartment, I visited it quite frequently. On the following evenings sermons were given there. They were for me the highlights of this time. Not only did the New Hope Band perform with much skill and enthusiasm, but the sermons made such an intense impact on everyone that the discussions following them were completely inspired.

I remember precisely the moment when the "Parallels of History" were first shown to me on a board. The thought struck me like lightning: "If the time calculations are correct, there could be nothing greater and more important than this—but if they are incorrect...?" I wanted to be sure of it, but who could really give me an answer?

I frankly asked the lecturer, "Do you believe this?" His answer shocked me. A big fight started to roar in my heart—a fight between the doubts and the joy, but now finally it is as I always hoped it would be in my innermost heart. I cannot doubt anymore, and the fight has ended in favor of the joy. □



A CANDLE FACTORY OPENS THE DOOR

by Johann Hinterleitner

A RESTORED 18TH CENTURY farmhouse near the town of Gföhl was the Austrian family's first workshop center. It is also the home of the Peter Koch Candle Factory, which was begun by our members in 1972. The surroundings are idyllic, and here amidst the beauty of creation, brothers and sisters design and produce a wide range of high-quality candles in unique styles. It was through the candles that we were able to improve our public image with the people of the area.

A few years ago our growing business started to employ some non-members. Through them we learned that many residents of the area had very strange ideas about our movement. So in the autumn of 1984 we decided to hold an "Open House Day," so that people could come and see for themselves what goes on behind the doors of the mysterious "Moonie farmhouse." On that day 200 people came to visit our candle workshop. The response surprised us, so last year we decided to hold another "Open House Day." We planned it for November 23, 1985.

On the evening of Children's Day, November 12, winter descended on Austria, leaving everything covered in thick snow. Almost every day more snow came, and the members' hopes for a successful event sank lower and lower as the snow around the farmhouse got deeper and deeper. On the twenty-second we began a major snow-clearing operation, and everyone worked desperately to clear the driveway and parking area. Still, we were uncertain as to how many people would venture forth under such weather conditions.

On the morning of the twenty-third our fears were confirmed, as only a few visitors turned up. However, in the afternoon a miracle took place, and a never-ending succession of cars turned off the main road to follow the narrow lane which leads to our factory. The parking lot became jammed, and so many visitors crowded the candle workshop that there were hardly enough staff members to take care of each group that came in for a tour. We showed them how we make the candles and even gave them the opportunity to try making their own candles.

The tiny display room was continually full of enthusiastic admirers and buyers. We had on display all our many styles of candles—some hand-painted with delicate landscapes; some cast in unusual shapes and colors; some gilded or marbled or scented with spices. We had candles to appeal to every kind of person.

And the farmhouse living room, where refreshments were served, was constantly packed.

Our outside workers came with their families and friends, and everyone was very happy. By the end of the day we counted more than 330 visitors!

For all our members it was a very special experience, and we thanked God for this miracle day.

This event had an enormous impact on the community and greatly changed our public image in the area. Almost every day since then, people have come to visit us, to have a look around and buy some of our candles. As we continue to reach out and do home church work in the town, we hope that many of those who came in to see our candles will be able to gain a deeper understanding of the heart of our movement. □

OCEAN CHALLENGE FOR YOUTH

A dedicated minister brings his young people to Gloucester for a week of adventure and growth

by Marilyn Morris



“WE SHOWED THEM GOD’S love. We gave them our time and our effort. This was a visible sacrifice to them. So they could *see* God’s love and *feel* God’s love.”

Rev. John Jones is a man who truly loves his work. His work is with the young people in his own Baptist church in Virginia, as well as the youth in the correctional facilities of that state. Last summer I was privileged to design and direct with him an Ocean Challenge program for teenagers from seven

different churches in the Richmond, Virginia, area.

Early in the spring of 1985 Rev. Jones attended a CAUSA seminar in Washington DC. While at the conference he met an IOWC brother who had worked with Ocean Church members in Norfolk, Virginia. The two of them talked late into the night, sharing their mutual concerns for the future of American youth.

