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IT IS NOT TOO LATE—SPEECH BY REV. WON PIL KIM (p. 17)



Letter from the Publisher

by Rev. Chung Hwan Kwak

THE ULTIMATE GOAL OF ALL UNIFICATION CHURCH members is not simply to follow True Parents or just believe in them, but to *actually become* their sons and daughters. We cannot become such true sons and daughters without inheriting the essence of True Parents' tradition. How can we do this?

Tradition is not established merely through speaking or teaching, but through action and substantial accomplishment. Our heavenly, God-centered tradition was not established because True Father wrote a theory down on paper. Rather, it came into being through Father's actual experience centering on the guidance of God. His practice, his example, and his step-by-step accomplishment of the will of God in the physical world form the foundation of our tradition.

The Korean headquarters is now publishing bound volumes of Father's speeches. So far 24 volumes have been completed and 210 volumes are planned all together. Each volume contains many speeches. Why do I mention this? In noting these volumes we can easily say that there is no one in the whole world, past or present, whose ideas can compare with Father's in their depth, breadth, or abundance. That is amazing in itself, but even more, Father's actions have completely coincided with his teachings. Every single word, spanning 360 degrees of human thought, is backed up by action—without exception. In this respect Father surpasses any philosopher or religious leader that ever was, and that is the unique and profound significance behind the publication of these volumes.

In sum, the essence of True Parents' tradition is: to be absolutely God-centered; to focus sacrificially on the whole purpose, not on the self; and to serve and share true love based on *shimjung*. How deeply we can appreciate this tradition! Its essence is so precious. Father actualized this tradition in an absolutely unwavering and unchanging way throughout his entire life.

We can become like Father by following the same pattern. To do this we must know the essence of his tradition. If possible we should check every day whether we are *living* or actually carrying out these directives in our daily life or not. It is not an easy task for us. Therefore I urge our worldwide membership to try to realize this in a practical way.

First, we must follow Father's instructions. By doing this we will come to have the same form or pattern, and at least resemble Father externally. That is the bare minimum.

Second, we must respect and attend everyone who is connected to True Parents—not only our central

figures, but all members. We must attend everyone who has been touched by them, and respect the elements of True Parents in their hearts. Also, we must respect and attend all things of creation which are connected to True Parents. We respect East Garden not just because it is a house but because True Parents live there. Everyone wants to go to the Rock of Tears in Pusan because it is holy ground, consecrated by True Parents. If we receive a gift from True Parents, we want to preserve and cherish it.

Third, we must respect and be proud of our own selves, for we are also connected to True Parents. Sometimes because our determination, our preparation and our technique are insufficient to fulfill our responsibility, we become disappointed in ourselves and suffer from guilty feelings. But look on the positive side! We should think, "It is true that I am not enough, but because True Parents blessed me, how precious I am! How precious I am together with my spouse, as a couple blessed by the Messiah! Also my hand, my leg! I served True Parents with this hand, and this leg walked under True Parents' direction. How precious they are! How precious my whole body!" And even though our mind often vacillates, we should still remember and reflect, "How many times could I center my original mind on True Parents? How many times could I meditate deeply, make new determination, and give thanks to True Parents? In this mind I have been able to develop a close, heartistic relationship with them. Therefore, how precious is my mind!"

Many people can't even recognize True Parents; but with our eyes we can see them, with our ears we can hear them, and with our mouths we can shout our thanks to them. We should feel grateful that we have different eyes, ears, and mouths from other people. This is not selfishness or egotism. Our special value derives from our connection to True Parents.

Thus we should follow Father's direction, and in this practical sort of way we should automatically respect ourselves, other people, and all things which are linked to True Parents. The more True Parents are the source of our thinking, our actualizing, and our relationships, the more intimately we can inherit their tradition.

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Front cover: Father translates from Korean into English the special greeting which True Parents wrote to Kook Jin Nim, whose sixteenth birthday was celebrated at East Garden on July 20, 1986.
(Photo: Ken Owens, New Future Photo)

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VOLUME 7, NUMBER 9. TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. Founded in 1980 by Rev. Sun Myung Moon, it is written for the foreign missionaries and the members of the Unification Church. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."

481 Eighth Avenue, New York, NY 10001, Tel. (212) 714-1099. **SUBSCRIPTIONS:** United States: \$44 per year; \$23 for six months. **Air mail** to Canada and Mexico: \$65 per year, \$34 for six months; to Central America and the Caribbean: \$72 per year, \$37 for six months; to Europe and South America: \$86 per year, \$44 for six months; to the Middle East, Africa, Asia and South Pacific: \$100 per year, \$51 for six months. **Surface mail** to any country: \$60 per year. Make check payable and direct all inquiries to: Accord, 481 Eighth Avenue, New York, NY 10001 Tel. (212) 967-4371.



BECOME A NEW SEED

BY REV. SUN MYUNG MOON
SPEECH TO EAST COAST LEADERS
EAST GARDEN, JULY 20, 1986
PART I

July 20, 1986 marked the first anniversary of Father's imprisonment in Danbury, Connecticut. The day also fell on Kook Jin Nim's sixteenth birthday (by solar calendar). After the Sunday Pledge at 5 a.m., Father took the opportunity to speak to his children for about two hours.

Afterwards the True Family descended the stairs in their traditional fashion and commenced Kook Jin Nim's birthday celebration. Many brothers and sisters felt that the True Parents showed their deep love and appreciation for the birthday child more than ever before.

As breakfast came to an end, Father asked for entertainment. Some of the True Children performed in their unique ways. (See photos.) After their performance all of the guests were asked to stay to hear Father speak again. What follows is the first segment of edited excerpts from his speech.

Translator, Dr. Bo Hi Pak

TWO YEARS AGO TODAY, ON JULY 20, 1984, I DEPARTED for Danbury. How many of you were here to see me off? As the world situation turns and changes, Danbury marks an axial point. Danbury is where I bore the cross. I bore all the evil accusation and persecution upon my shoulders by going to Danbury, and I paid indemnity for the sake of the world.

This was the most crucial, extraordinary indemnity, paid to restore the lost 40-year period from August 1945 to August 1985. After my freedom was obtained in August 1985, I totally devoted the following 120-day period to the unification of Christianity; the Unification Church and the other Christian churches came together during these 120 days, centering upon the CAUSA movement.



Because of the fall of man, the separation between mind and body has come about: The world has formed two separate realms, one representing the internal world of spirit and the other the external world of physical reality. The love lost in the Garden of Eden was true, pure love. Satanic love developed a pattern similar to heavenly love, but with an evil content. After the fall, love was laced with deception. Fickleness and betrayal have been part of the history of love in the world ever since.

Satan claimed the body; therefore, the entire ownership of humankind was claimed externally through the body. By claiming the physical body, Satan could also claim the mind and invade the mind through the body. In God's original pattern of dominion, however, God's spirit comes in first through the mind, which is occupied by heaven, and then controls the body. That is the logical and natural sequence.

The archangel, who became Satan, transmitted sin to Eve, and Eve transmitted sin to Adam. However, this is also the reverse sequence of God's original plan, in which true love would have flowed from God to Adam, and then to Eve and their children. When this natural pattern was lost, God's dominion over the entire created world was lost as well. People in the world today do not realize that they are the inheritors of a satanic lineage. No matter how great an individual may be—whether a governor, a president, or even a saint—he cannot remove himself from the satanic lineage. All are dwelling in the same satanic realm.