At that time, Rev. Jones had been outlining a program of his own, called “Team Work,” that would get

youth involved in making their own decisions in life. Team Work was designed for young people who wanted to learn economic responsibility as well as leadership skills.

Rev. Jones’ program focuses on three character-building areas: 1) *Motivation*—instilling desire in young people to improve their situation in life; 2) *Management*—giving them a chance to work in group activities and improve their social skills; 3) *Mastering Tasks*—helping them to learn new skills to give them self-confidence and self-



motivation. In using the three "M's," a circular pattern is soon set up so that a person is continually challenged to push himself, to work on his needs in a cooperative way with others, and to discover new talents and abilities within himself. This creates a spiraling upward effect and can genuinely turn a young person around.

There are other practical aspects to the Team Work format. The young people are organized into support groups in which they work together to raise funds for their

When the kids came back with bluefish or tuna, the look of pride and joy on their faces could not be compared to anything else we have seen at the Gloucester marina for quite some time.

daily needs as well as for educational ventures. Occasional "fun" trips provide education and inspiration and help them structure their time well. Each team decides how it will spend its funds under the guidance of an adult counselor.

A plan to come to Gloucester

Rev. Jones had difficulty finding other youth programs that shared similar goals. What Rev. Jones was looking for was an action-adventure program that would



provide the young people with strong incentive to challenge their limitations. When he heard about Ocean Church in Norfolk, he was hopeful enough to come and see for himself. In May 1985 I invited Rev. Jones to meet with Gerhard Peemoeller, who had fished with Father for ten years and is now the overall advisor for Ocean Church fishing projects. We spent the day together on the *Sea Hope*. I never witnessed a more excited person than this energetic and compassionate minister.

Right away a plan to come to Gloucester, Mass., was made. The next step was to outline an actual Ocean Challenge workshop. Karen Smith, the director of education for Ocean Church, came from New York to meet with us and plan the workshop strategy. After that, we left Rev. Jones with a videotape called "Ocean Challenge" and gave him free rein to speak to the parents and youth of any church in his area. We all agreed that the best part of the program would be its ecumenical appeal; young people from many different churches in Richmond could get to know one another.

Three months later ten teenagers and two counselors arrived in Gloucester just in time for our

They were impressed by the simple reality of the pure relationships they were part of for one week and by the natural way in which they were allowed to indeed be part of the Ocean Church "family."

fourth annual Ocean Day. They stayed with the members of Ocean Church for seven days, from August 10 to 17. During that week, Rev. Jones and I wanted to pack in as much as the kids could handle. They absorbed everything and then some. In fact, they were just as lively when they left as when they arrived. Rev. Jones and I were both thoroughly exhausted.

Every day we all woke up at 3:30 a.m. and were at the docks ready to head out to sea by 4:00 a.m. An hour later we were dropping our anchors at Stellwagen Bank, where the best tuna fishing grounds are located. After nine hours of fishing, we were back at the marina by 3:00

p.m. Then the boats were cleaned and prepared for the next day. In the late afternoon we organized group sessions in which we taught navigation, tying knots, using the compass, and other marine-related topics. There were also many things to see in the town of Gloucester, so two of the afternoons were devoted to sight-seeing.

Every night after dinner there was an inspirational meeting, usually led by Rev. Jones. Here we all talked together about what it means to live a Christian life. There were always many little problems that occurred each day. Sometimes some of the boys would be jealous of the girls because they had caught a tuna and the boys hadn't. At other times there were minor arguments among the girls or boys, but these were all discussed openly and the whole team had to come to an agreement on the best solution.

New-found pride and respect

The kids were divided into pairs, and each set of "buddies" had the same captain and the same boat for the whole week. This brought a dramatic result. By the end of the week they had developed quite a bit of genuine loyalty for their captain and a certain amount of pride in their new-found abilities on the boat.