As a person grows, the mind and body develop and start to grow closer together. When the time comes for the mind and body to unite into one, the love of God can enter in. God's love should have been transmitted to Adam during

this point in his growth; at that moment he would have become the inheritor of the full love of God.

WOMEN SHOULD FOLLOW MEN

Men are built to be masculine and to take a bold and initiating role. God created women to be feminine and take a passive, objective role so that they can follow men. This was God's plan of creation. So you can easily imagine that Eve was smaller than Adam. When you look at the universe, you will see that anything that is large, powerful, and masculine always plays a central role. When you go to the mountains you see a lot of trees and bushes, but what does your eye pick out as the central point of the landscape? The pine tree. It is gigantic and powerful-looking and spreads out its branches very firmly, towering over the others. That pine is the center.

Here in the United States people talk about equality between men and women a great deal. Adam and Eve were created to be different, but centered upon what were they equal? They were equal as the recipients of the love of God. American people do not know this. American women sometimes say to Father, "Oh, Father is always on the side of the man; he always gives women a hard time." But that is not true.

Suppose a man and a woman are walking down a path on a very dark night. All of a sudden a huge beast appears out of the bushes, threatening their lives. Would the man push the woman in front of him and hide behind her? No, the woman would automatically hide behind the man. She wouldn't wait to be asked.

*Adam and Eve were created to be different,
but centered upon what were they equal?
They were equal as the recipients of the love of God.*

Men have broad shoulders. Women are meant to hide behind them; that is why they are built smaller. Women are meant to be protected by men. This is not Rev. Moon's law, but the law of nature. The role of the center or subject is to protect all the objects. The first obligation of the subject is to protect, the second is to lead. Men should not follow after women; women are supposed to follow after men.

Because of the fall of man that chain of order and command has been completely reversed, and now men follow behind women, particularly with regard to love affairs. Men have become so helpless, and women always take command.

If it hadn't been for the fall, when boys and girls grew up they would learn about their respective roles through the classroom of nature, through watching the animals. Look at cats or dogs or wild animals. When their babies are born their parents take delight in their offspring and want to protect them. Particularly the mother animal plays a close protective role. The female of every species is more interested in taking care of their young than the male. When we look at the way children play, we see this, too: Boys play with tanks, guns, and cowboy hats, and girls play at feeding and clothing their dolls.

THE SEED OF LIFE

Women are supposed to be in a position to receive, to be filled up, like a container. God built women that way. The man is the giver, the provider. Within him is the seed of life. The man, in the position of God or heaven, plants the seed into the woman, in the position of the soil or earth, who receives the seed and lets it grow. God is the duality of male and female; however, the original seed is related to the male portion of God.

God's original seed, which of course is spiritual, is made into the physical seed in the body of man, who represents the male portion of God. Thus this seed becomes united with the flesh and is then planted in the fertile soil, which is woman. When the two are united and the seed is planted, that is what we call love. You must think, "From my father I received my bone, from my mother I received my flesh. Combined, they made me. My father's love and my mother's love united and at that point my life began." The seed is transmitted through the giving of love; therefore, the person who has the seed plays the subject role in a love affair. As Adam and Eve grew, Adam should have taken the initiative, awakened the love within Eve, and moved toward Eve. This was natural and would not have constituted the fall.

Some might think, "All right, the male seed is inside of Adam, but there should be a female seed inside of Eve—that would only be fair." But it is not so. Within God are dual essentialities; within Adam's seed are both male and female potentialities. Look at my own children. Mother is



Father presents a special song in honor of Kook Jin Nim's birthday.



Kwon Jin Nim (standing) sings a funny song as Hyung Jin Nim (left) and Young Jin Nim (center) listen.

PHOTOS: K. OWENS / NEP

*You have to be hanging onto the rope of love,
which guarantees true human rights and provides
the standard for the right way to live.*



Young Jin Nim playing his violin.



Hyo Jin Nim playing guitar.

small, but our daughters are bigger than Mother because they don't just take after Mother—they take after me. Their seed comes from the father. God is the origin of both man and woman; likewise Adam, in the position of God, contains both seeds, one for female and one for male. Thus the father is the subject of dual essentialities. [Editor's note: In human genetics, it is only the male sex cell that has both X and Y (sex-determining) chromosomes.] These are the laws of nature, not my own laws. We were all born according to universal principles, and we cannot go beyond them but must stay within them.

TRUE HUMAN RIGHTS

Today men and women have nothing to do with each other. A woman goes in her direction and holds onto her own rope of life, and the man goes in his direction and holds onto his own rope of life. How can we bring men and women together into one unified rope, the rope of true, original love? As men and women you must realize very clearly you are not just here to eat, sleep, and survive. You are here to hold onto the rope of love. Men and women must march forward together with the rope between them, guiding them. Satan wants to deny that very truth. Now, at the end of the world, especially here in America, women are saying, "Oh, we don't need men," and men are saying, "Oh, we don't need women." Men have relationships with men, and women with women. They say they are practicing their human rights.

What kind of human rights is that? That which is destructive to human existence—is that human rights? Today there is rampant homosexuality, sodomy, and child pornography, all practices which deny the dignity of human existence. Human rights have to be harmonizing, unifying rights to promote the survival and continued existence of civilization.

Therefore, human rights must surround the rope of true love so that men and women can come together and latch onto it. Without this rope of love, men and women become very alienated and unhappy. Neither of them can find happiness. Men and women must take turns holding onto this rope, and thus success will be guaranteed all the way to the end. You have to be hanging onto the rope of love, which guarantees true human rights and provides the standard for the right way to live. That rope comes down from the parents and must be balanced by the man and the woman. Without two, the rope would be unbalanced. This is the power of love. The individual, family, nation, and world must all move in harmony with that rope.

God created a man's physical shape for the sake of women; for what other reason would he have created men like that? Philosophers do not know why men and women were created. They were born for the sake of each other. Actually, it is difficult and inconvenient for a woman to carry around a large bosom and to have big hips. But they are

*It has taken many millions of years
to untie the wrongdoing that has occurred.
The knot cannot easily be untied.*

there not for their own convenience. A lighter body would be much easier, but God gave this standard equipment to all women. A woman is born for the sake of her husband and her children. A child, when he touches his mother's bosom or hips, is showing a sign of love.

FROM HEAVEN TO EARTH

When a man and a woman show their love and affection, they start with kissing. This is the upper portion of the body, the head, which represents heaven. When a woman responds to a man's kiss, that means she approves of his love. Then their display of love moves down to the central area, the bosom, then to the lower part of the body. A child is born from the mother's womb, which is the lower portion; then the child drinks his mother's milk from her breast, the center portion where love flows out; then the child starts to kiss his mother and learns to speak with his mouth, the upper portion. A child uses his parents as a jumping board, springing out of their bodies and going on to live for the sake of God. Children spring out of the love of God.

Love comes down from heaven; thus love is expressed between a man and woman starting from the upper portion and moving to the lower portion. In a reverse way, a child is born from the lower portion and expresses love upward, going toward heaven. This was God's plan. No father objects that his child was born from a woman's sexual organs. That is where you have sexual intercourse, and that is where you give birth to new life. No father would say to his child, "Don't touch your mother's bosom, that's mine. Don't drink that milk." Or, "Don't kiss your mommy, she belongs to me."