The captains were directly responsible each day to teach them everything about boat handling, navigation on the open sea, and fishing techniques. When the kids came back with bluefish or tuna, the look of pride and joy on their faces could not be compared to anything else we have seen at the Gloucester marina for quite some time. We were truly witnessing Father's words become substantial in the flesh; we were watching Father's dream unfold.

All of the youth were black and from various backgrounds, from poor to middle-class to rich. Their greatest impression of the week was the fact that they were just accepted for who they were. In Ocean Church there are white members, black members, Oriental members, South American members, and members you can't really place.

We ate together, fished together, worked together, even slept on the same boat together. The kids could see the mutual love and respect our brothers and sisters have for one another. Young people can sense immediately when something is fake, but they were impressed by the simple reality of the pure relationships they were part of for one week and by the natural way in which they were allowed to indeed be part of the Ocean Church "family."

Rev. Jones and the Ocean Church staff began plans for the summer of 1986 even before the first workshop had ended. There are many ministers in America with youth programs similar to Team Work. They may be greatly interested in tying their program in with ours. This is one way to help stimulate their own programs as well as give them a substantial taste of Father's vision for the future of American youth.

Ocean Challenge is open to sharing its program with any kind of youth group in the nation. We are even hoping to have young people from some of our mission countries attend. If you are a city, state, or national leader and you know of young people who would benefit from our summer program, please don't hesitate to contact us at the main Ocean Church office in the World Mission Center, New York. □

Letter from the Publisher

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It is important to maintain this vertical relationship, especially for leadership development.

In the West the spirit of love grows in the soil of the intellect. But over and over again Father has emphasized the primary importance of emotion or heart. With the intellect you can search for truth, but the heart cannot be measured by intellect. Father's view is that philosophy centered on human intellect will never reach the ultimate idea, the ultimate reality, because God never remains in the realm of intellect alone. God is almighty, but His reality is a heartistic foundation, an emotional foundation.

All fallen people have to be reborn through the original Adam and Eve. Of course we cannot be born again through the True Parents' body. We must enter True Parents' original seed or nucleus, not physically, but through our love. The way we can do that is to unite completely with their heart. More than finding life itself, we have to find the source of life in them. We who have grown up influenced by Western philosophy have to jump to another stage of understanding—into the realm of God's heart and love.

Father has always emphasized the importance of prayer life. Father is

always praying. It doesn't matter what kind of wonderful or terrible environment he is in; he is always digging deeply into prayer. Just as we often have to wash our face, we have to pray often to wash our spirit. We should try to find out what Father is most urgently praying for and maintain the same emphasis in our own prayer lives.

Until now, Father had to spend all his time and all his resources in educating the 36 Blessed Couples and the other leaders, neglecting his own children. Father did more than what God expected of him, before God's scolding could ever reach his family. Because of this sacrifice, God can forgive Father's children if they do something wrong. But we who have received Father's love in the place of his own children are not in the same category. He focused a thousand times more on us than he did on them, so we should be infinitely grateful.

American members should change and improve their quality of attendance to True Parents. They have to find and adopt Father's tradition, the true tradition. If we follow Father's prayer life and his tradition, then our own children's spiritual growth will be guaranteed. □

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want to completely eliminate this evil, and create Father's land with a new, God-centered morality. A world of righteousness is our desire. Our Father has created many programs to fulfill this goal. If we reach this level of service to the world, then we can "Rejoice and be glad, for your reward is great in heaven." Matthew 6:33 also describes the eighth stage: "But seek first his kingdom and his righteousness and all these things shall be yours as well."

After we become God's sons and daughters and establish the Kingdom of Heaven, then we will have a joyful world. In the Kingdom of Heaven will the government give everyone a Cadillac or a yacht? The most important thing is that we really love and take care of each other. We must appreciate and be grateful for life. We should want to honor God. Then He will become excited and want to give us more! Then we will become even more joyful!

Father is the model of our faith in life. He went through these eight stages too. He had a poor spirit, he wept tears for God and humanity, he humbly obeyed God's will, and he has pursued his mission of creating a righteous world with 100 percent effort. He has contributed greatly to the

cause of religious freedom, to the revival of morality, and to the quest for world peace. He is truly an example of completing all these stages.

Even if we can't see God, if we live with True Parents we cannot deny that God exists. Because our Father knows God, he can work as he does, and we can understand that God is real. He's our model.

The disciples asked Jesus what their most important job was. They didn't know it was to establish the Kingdom of Heaven on earth! Other churches can't explain the deep inner meaning of Jesus' first historical sermon. We have this understanding because of the example and teaching of our True Parents.

Please check yourself—what is your "address" in spiritual life? What level have you reached? We must never feel that we have progressed enough in our life of faith. We should progress not only vertically, but horizontally as well, continuing to do everything at each stage, even as we climb up to higher levels. If we have this vision for ourselves, we can have constant determination and motivation to challenge our standard and reach the goal of absolute faith. □

Two paintings by Heung Jin Nim reveal his prophetic vision

VICTOR'S GLORY

by Joong Hee Lee,
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reprinted from Tong Il Sae Gae

Today's World is going to be offering certain articles in Korean and English to help our readers become familiar with the Korean language. We would appreciate your response to this new idea.

작년 6월 쯤 광주에서 있는 원리 공칭회에 참가하던중 윤세원 박사로부터 두장의 사진을 볼 수 있었는데 평소 내가 접하고 감상해 온 그림이 아닌 독특한 느낌을 주는 그림이었다. 우선 범상하지 않게 보이는 주제와 그 표현의 원숙함이 흥진님이 그린 그림이라는 윤박사의 말에 크게 놀라지 않을 수 없었다. 화면 구성과 표현 테크닉의 뛰어남을 전혀 두고라도 그 주제의 의미하는 바가 바로 흥진님 자신의 모습이며 그것도 승화 하시기 이전에 이미 그려졌던 그림이었기 때문에 그 놀라움은 대단한 것이었다.

이 두 그림은 서로 같은 주제를면서도 다른 단계의 두 장면을 연결지어 표현하고 있었다.

먼저 그림이라고 보이는 것은 (그림 1) 붉은 먼지에 휩싸인 듯하고 또는 피에 붉게 물들인 골고다 산정 같기도 한 언덕에 십자가 셋이 서 있고, 한 남자의 검은 나신이 가운데 십자가를 이탈하여 하늘로 솟구치는데 얼굴에는 연기와 같고 구름과도 같은 베일을 쓴 채였다. 그 뒤편에는 어두운 하늘을 배경으로 섬광처럼 강한 빛이 내려 쏘이듯 치솟는 듯하고 남자의 발끝에서 꼬리처럼 길게 드리운 붉은 불꽃은 가운데 십자가에 연결되어 있는 것을 볼 수 있다. 그러나 자세히 보면 가운데 십자가에도 매어달린 사람의 모습이 보인다.

AROUND JUNE OF 1985, DURING A Principle seminar in Kwang Joo, Dr. Se Won Yoon showed me photographs of two paintings that gave me an unusual feeling—a feeling I had never gotten from looking at other paintings. I was astonished when Dr. Yoon said that they had been done by Heung Jin Nim. The thematic content was extraordinary and in their expression I saw a touch of profound maturity. Besides marveling at the excellence of their composition and their evocative power, I was amazed when I realized that they represented the spirit of Heung Jin Nim himself.

These two pictures share the same theme, but represent two different stages in the development of that theme.

The first picture shows three crosses on a hill that seems to be covered with red dust or dyed red with blood. The red and black naked body of a man is soaring from the central cross up to the sky. He wears over his face a white veil like thick smoke. Behind him, a strong vertical flash of light seems to be either coming down or going up against the background of a dark sky. We can also see that a long red flame streams down from the feet of the man, connecting him to the central cross. But looking closely, we can see a person hanging on the central cross as well.