Parents' love is giving, and they give the most precious thing they have to their child. This is how God wants to teach the world. How exciting it was when God gave birth to Adam and Eve! This was an incredible love affair for God and He wanted to show mankind His love.

As a baby grows he must have absolute supervision from the parents; otherwise he can't survive. When Adam and Eve grew into teenagers God gave them a commandment in order to give them their freedom. Under this commandment God said in essence, "You are free. You're on your own." The entire problem of sin began during the teenage period. That is why problems among teenagers in our society have become so rampant. You must know that this is a signal that the end of the world is at hand. Adolescence was the time when sin originated, and that is how sin must be restored—through teenagers. At harvest time, the field was lost. Teenage problems are becoming worldwide problems today. Tradition, morality, value systems—everything is breaking down among teenagers. They deny discipline, and a logical chain of command.

Our society is fast becoming animal-like in its moral standard. Among animals, for instance, once baby cats or dogs

grow up, they can have intercourse with their own parents or grandparents; it doesn't matter. If humanity loses human morality and takes on animal morality, that will be the end of humanity. In America today rape and incest are rampant. There are millions of victims among teenagers today. Girls are assaulted by their own fathers, brothers, uncles, or grandfathers. With the right channel of love in the home there would be no way a grandfather could commit this kind of act with his own granddaughter.

The most vulnerable people in our society today are women. They are in a position to be victimized. Women have been utilized as instruments more than men. The men who follow after these women are also in the position to be victimized, so evil increases. Men must be principled men whom women can follow, and then they can be restored from their victimized position. This is not Rev. Moon's word, but the word of the Principle.

So in conclusion, women must follow men. This is the most important thing. Why? Because only from a man can a woman receive true love. The same is true for a man—he can only receive true love from a woman.

In the West, only during prayer time in a church do people ever kneel down, but in the Orient people normally kneel down in daily life, particularly women, in order to show symbolically the subordinate position.

LEADING THROUGH TRUE LOVE

Since women took the major role in the fall, women must also take the leading role in the process of restoration. As women suffer more, and pay indemnity more, more divine, virtuous women appear. In Biblical history when nations were invaded by barbarian enemies, they always killed off all the men and took the women and children into captivity as slaves, servants, etc. This has certain historical implications.

American women—from how many men would you like to receive the seed for your child? (*One.*) Is that everybody's answer out there? That is the only answer that will come out of a Moonie woman's mouth. Suppose a woman bears a child by one man here, one man there, and one man over there—how miserable it will be for that woman and for her children as well. If one woman serves many men and lives in different houses she will never be able to create a harmonious atmosphere anywhere, but only one that is hostile and tense. If her child is in a home with another woman's children, she would have to somehow make incredible, secret maneuvers just to meet with her child. Is that happiness?

Love is more precious than life. This is the reason why in the Orient, especially in Korea, a woman's purity is the highest virtue. If someone acts with evil intent and forces a woman to give up her love, she would rather give up her life than to have to give up her virtue, because she doesn't want to receive any more than one love.

*The dispensational process is one of engrafting.
Engraft yourselves to the true tree
and become a new seed and a new branch.*



K. OWENS / NFP

Why is love stronger than life? Because your life is conceived in love. The origin of your life is love. Love always goes before life. When you have one husband whom you dearly love, how can you have illicit love with someone else? The Kingdom of Heaven is a place you enter as a family unit. When one woman has children from more than one man, then in the spirit world all her children will accuse her and say, "What kind of mess you created! We are all victimized because of your illicit actions and false love." This is the most terrible thing in the spirit world.

Children want to live under one absolute set of parents—one father and one mother. They don't want any more than that. Only a family with a standard of true parenthood can bring true brotherhood. When parents create an atmosphere of true love in the home, the children will become true brothers and sisters. It has taken many millions of

years to untie the wrongdoing that has occurred. The knot cannot easily be untied.

True Parents are the center of true love, and only people of true love can communicate with them. How can men and women born out of illicit love and living under a false tradition ever encounter the True Parents? The dispensational process is one of engrafting. Engraft yourselves to the true tree and become a new seed and a new branch. Do you want to become a new tree of life?

True Parents' thought, language, and way of life should be at the center of your own life. God knows that it is not easy for you to overcome your cultural habits, and He is taking great pains to try to bring about cultural harmony, unity and heavenly tradition, centering on True Parents. He is planning to accomplish this within three generations. □

THE GLOBE IS OUR HOME

BY REV. SUN MYUNG MOON
Excerpted and edited speech
June 8, 1986
World Mission Center



Translator, Dr. Bo Hi Pak

NOWADAYS MANY PEOPLE SPEAK ABOUT OUR WORLD AS a "global village." The word village denotes a small, simple, cohesive area where one clan lives together.

When we describe the globe as a village, an entirely new meaning emerges. If the fall had never taken place, one pure, undivided family would have grown into a tribe, a nation, and finally a world. The globe would have been inhabited by people centered on one master, not two, and they all would be part of one unified organic structure. Everyone would have the same essential nature and speak the same language; there would be one culture, one inherited tradition. That is how the world was meant to be. Yet as we know, because of the fall, Satan realized his own imitation of God's plan first.

In the original world there would have been no boundaries between nations or peoples. All people would indeed have felt they were part of one village, living under one chief. Just as God can travel freely anywhere, those who

belong to God as inhabitants of His world should also have the privilege of traveling without any limitation. Ideally, the globe belongs to God and at the same time it belongs to God's people.

THE FALL BROUGHT TOTAL BONDAGE

However, through the fall, ownership of the land fell into Satan's hands. The people who inhabited the land also fell under the dominion of Satan. If the earth had been populated by people totally centered on God, then as history proceeded, more and more unity and harmony would have come into being. However, because of Satan's dominion, division increasingly manifested as time went by. Satan's dominion caused the tragic loss of our freedom; we have been held captive in Satan's chains ever since. The fall brought total bondage rather than total freedom.

It is not easy even for God to proceed with the dispensation to restore this world back to its original design. The

*We are going to transform our globe into a village—
our common home—headed by parents centered
on God. This is God's ultimate ideal.*

history of God's providence has been the history of the struggle between the forces of good and evil. That is why so many struggles are recorded in the Old Testament. There are always two realms—one headed by Cain as the elder son on Satan's side, and the other headed by Abel as the elder son on God's side. Their forces have been engaged in confrontation and bitter struggle since history began. Thus history has been a process of separating Cain and Abel. God wanted to see the force of good prevail on the individual level and move on to the family, clan, tribal, and national levels.

Jacob was the first victorious ancestor in Old Testament history, and it was God's plan to have Jacob's family grow into a victorious nation. God needed the foundation of such a nation in order to send the Messiah. When Jacob was victorious against the angel, who represented the forces of evil, he was given the name Israel, meaning *victor*. The name Israel was a declaration that God had successfully separated Abel from the satanic camp and had carved out a realm for His future total dominion. That is the meaning of the name Israel.