비상하는 사람과 연결된 십자가 상의 또 하나의 사람, 이것은 무엇을 보여 주는가. 베일에 싸인 얼굴, 세 개의 십자가, 섬광, 이러한 일련의 표현이 주는 느낌은 우선 우연하 그려진 것이 아니고 분명한 내용과 의미를 던져 주고 있는 것이다.

나로서 분명히는 알 수 없으나 베일에 싸인 얼굴을 보면서 2천년전 예수님의 십자가 죽음과 그 배후의 말 못할 사정, 3일 만에야 부활하실 수 있었던 일들을 연상하였고, 십자가에서 이탈된 또 하나의 사람은 흥진님의 영의 모습인 것이다. 그러나 멀리 보이는 또 다른 두 개의 십자가는 무엇을 나타낸 것일까. 예수님의 십자가를 그린 것일까, 또는 그 이후 오늘의 부모님 가정에 있어 왔던 희생의 역사를 상징하는 것일까.

이 그림을 보고 있노라면 엄습해 오는 슬픔과 암담함이 가슴을 짓누르고 선생님의 파란만장한 생애를 보는 듯한 느낌을 떨쳐 버릴 수가 없다.

그러나 두번째의 그림 (그림 2)은 상황을 달리 하고 있다. 우선 처음 것보다 더욱 지상으로 부터 멀리 벗어 나와 또 하나의 공간으로 돌입하는 모습이 보인다.

두 팔은 새처럼 양 옆으로 힘차게 뻗고, 턱은 하늘을 향하여 치켜들고, 가슴과 배의 힘차고 탄력있는 근육의 표현은 활의 곡선을 연상하듯 솟구쳐 나르는 모습은 눈부신 광채에 반사되어 더욱 아름답고 신비롭게 보인다.

What is the meaning of the person on the cross who is connected to the soaring man? The face covered with the veil, the three crosses, the lightning—all these things are not arbitrarily drawn here. They must have a symbolic meaning.

I do not completely understand the meaning, but I immediately associated the symbols in the painting with such things as Jesus' crucifixion, the inexpressible circumstances under which he died, and his resurrection after three days. The person soaring from the cross could represent the spiritual body of Heung Jin Nim. But what do the other two crosses mean? Do they represent the two men crucified with Jesus? Or do they symbolize the history of suffering which the family of True Parents has continually faced?

Looking at this picture, we cannot help feeling a broken-hearted sorrow and gloominess; we are seeing Father's life course with its many terrible hardships.

But the feeling of the second picture is completely different. First of all, we can see that the soaring body has entered another space far beyond the earth.

The figure's arms are outstretched firmly and gloriously like a bird's. The chin is pulled upward towards the sky. The strong, muscular belly and chest evoke the curved line of a bow. Because of all this, the soaring man, reflecting the blazing light, looks much more



Since I have seen Heung Jin Nim's pictures, I have not been able to forget that a genius in painting has passed away, unknown to the people of the world, and that I have had the chance to be a witness for him because I have glimpsed his genius.



푸른 불꽃처럼 온 몸을 감싸고 타오르는 듯한 심광은 화면을 가로지르며 지상으로부터 용솨음을 치는데 흡사 위성이 발사대에서 불을 뿜는 것처럼, 용접봉에서 뿜어내는 불꽃처럼 지상의 더러움과 죄악을 불태우고 있는 것 같다.

이 그림에서 분명하게 느끼는 것은 처음 그림과 같이 어두움이 없고 부활된 모습이고, 더욱 성화된 모습인 것이다. 또한 지상과 하늘과 더욱 빛나는 하늘, 이 3가지 단계가 무엇을 의미하는지 확실히 모르나 부활되고 있는 모습임에 틀림없고 처음 그림보다 두번째 보이는 밝고 힘차고 강한 모습에서 승리자의 영광의 모습을 읽을 수 있을 것이다.