Satan has held the principality of this world since the beginning. He has divided people into different nations in order to block heavenly forces from gaining influence and to secure his own power. However, the ultimate goal of those who have been sent by God has always been to reclaim the world for Him. God's instrument for this dispensation is religion. God initiated one central religion, Judeo-Christianity, as well as many secondary religions, and in the Last Days His strategy is to combine all of them into one great force to win the world.

THE ESSENTIAL PATTERN FOR VICTORY

Centering on religion God has proceeded with a plan of reorganization that can encompass the whole world. Such a movement is essential for God's victory. After World War II Christianity had a worldwide base, with the United States at its center. That was exactly the pattern God had been craving to see all throughout history. At that moment, if America had fulfilled her God-given responsibility, a whole new dispensation could have unfolded.

Why did America fail to grasp this opportunity? That is the big question. Essentially, America did not know what God's expectation was—what God was asking of this country. The American people did not realize that they were His chosen champions, representing the mainstream of His will.

It is very significant that America was founded for the sake of religious freedom. The first Americans left the suffocating atmosphere of religious persecution in Europe. They gave up all their worldly goods, their honor, and even their families in some cases. They risked their very lives sailing across the sea to find a new world of freedom. On a far shore they created a new nation where, under

Protestantism, they could enjoy religious freedom. The Puritans saw each other as brothers and sisters, and in that spirit they envisioned a global nation. Only the idea of the brotherhood of man under God could make the establishment of such a nation possible.

Thus the United States became a melting pot, where everyone from around the world could come and harmonize with everyone else. From God's point of view there should be no limit to the kinds and numbers of people who can come and be melted together. It was His desire that all the nations of the world should be connected to this Christian nation. Yet people here have wanted to preserve their own position and prevent others from coming to join them. That is not a God-centered point of view, so America has not truly moved in God's direction. America must be opened up.

After World War II the United States and the Allied powers did not take over the conquered nations but instead granted them their independence. They set up a brotherly relationship instead of a winner-loser relationship. However, America should have been even more sacrificial. America should have shared its wealth and power so that everyone in those nations could inherit and enjoy the same opportunities. Then all those nations would truly have become equal. That would have created an incredible worldwide foundation of unity on which the Messiah could come and usher in the Kingdom of Heaven on earth. That was God's paramount hope.

A HAZY CONCEPT OF CHRIST'S RETURN

Another reason for America's failure was many Christians' lack of understanding about the Second Advent. They took



Embarkation of the pilgrim fathers for New England.

Without the infusion of a new vision, Christianity will not understand the need for global unity, and political leaders will be unable to transcend self-centered nationalism.



the Bible literally and expected Jesus to return in a miraculous way. Their concept of what would take place was very hazy. Sometimes it seemed to them that the Second Advent was imminent, but they didn't see it happen; so many Christians became discouraged over several "false alarms."

After World War II the United Nations was born. Every nation was a member, with America more or less as the central figure. The United Nations was an important step toward the realization of a world government. God's dispensation was to make America, with its Christian culture, the center of the United Nations and the world, and to have America work aggressively for the realization of one world under God. However, America was confused and did not have a clear understanding that the purpose of the United Nations was to build a unified world.

It was at this critical time that the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) came into being. The name itself signifies the tremendously difficult task we were undertaking. I was fully aware of the difficulties of that task, so why did I initiate it? I did so because the "Unification of World Christianity" was God's desire for that time in history. Our movement was parallel to God's thinking. I knew that unification could

never come through human endeavor alone, but only together with spiritual endeavor. That is why I included "Holy Spirit Association" in the name of our group.

While Korea was under Japanese occupation, Korean Christianity was divided into two camps—those who yielded to the Japanese and bowed down to the Shinto gods, and those who rejected Shintoism as a form of idol worship and refused to compromise their faith. The first group was in the mainstream. The second group formed a loosely structured and sacrificial underground community. These underground Christians experienced many spiritual phenomena and received profound revelations. They were the only ones who knew that the Lord was coming soon, and that he would be born on earth as a man.

THE FAILURE TO UNITE

This network of underground spiritual groups was supposed to unite and work for the independence of Korea together with the Christians who accepted Shinto worship. After Korea's liberation the spiritual groups were to take the central position. Unfortunately, however, the Christians who compromised took the subject position, and uniting with the United Nations forces they focused on restoring economic prosperity and the political machinery of Korea instead of restoring the desolate Christian churches. The spiritual groups should have risen up strongly and asked the Shinto shrine worshipers to join them for a period of national repentance. If they had been able to resurrect and energize the Christian churches, Christianity would have been ignited with the flame of messianic expectation.

The most fervent Christian work had been going on in the North, which should have played the central role in this revival. If it had, the North and South could have been harmonized centering on Christianity. But before the revival of the churches could occur, the satanic forces of communism overran the North, and the South was separated and had to secure a separate independence in 1948.

The spiritual groups were blocked by three elements. The communist North Korean government opposed them viciously. The mainstream Christian hierarchy felt threatened by them, and the Korean government, influenced by established Christianity, also rejected them. Thus, when HSA-UWC was born (out of the spiritual underground), it was like an orphan, with no allies and no place to turn. Instead of being in the central position, we were opposed by communism, by established Christianity, and by the secular government. We have had to move forward under tremendously adverse conditions to build the global foundation step by step.

Now, 40 years later, we have once again come to an opportune moment for the fulfillment of God's plan. After establishing the foundation of victory in America, I achieved victory in Korea, and I must link these victories

*Now is your time. Face your own Danbury!
Pick up the nation's failure—pay the indemnity—
and win the victory!*

together. The final chapter of the immediate dispensation will come when both the Christian and the secular leadership of America recognize God's ideal.

The Democratic Party in America tends to be rather liberal and left-leaning. On the other hand, the Republican Party is beset by the problem of materialism. Today American political leaders in general are thinking selfishly—on the level of the national interest at best. They are not thinking about the prosperity of all humankind. They still do not understand that America belongs not to white people but to God. God wants to use America to increase brotherhood throughout the world.

YOUR MISSION IS A MESSIANIC ONE

In the history of Israel, David was born as the eighth son of his family. No one imagined that this simple shepherd boy would ever become the king. Yet in God's sight he was qualified because of his concern for the well-being of the Israelites. When he fought Goliath at the risk of his life, he demonstrated how much he was willing to give himself for the sake of his people. God chose David because he had that kind of spirit.

Today, even though no one understands us, the Unification Church is in the position of David. We are also in the position of Joseph, the eleventh son of Jacob. As you remember, Joseph was miserably mistreated by his brothers, who sold him into slavery in Egypt. Later on, however, God placed the destiny of his family in Joseph's hands and put him in the position to bring about their salvation. The Unification Church will come to be in exactly the same position.

You must know clearly that your mission is a messianic one. Two thousand years ago, Jesus came with that mission; today it has been given to you. You must proclaim the messianic ideal and fulfill it. The democratic world is losing stability and the communist world is crumbling. There will be a new ideology that will rise up—and that is Godism. Under Godism this country will move forward with dignity and power. Then God will prosper and win back His ideal.

We are now at the crossroads, the time of transformation. God has hope and a clear plan for this country. We must educate Christian leaders of all denominations as well as secular leaders at all levels. Without the infusion of a new vision, Christianity will not understand the need for global unity, and political leaders will be unable to transcend self-centered nationalism. They must be freed to see the reality of the world situation, the times they are living in, and what they must do.

I am intoxicated with this mission. I am not even aware of day or night. I have borne the sins of the entire world on my own shoulders, especially through Danbury. I have toiled and sweat and shed blood and tears for many years. Today, you must inherit my mission. I have commissioned you as my partners and as God's champions. You are the

only group of people I can trust here. For that reason, you are in the position to indemnify the failure of America and the Christian community. Now is your time. Face your own Danbury! Pick up the nation's failure—pay the indemnity—and win the victory! You can bring the nation and the world into resurrection. Represent God's ideal, move forward with it, and herald it to others. Plant my tradition in the soil of this global community—which is your world.

7,000 HIDDEN CHAMPIONS

During the time of Elijah, God was working with the two southern tribes of Israel, striving to liberate the 10 northern tribes and bring them to His side. Elijah won many heroic battles in which he demolished all the evil gods of Baal. Yet afterwards, tremendous obstacles remained and Elijah became very disillusioned. He actually gave up on his mission! He sat down under the shade of a tree and wanted to die there. He cried out, "Everything has failed, and I am all alone!" [See I Kings, Chapter 19.] At that point God broke in and said, "Look, Elijah, what are you talking



The Angel's Command to Elijah.

about? There are still 7,000 warriors who never surrendered to Baal. Don't give up!" Likewise, at the time of Jesus, there were 7,000 hidden champions available to Jesus, and if they had been mobilized he would not have been crucified.

Today we see a parallel. When I went to Danbury I looked just as Elijah did in the eyes of the world—alone, discredited, and confined. I could have been totally disheartened, but I wasn't. I knew that there were 7,000 warriors prepared by God. That is why I encouraged for the CAUSA movement to educate 7,000 ministers and equip them with our ideology during the time of my imprisonment. I directed the mailing of a personal letter and the Principle videotapes to 350,000 ministers so that they could feel more connected to me. I sent all of you as my

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representatives to go and reach out to them as well. Many of them were truly moved when they realized that I was not giving up my mission, even in prison. Now that they can warmly support me, I have encouraged them to reach out to the secular leaders. This is where we are now.

America has lost everything: It lost the world, it lost its mission as a nation, it lost its small town spirit, and now it is losing even the tradition of home and family. The fall of man sickened the family like a virus, and the fallen family that began in the Garden of Eden has re-manifested itself in the American family. In this country members of families don't come together as a unit but act like enemies; spouses fight, siblings quarrel, and parents and children can't even understand each other. Men, women, and children are considered separate entities. This is a sign that America is crumbling to the ultimate degree. Satan's goal is to destroy the family unit so that there will be no cohesive structure for people to hold on to. Because Americans have pursued self-centered love, they are now reaping the destructive consequences.

WE MUST SECURE THE AMERICAN HOME

The fact that America is so deeply ill means that the entire global community is at risk. America is in a position to spread its contagion all over the world. We cannot let this happen! Somebody has to come and quell the fires of this sickening fever. To do this we must secure the American home. God's hope for the American home is in the Unification Church, where we have the concept and ideal of True Parents who can be the head of the family centering on true, unselfish love. Only by practicing this ideal and multiplying it through home church can we thwart Satan's strategy.

When the principles of home church are applied everywhere, we can wipe out Satan entirely. Communist and secular humanist forces will be unable to operate anywhere in society. The concept of parents with true unconditional love must prevail everywhere—not only in the churches, but among businesses and all the branches of government. This is because everyone belongs to a family, and the family can be stable and eternal only when it is centered on the ideal of True Parents, which is indeed the ultimate ideal for everyone. The application and realization of this ideal will install the Kingdom of Heaven on earth. We are going to transform our globe into a village—our common home—headed by Parents centered on God. This is God's ultimate ideal.

All families have inherited satanic roots. All the systems of the world that are powerful in the world today, like nationalism and personal ownership, grew from that false root. They did not begin in God's root and have nothing to do with His tradition, therefore, the spirit world is being mobilized by God at this time to attack and destabilize them. Individuals will come to the point where they lose all hope

in existing systems and recognize their errors. Then they can listen to Rev. Moon. They can engraft to the new root and become centered on the True Parents and God.

The world is our home, and the home is our spiritual base. After returning to America this time I declare to you that your mission is to tell the world that the home must come under the ideal of True Parents and God. True Parents must be restored into every home in the entire world. That will be the day of true and ultimate victory. When this movement has penetrated every village and every continent, the world will surely be transformed into the Kingdom of Heaven on earth.

RECREATING OUR OWN PLANET

God must be able to say, "This is a home where I can dwell." That is the beginning. Our ultimate goal is to establish the God-centered way of life beginning with the family, and progressing through the churches, the village communities, the nations, and finally the world. This is the transformation that we foresee. The blessed couples, who are in the position of restored Adam and Eve, should spearhead this crusade and bring it to fruition.

The next three years until 1988 are the most crucial three years in human history. All blessed couples, as well as every member of the Unification Church, should move forward aggressively for national and world salvation under the banner of the True Parents' ideal. When we educate ministers and secular leaders, they will be able to carry this new gospel forward with us.

I have erected this new foundation through 40 years of unrelenting persecution. Now the era of persecution is ended. We can recreate our own planet; the earth shall be one village where everyone can freely move about. You will be able to travel to any country at any moment. To mark the beginning of the restoration of this freedom of movement I have already initiated the International Highway project.

The new foundation I have erected penetrates religion, politics, business, culture—all areas of life. I am ready to bequeath it to you as your inheritance. That is what you are to receive today. Take over my mission, and move forward to the ultimate completion of the True Parents' ideal.

Especially those of you who are American must not forget that I came to this country as a foreigner, where I have been despised and even imprisoned. Still I never gave up; I focused continually on saving the people who persecuted me. You must remember the path I have walked. During these next three years, no matter what happens, you must not complain. It is time for total commitment.

This is the conclusion of my sermon today. Please don't forsake the job that is ahead of us in the next three years. As much as I have won my victory, each one of you, at every level in the Unification Church, must win your own victory. □

NOTES FROM A PERSONAL DIARY

An American blessed sister, inspired to write down her experiences with Father for the sake of her future grandchildren, submitted to Today's World a copy of her diary entry of June 8, 1986. We were touched by its freshness and insight. We are printing it anonymously to preserve the universal sentiment it reveals.

1986.6.8 REFLECTION AFTER FATHER'S SPEECH

IT IS NOW 9:08 a.m. Father finished speaking around 8:30. What a memorable morning.

Last night I did not get a ticket to the entertainment so I decided to have a supper of Lipton Cup-a-Soup and cheese & crackers and then wrote the day's events in my small daily diary (a red one this year). I read a chapter of *Out of Africa* and then sat in front of my altar, next to the bed and lit the Ae Chun candles to talk with H.F. for awhile. I had Home Church on my mind! My roster on the floor in front of me, the faces of the names within, indelible on my mind. My struggle: do I go to California and leave them forever? I have been asking God his opinion in the matter but I haven't heard a clear answer yet. Yesterday, I spoke with my dear, dear elder brother, Mr. Ikano, and told him of my experience last Sunday in my area. He understood, and asked me what I would be doing in California. When I replied "Fish Business" he shook his head. So, sitting in front of my altar, I once again asked God to please let me know what He thinks, perhaps in Father's speech tomorrow? I turned the lights out quite early, around 10:15.