여기에 흥진님의 사명과 승화의 의의는 이미 선생님의 말씀속에서나 흥진님 자신의 언행으로 분명히 보여지는 일이기 때문에 나로서 또다시 언급하지는 않겠다. 그러나 이 두 그림 속에서 더 중요한 것은 그림 속에 나타난 일련의 기록적 의미가 예언적일 뿐 아니라 사건이 있기 훨씬 전에 이미 예지되고 형상화되었다는 사실이다.

흥진님의 승화는 평면적이고 우매한 판단으로 범하기 쉬운 말로 우연, 또는 돌발적 사태였거나 단순한 사고가 불러 일으킨 비참한 결과가 아니라는 뜻이다.

윤박사의 글에서 표현된 대로 "흥진님은 이미 먼저 승화하실 운명과 지상에서나 천상에서나 부모님 대신할 천적인 사명을 영감으로 알았다"는 것이다.

그렇다면 이렇게 될 것을 모르셨을 것인가?

시시각각으로 닥아오는 아드님의 죽음을 아시면서도 부모의 정만으로 말리실 수 없었던 사정이었다면, 아브라함이 이삭을 제물로 바쳐야 할 때의 마음과 예수님이 십자가의 길을 스스로 택했을 때의 심정과 분명 다름이 없으리라.

미루어 짐작 하건데 아브라함이 아브라함을 대신할 이삭이 없던들, 아브라함의 역사가 이스라엘의 역사로 될 수 없을까 같이 예수님의 죽음을 대신 할 수 있는 또 하나의 예수가

beautiful and yet more mysterious than the man in the first painting.

A blue flame burns around the whole body, which has just soared up from the earth across the canvas like a rocket leaving its launching pad. White hot flames as from a torch look as if they were burning away the sin and dirtiness of the world.

This painting does not have the darkness of the first. It shows us a glorified resurrection and imparts a more holy feeling. We cannot know the exact meaning of the symbols of the earth, the mountain, and the shining white heaven, but they seem to evoke the essence of resurrection. We can see in this picture a victor's glory.

I will not comment here on Heung Jin Nim's mission in life nor on the meaning of his Seung Hwa. We can understand these things from Father's speeches and studying the life of Heung Jin Nim himself. But in these paintings events are represented that had been foreseen and put into artistic form by Heung Jin Nim long before the real events took place.

Heung Jin Nim's passing must never be understood as a surprising event or the miserable result of an accident. Dr. Yoon expressed to me that he felt Heung Jin Nim knew through inspiration that he would die young, and that he had the divine mission of representing the True Parents both on earth and in heaven.

If this is so, did Father not know all about the events in store for his son? Father must have known about the coming death of his son, but he did not try to prevent it out of selfish love. His heart must have been the same as Abraham's heart when he sacrificed Isaac, or Jesus' heart when he chose to go the way of the cross himself.

We can imagine that, if Abraham hadn't had a son like Isaac, Abraham would not have had anything to do with the history of Israel, or that, if Jesus had had another Jesus

없었던 사실이 예수님이 쓴잔을 떤 채 할 방도가 속수무책이었음이 아니었겠는가.

흥진님의 승화의 의의는 반복하지 않는다. 다만 그 그림을 보는 순간부터 줄곧 나의 머리를 떠나지 않는 생각이 있으니 한 천재화가 빛을 보지 못하고 많은 사람들이 모르는 채 세상을 떠나신 일이며 그것을 아는 나로서 증인이 되어야 한다는 것이었다.

또 하나 겸하여 느낀 사실은 천재는 정말 존재하는구나 하는 평범하다면 평범한 진리에 도달한 것이다. 그것은 다른 말로 바꾸어 위대한 그림이라는 것은 그리는 것이 아니라 그려지는 것이구나 하는 생각 내보이는 것이 아닌 수용하는 것, 의식함으로가 아닌 초의식 상태인 것이다.