By 3:15 I was downstairs in the Terrace Room to wait on line. There were already 6 sisters waiting... 5 of them sound asleep on the stairs. I learned later the first one to wait had arrived at 11 pm the night before! There were about an equal no. of brothers, all of them Japanese, a few reading, a few sprawled out on the floor deeply asleep. I began to read *Heaven and Hell* by Swedenborg, but the light was so dim it disturbed my eyes after a little while. Fortunately it was not long to wait until we were allowed to go through the metal detector and up to the Ballroom.

I sat in the front row, about 5th from the center. A nice place, because I can also see True Mother clearly and whichever of the True Children are present.

At 5:00 David Hore conducted the Pledge Service, and then prayed a wonderful heart-felt prayer. It is easy to feel he is really talking to "Someone" and not just reciting words, going down a list. I felt good.

When I prayed myself I felt the momentousness of this occasion. I thought of the miracle of being able to sit in front of the True Parents and hear Father's words directly. I thought of the long impossible course Father has gone through to come to this point. I thought of the miracle of Mother - the first woman in the history of humankind to reach perfection. And there she will sit, a few yards away, looking so young and beautiful. Who in the world would ever suspect that she has given birth to and raised 13 children, and now has 3 grandchildren?! Thinking of the True Parents in this way I then thought of my ancestors and specifically the ones whose names I know - the Knoche's and Reiser's and Crevoiserat's... I don't know how many of them would be with me, but I did have the definite feeling that I was not alone... that they were watching me, also anxiously waiting for the coming of True Parents. I prayed to be open to the depth of what Father would want to express this morning, and that he could be free to speak what we need to here. That we could respond positively, creating an active give and take. When the melody of 'Tong-I' began and spread throughout the room, I concluded my prayer.

A short time later Richard Cohen led songs with a sister. While we were standing and singing True Parents came in and sat down. Father and Mother bowed their heads in prayer, Father sitting on the edge of the armchair, his hands clasped together. When we finished singing Dr. Durst welcomed True Parents to a thunderous yet serious applause. The mood in the room was far different from yesterday.

The title of Father's speech was "The Globe is Our Home." I will not go into detail about the contents of the talk since I have taken notes in another journal which I am keeping for speeches only. But I will tell you about Father. He was serious - no laughing and smiling today. He spoke very strongly and forcefully.





K. OWENS / N.E.P.

It is wonderful to sit so close to Father because then you can look into his eyes and occasionally he will look into yours. But you could never grasp the depth in his eyes. Only God can. And next, Mother. Then Rev. Won Pil Kim and others of the earliest Korean membership. But you and I could never. We would be closer after being in the spirit world for thousands of years, but even then it wouldn't be enough to understand what is behind Father's eyes.

You will never be able to see such eyes ^{in another person.} The closest would be Mother and the True Children. I have not met Jesus yet, so I don't know how are his eyes, but I would imagine the expression would be similar because of his life.

It would be hard to try and explain what I mean, or rather, what I see when looking at True Father's eyes. I guess it's because Father knows God. And in order to do that you have to suffer more than any-

one in history. Do you know what that means? I don't. But in Father's eyes you see wisdom that knows no limit in its vastness, suffering that has no end to its depth, and a love that could embrace every man, woman, child and creature in the universe! There is everything in the eyes of my True Father. He is more tender and sensitive than the softest most delicate woman. And yet he is stronger than a mountain of solid rock, with an iron will. He will just look at you and understand you completely. You cannot hide anything from him. If you have any pain in your heart, he has already experienced it one hundred times more. He has gone through every type of human circumstance and suffering. There is nothing he does not know about the human mind and heart, no matter what nationality or culture or race.

And Father knows the Earth. At sea, in the desert or in the mountains he is at home and knows how to deal with the elements.

He has practically unlimited energy. No young athlete would be able to keep up with him, even at 66 years old.

I know what it's like to come back from Korea. The 14 hr. time difference creates an incredible jet-lag that usually takes a week to completely overcome (or longer). But Father goes from constant meetings in Korea to constant meetings in the U.S., where 3 a.m. suddenly becomes 1:00 in the afternoon. And it's not that he doesn't get tired. He gets totally exhausted. It's just that he has mastered the key to dominating that exhaustion. As a matter of fact, Father has mastered every human desire; the cravings for sleep, for food and for physical love, being the primary. That's why he is the King! The Prince of Light!

I would like to know what Father thinks about. How could you imagine? It would be like asking what does God think about. But if you think for a moment—here is a man who has paid the price to understand the secrets of the universe—who has fought with his life in the physical and spiritual worlds—

who has come to know the boundless joy of God's heart of Creation, the agony of God's heart at the Fall and the forgiving, persevering heart of Restoration. Here is a man who knows God's timetable, and is responsible to raise up and direct fallen man to follow God's will and fulfill the necessary steps in that timetable.

Here is a man who himself pays the price every time his followers cannot fulfill the necessary conditions. Here is a man who has met both God and Satan face to face, who knows exactly how the forces of evil are working in the world—through communism, corrupt capitalists, organized crime—and how those forces are working in the life of every single human being... especially those who attempt to come to God. Here is a man who twice suffered the betrayal of his wife and numerous betrayals of beloved followers and yet he continues to love and forgive. Here is a man who ^{now} has the lowliest wife in the universe and 16 children he loves more than words could ever tell—and yet he had to sacrifice them, loving his followers much more, giving his "Cain-type" children practically all his attention and energy.

Here is a man who could explain to the most experienced farmer how to get a better harvest, who knows more about the sea and fishing than the most weather-beaten, wrinkled old mariner, who knows the ins and outs of dockwork better than any longshoreman, who could help the best miner in Kentucky produce more coal! And yet this same man could guide Beethoven to improve his symphonies, or Michelangelo his sculpture. This same man could better blend the oils of the most renowned painting, or teach the finest ballerina to be more graceful in her movement.

And yet this same man knows more about prison life than the oldest prisoner in all of the Soviet gulags.

So I wonder what Father thinks about.

I suppose it would seem improbable to an ordinary person that Rev. Moon could really know so much. But to me it makes perfect sense considering the following points: his mind and body are totally united in complete harmony. As such, he is a man in perfect oneness with God, the Creator of all life. He has raised up one woman to become the perfect wife and Mother, and he is totally in love with her. He is the Father of fathers, having raised 13 children. And he understands and is at one with the natural world, the Creation. These are the reasons, it seems to me, why Father is who he is.

And so this morning I sat in front of this very man, trying my best to capture his meaning, his heart—to understand clearly the words spoken. I looked at Father's thick strong hands and saw the little blue dot that I first noticed 10 years ago sitting at his feet in Belvedere. Father doesn't seem any older than that time, and Mother only looks more young and beautiful. It is the Children who are growing so quickly before our eyes. They are really blossoming into beautiful young men and women. It's hard to believe that the little boy Hyp Jin Nim is now the mature father of a daughter!

At one point in his speech Father moved suddenly and a large drop of sweat landed on my arm. I looked at it shining there and thought of the incredible heart and love that is behind every drop of Father's sweat and tears. I wished it would stay there forever, as a constant reminder of the path that my Father has gone in order to make mine easier.