신필의 경지가 무엇인가를 얘기하면 이상의 나의 말들을 이해하기가 어렵지 않을 것이다.

나는 이제까지 나의 인생에 있어 예지적이거나 미래의 세계를 그려본 적이 없다. 생각해 볼 수조차 없었다.

위대한 화가가 있다면 누가 그것을 그려 보았겠는가. 고희가 죽기 전 죽음을 예감한 '가마귀 날으는 보리밭' 을 그렸고, 고갱이 타이티섬에서 죽기 전 마지막 작품에서 '인간은 어디서 왔으며 무엇이며 어디로 가는가' 라는 긴 제목의 그림을 그렸고, 모네가 바다를 배경으로 외롭게 서 있는 소나무를 그렸다. 한국의 이중섭도 밤에 날으는 가마귀를 그렸다. 그러나 인생의 일대 파노라마 같은 그 웅장한 스케일의 장엄한 순간을 연출해 내지는 못하였다 그들은 자신의 죽음을 느끼며 상징적으로 등장시킨 가마귀나 여타 주제들은 죽음을 두려워 하고 회의하는 차원에서 머물고 있는 것이다.

흥진님의 그림은 초의식 상태에서 예지의 능력과 혜안을 가지고 눈앞의 사물을 바라보듯 자신이 가야 할 노정을 아주 자유로운 붓놀림으로 거침없이 그려 내신 것이다.

18세의 짧은 생애를 세상에 몸 담았으나 그 분이 남긴 단 몇점의 작품은 명작으로써 길이길이 남을 것이며 우리 모두의 가슴에 살아 있는 것이다. □

who was willing to die for him, he might have been able to have the bitter cup taken from him.

Since I have seen Heung Jin Nim's pictures, I have not been able to forget that a genius in painting has passed away, unknown to the people of the world, and that I have had the chance to be a witness for him because I have glimpsed his genius.

I feel that the greatness of these paintings does not show itself when we view them merely with our conscious mind; rather, their greatness comes out when we try to imagine that they were painted while Heung Jin Nim was in a state of super-consciousness. This may not be difficult to understand if we think of automatic writing.

Up until now in my life, I myself have never been able to foresee or imagine the future world. I have never even thought of it. Who among the great painters of the world has been able to depict the future? Van Gogh had a premonition of his death and drew a picture entitled "Wheat Fields with Crows." Right before his death in Tahiti Gauguin painted a picture entitled "Where Do We Come From? What Are We? Where Are We Going?" Monet painted a lonely pine tree standing against the sea as a background. Joong Sup Lee of Korea also painted a crow flying at night. But all these painters could not really express the solemn majesty of the panorama of their lives. They felt a premonition of their deaths, but they were all afraid of death. They could not go beyond their doubt and fear.

With free touches of his brush, Heung Jin Nim has painted—in a state of ultra-consciousness and with the capability of foreknowledge—his own life course, as if he were watching the unfolding of things to come.

He died at the age of 18, but his works of art will live forever on the earth and within the hearts of us all. □

Announcing: THE HOME CHURCH THEME SONG CONTEST OF 1986

Dear Brothers and Sisters,

Several years ago, President David S.C. Kim of the Unification Theological Seminary at Barrytown initiated an annual Home Church Theme Song Contest centered on the ideal of the home church ministry. This year, of course, our motto is "Creating and Building the Kingdom of Heaven." Home church is an important part of the Kingdom itself, not just part of the restoration process. The idea behind the song contest is to help keep the home church vision alive in our hearts and to give us songs to stir our deep memories in the future, as the Holy Songs of the early members in Korea and Japan have done for us. President Kim would like to hold an annual contest over several years and collate the songs of all the yearly winners into a home church song book. This is the fourth annual contest.