IT IS NOT TOO LATE

Speech by Rev. Won Pil Kim

*to members of his former
home church district
June 10, 1986
World Mission Center*



FIRST OF ALL I WOULD LIKE TO THANK YOU for praying for me while I was undergoing therapy at Isshin Hospital in Japan. As you prayed for me, I recovered; my health is now very good. Please accept my gratitude.

While I was staying with True Parents in Korea, Father gave me a new mission in Europe. At first I felt that I should return to America to settle my previous responsibilities. However, through prayer I began to reflect on Father's life 40 years ago. At that time, the situation in Korea was so difficult that Father could not even find any food for his first son. He went out to the countryside to search for food, and while he was there, he received a revelation from God to go directly to North Korea. He left immediately. Through my prayer and reflection I began to have the same kind of urgent feeling concerning my mission work in Europe. I repented and determined to leave for Europe right away.

Father had told me that I should go to Europe with a pioneering spirit, and build up our church on the foundation which had already been laid. However, what is the definition of "pioneering"? It means going to a place that no one has previously explored. For example, the first person to stand on the moon, where no one had ever been before, was pioneering.

Centering on this definition, I really had to think about what Father meant by my "pioneering." The European countries have a long history and are already well developed, and the people have created nice living environments. Even so, these nations were not pioneered in the true sense until our members began working there 20 years ago, because at that time, for the first time in history, people went to those countries to serve others with the heart and truth of the True Parents.

Here was a continent where people had already built up countries and cities, and where our own missionaries had already labored for 20 years. How could I pioneer in a place where such external and internal foundations had already been laid?

The realm of greater love

Our members have shed sweat and tears and loved the people a certain amount. However, even more effort and love are possible. That area of greater effort and love is the realm that I can open up and pioneer. This means that if I can serve and love a country *more* than anyone in the past, then I am indeed a pioneer. Thus I realized what Father's direction meant. I had to serve and love the European people even more than brothers and sisters had until now.

*If I can serve
and love a
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than anyone in
the past, then I
am indeed a
pioneer.*

Whenever Father goes to a certain country, he always researches who the religious, political, or other national leaders are who have loved that country the most. Using their accomplishments as a standard, he always determines to exceed them. Therefore, wherever he has gone, he has lived according to the Principle and pioneered the realm of love. When he sent missionaries overseas he said, "You must love your assigned country more than anyone in that country has ever loved it." This is the attitude a pioneer must have.

All existing beings—individuals, families, tribes, nations, and even the world—have one tendency: they want to belong to the one who loves them most. If you were to ask, even a flower would tell you, "I want to belong to whoever loves me the most." According to this standard, if you love a country more than anyone else, you become the master or subject of that country, establishing the true dominion centered on love. We should always have the attitude and determination to love all people and all things wherever we go. Then we will become a true owner of the place where we are living, and a beloved master of the people whom we serve.

Thus if you love your home church area more than anyone else, you will be elevated as the owner or master of that area. "Master" really means "messiah" to the people living there. Through love you will become the messiah of your own home church area.

Those of you who have reached a certain age automatically become concerned about starting your families. Before you start, however, you have to consider *where* you will start. You may rent an apartment and start living there, but the Cain-type tribe living all around you is bigger than your family. Even though you are in the Abel position, unless you restore them, they will not help you. They can even destroy your family, so you must build a tribal foundation to protect yourselves. Where should you fulfill that task? In home church. I urge you to make that foundation and begin your family there.

Restoring your tribe

Your home church area is in the Cain position. All Cain tribes and the entire Cain world are established not on the basis of God's love but on the basis of satanic love. How can you change the Cain-type families living in your area into a tribe that can stand on God's side?

God's love is higher than satanic love. Satanic love is self-centered and has nothing to do with sacrifice. If Satan became sacrificial, he would cease to be Satan. However, God's love is sacrificial and centered on others. When you share God's love with your home church families, and they feel that you are truly loving them for their sake, they will be receiving

a kind of love that is higher than any other they have ever experienced before. They will feel new joy in their hearts and want to come closer and closer to you. As I said, it is the tendency of all existing beings to want to be owned by the one who loves them most, so your families will want to belong to you. That is how this principle can be applied.

When the families in your home church area come to you, you can count them as your tribe. Beginning with two, three, four, or five families, you can then expand on their foundation. Once your tribe is restored by uniting with you as their Abel, you can begin your family. If you start your family in the midst of a community without that foundation, everyone will try to destroy you; but once you love the people, make a foundation among them and restore them as your own Abel-type tribe, then whenever you have any difficulty, they will want very much to help you.

Let's examine the situation here in the World Mission Center. This is not your home. It is the headquarters for the world missions of the Unification Church. Our national headquarters building is also not a home. Opting to move out to an apartment means living in the midst of a satanic tribe. When you want to shelter your family you will be confronted by a landlord who will demand a security deposit and a down payment made in advance. If you have financial trouble and can't pay the rent on time he will just say, "Sorry, you'd better get out of here." However, if you have served and loved the people of the community, they will say, "You and your family have no place to stay? Please come to our house and stay with us."

Let's say that your couple is expecting a baby, but you don't have any money and can't prepare anything. If you have served the people in your tribe and loved them, can they just watch you suffer? No. They will all prepare something for your baby, and after the baby is born, they will offer to babysit. Isn't this a better idea?

You should have your own foundation

When you reach a certain age and fulfill certain spiritual conditions, then you start your family and have your own children. The general tendency of many members is to let their families become the center of their concern once these conditions are fulfilled. However, Father also said that when you start your family, you should have your own foundation. Many members forget about this second part of Father's guidance. Now can you understand why Father says we should have our own foundation when we have a family? Please think about this.

Without any foundation in your home church area, the more children you have, the



When you share God's love with your home church families, they will be receiving a kind of love that is higher than any other they have ever experienced before.

more you will become separated from church activities. Maybe the mother can take care of the first child while the husband continues to work in a public mission, but as more and more children come along, the husband will have to work for an outside company to support his family.

Therefore it is truly good news for us that we can begin to reach ministers and other high-level people through CAUSA. Even though contacting ministers and other important people has become the center of our activities, that is not the end. As you bring ministers to the seminars and they become inspired, you should also bring them to your home church area so that they can give testimony to the people about CAUSA and educate them about Godism. I am asking you to do both, simultaneously. Especially if it is difficult for you to give lectures yourself in people's homes, the ministers in your area can help you. In this way you can continue to build your Abel-type tribe.

After a CAUSA seminar, if the ministers just go back to their own churches and don't participate any further, then they lose their motivation. I'm sure that you sometimes have the same kind of experience when you attend a 21- or 40-day workshop. During the workshop you are filled with grace and inspired by plans of what you can do when it's over. Yet after you graduate, if you wait a month and do nothing, you lose your sense of urgency and excitement and you decline spiritually. Therefore, once the ministers are inspired, you have to bring them to your home church contacts and have them teach and testify about God's words so that they can remain inspired!

I am asking you to follow Father's direction. If you meet difficulty, don't try to escape but follow Father's way right to the end. As long as you are challenging difficulties, inspiration about ways to overcome will be given to you. Just sitting around and waiting for someone to give you answers, or praying for a revelation from God, is not the way.