The requirements for the contest are as follows:

- 1) Include the home church theme and the actual words "home church" in the lyrics of your song.
- 2) The melody should be "singable" by a congregation (not just by a

soloist). Remember that our congregations are very international. Beauty, lyricism, and simplicity are good guidelines.

- 3) Send a tape recording of the song and a copy of the lyrics.
- 4) *Optional but preferable:* Send the printed musical score in addition to the tape and lyrics.
- 5) Deadline: May 31, 1986.
- 6) Include your current address.
- 7) Send to: UTS Home Church
Song Contest
10 Dock Road
Barrytown, N.Y. 12507

A \$50.00 prize goes to this year's winner.

This contest is being held worldwide. Last year's winner was a father and his two sons from Norway [see *Today's World* Jan/Feb 1986]. Maybe this year it will be you! We are looking forward to hearing your songs.

In Our True Parents Names,

The UTS Home Church Theme
Song Contest Committee
Myrna Lapres, Coordinator

CAUSA REVIVAL IN CHICAGO

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they feel so proud. For example, if the guests don't come down to meals or lectures, the graduate volunteers call every single room; and if that doesn't work, they start knocking on doors. They really know how to take care of that problem! We are deeply grateful for their support.

Our IW, Mrs. Mal Sook Lee, has also been very helpful. With a mother's heart, she has focused on loving the ministers by caring for their health. It has surely been a happy surprise for them to have a beautiful Oriental lady ask them if they are getting all the vitamins they need, and if they are drinking their ginseng tea!

We are also very thankful for the support of Joe Tully and the national CAUSA staff in helping us organize our seminars and continually encouraging us.

I want to emphasize again that following Father's direction absolutely, dedicating ourselves to that direction through unity with Rev. Chung, and having the support of a strong John the Baptist like Dr. Jackie Roberts have generated the spiritual power that created the experiences we have had in Chicago. And we're just going to continue on in the same spirit. □

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What has Father asked us to concretely accomplish in the next three years? Reach out to 120 ministers. Every 10 days reach out to a minister with whom you can make a significant relationship. Give life to one human being a month. These are difficult goals. Even if there are not 120 ministers in your area, find out from your regional leader or your state leader who needs to be written to. Let's be pen pals with 120 ministers. Let's figure out imaginatively and creatively how to send our testimony to 120 ministers. Let's send pictures or inspirations of our spiritual life to 120 ministers.

Whenever I'm on a plane I sit next to somebody and we have a conversation. Usually by the end of the plane ride I tell that person who I am and what I'm doing and then I offer a copy of my book, which is my testimony. You can make your own book, in whatever form you want. Offer your testimony—even if it's not on paper. Give whatever you think will move a person closer to God's love. Get his

name and address so that you can write to him.

We are not collecting members. We're bringing the world back to God. We're stimulating the heart of love in a world that doesn't trust love. If we can fulfill this goal and truly follow Father, we can accomplish God's original ideal of creation. God needs our love, our parents need our love, our elder brothers and sisters need our love, our younger brothers and sisters need our love, the environment needs our love, everything needs our love. All we need to do is offer true love. True love comes upon understanding the nature of love, the purpose of love, the value of love, and the right direction and desire of love.

The year 1986 can be a year of renewal, of rebirth, of building and creating the Kingdom of Heaven if we can fulfill the ideal of love. That's the challenge our Parents have given us. If we follow Father, we can fulfill that challenge. Let us, in 1986, bring glory to heaven, glory to our True Parents, and peace and love on this beautiful earth. □

*There are
multitudinous
ways in which
we can exhibit
God's creative,
imaginative
love, so that
our daily life
becomes a
truly spiritual
life.*

**"IN FRONT OF OUR JERICHO,
WE MUST MAKE A NEW
START; WE HAVE A DIFFERENT
CHALLENGE. IF WE KEEP
FATHER'S WORDS,
HIS DIRECTION TO BE BRAVE
AND BOLD, WE CAN
CONQUER JERICHO!"**

*Rev. Chung Hwan Kwak
January 1986*