Receive answers through hardship

Father said that once when he was seeking an answer to a question about the Principle, God gave him about 70 different answers. He said that in order to discern the one correct answer to his question, he had to confront Satan; that's when he found it.

God always looks at the front line. If you make effort to overcome the difficulty you meet there, God will work with you. Only when you practice what you believe in the midst of hardship will the answers you need be given to you. God Himself may not always give you the answer directly, but once you make a commitment, He can speak through other people. Of course people who support

you can always give you useful advice, but the real answer is found when you are made to confront the most difficult situation and the person who gives you the hardest time. Even that person may be the one to give you an answer.

If you have already started your family and do not have the necessary foundation, it is not too late. Just start right now to build it. No matter how difficult it seems to be, you have to practice what you know.

No matter how much I love another person, I cannot live or die in his place—in other words, we cannot switch destinies. Can my friend eat for me when I am hungry? No.

Only when you practice what you believe in the midst of hardship will the answers you need be given to you.



Unless I eat food myself, I cannot feel filled and satisfied. None of us can walk Father's course: He alone is the Messiah. Thus your life is the path which you alone must walk, so don't expect anyone else to walk it for you. Don't feel pessimistic and complain that you have to walk it.

No matter what, please don't leave the Unification Church. Sometimes you may feel so terrible that you don't want to do anything, but please feel terrible *inside* the church. You don't have to do *anything* but stay. Keep this as your commandment. Once you leave, even if you come back, the scar in your heart will be very difficult to heal. The pain will stay with you for a long, long time. So please stay in the church, okay?

Times have changed. Now is the time when many important people will begin to join the Unification movement. We must prepare ourselves to receive them. As you watch such important people become our members you may

Once the ministers are inspired, you have to bring them to your home church contacts and have them teach and testify about God's words so that they can remain inspired!

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UTMOST SINCERITY MOVES HEAVEN

Testimony by Dr. Joon Ho Seuk

I WAS BORN IN 1944, THE YEAR OF the monkey, the same as Father. I was also born in the same month as Father: January, according to the lunar calendar.

In 1944 Korea was not a free country but was occupied by the Japanese. I was born in what is now North Korea, in the town of Ham Hung, which is very close to Hungnam where Father was imprisoned. After the liberation from Japanese dominion my family moved south to Seoul.

When I was six, the Korean War broke out, on June 25, 1950. Millions of people were slaughtered by North Korean communists. My family barely escaped being killed. At that time my mother, Mrs. Won Pok Choi, was in the United States as an exchange professor. She didn't know if her family was alive or dead. She had nightmares all the time. The North Koreans forced all the young people into the army. They would come to people's houses to investigate and would torture anyone caught outside. My father fled into the mountains and lived there for several months. My brothers and I hid at my uncle's house in the countryside. We stayed in the basement, trembling in fear of being bombed. There was nothing to eat—no rice, no kimchee.

On September 18, 1950, the UN forces advanced into North Korea, and on October 4 Father was liberated from Hungnam prison. On January 4, 1951, all the South Korean and UN forces retreated. My family fled south to Pusan, and there we led

a refugee life until 1953 when the armistice was signed and we could return to Seoul.

Sent to "save" the students

When Father was liberated from Hungnam he also fled to Pusan and started the Unification Church there under miserable wartime circumstances. In 1953, Father came to Seoul and began to preach there. The spiritual world actively helped by bringing many people to hear Father. Terrible rumors were also fabricated at that time, and the Korean government began to persecute the Unification Church. However, many college students started coming to the church, especially from Ewha Women's University and Yonsei University. The school administrations were worried and sent many respected professors to investigate. One was Dr. Young Oon Kim, a very eminent scholar. After she heard the Principle, she was deeply inspired and she joined. Another professor was my mother, who was the dean of student affairs in the Law and Government School of Ewha University. The president of the university also sent her to investigate the church and "save" the students. But on the contrary, she was touched by the truth and joined.

The vice president of Ewha University was the wife of the vice president of the Korean government. She pushed the government to go against Father. Under those circumstances, my physical father misunderstood the Unification Church and began to

I tried to forget my mother. I concentrated only on my school work and martial arts. I studied martial arts so hard that I forgot everything else.



Dr. Joon Ho Seuk with his wife, Moon Hye Seuk.

oppose my mother's joining it. Until this happened, we had had a very happy family that everybody had envied. All of a sudden, my family began to break apart.

My mother was desperate to explain to us about her involvement with the church, but we could not understand her at all. The conflict between my father and mother deepened. Every night I had nightmares that dark clouds were sweeping around the house to swallow us up. I used to scream in fear and wake up. This was Satan's attack on our family to prevent my mother from joining the movement.

All of a sudden, my mother left one day without telling me. I neither saw nor heard from my mother for 10 years after that, until I myself joined the Unification Church. Her leaving the family was a terrible blow. At that time, divorce was very rare in Korean society. The Confucian ethics respecting family values were pervasive. The idea of the breakup of our family was unthinkable to me.

My character had always been joyful and aggressive, but from that time I became very reserved. I tried to forget my mother. I concentrated only on my school work and martial arts. I studied martial arts so hard

One day I asked myself why my mother had left us to join the Unification Church. I felt I had to find that church.

that I forgot everything else. My father was the most famous martial arts educator in Korea as well as a professor and a graduate of law school. When I was in high school I was at the top in martial arts and was very strong physically among all the high school students. But when I was about to enter college I received an injury which developed into pleurisy. It was a life-threatening disease and I had to give up school.

I felt I had to find that church

I began to think about what life meant. I felt very desperate to try to find meaning in my life. I read many books about philosophy and religion and I visited many churches and Buddhist temples to find the answer. Then one day I asked myself why my mother had left us to join the Unification Church. I felt I had to find that church. In fact, it was only a 15-minute drive from where I was living, although I didn't know it at the time. So I started my search by visiting my mother's brother. He was surprised that I had never visited her. He told me to go to Myung Dong (comparable to Broadway in New York) to a place where many young women were witnessing to people and inviting them to hear lectures. That was the Unification Church lecture hall. So I went to Myung Dong and found many sisters distributing leaflets there. One of them approached me and brought me in to listen to the lectures. Lectures were given every day and hundreds of people came to hear them.

When I heard the lectures I was really amazed. I had heard all sorts of bad things about the Unification Church, and I even thought my mother was the worst kind of woman. But here I found something very inspiring and profound.

The series of lectures lasted one week. One day as I was coming out of

Father told my mother, "Now the time has come when one of your children will join." That was the same time that I had begun listening to the Principle.



Father at Kimpo Airport on October 10, 1965, upon his return from his first world tour.

the lecture hall onto the street, I encountered my father. He was so shocked. "Do you know what this place is?" he said. "This is the Unification Church. It is dirtier than a house of prostitutes." He really got angry. I told him I was just visiting the center but that I didn't want to join. I said I would never betray him.

After three months of study I reached the conclusion that the Principle was true, and I made up my mind to join. It was a very serious moment for me. Should I betray my father or not? I decided to change my name to my mother's last name so my father would not hear that I had joined. That was in September 1965.

At that time True Father was making a world tour, establishing holy grounds. In 40 days he established holy grounds in every state in America. Father drove day and night from state to state, eating hamburgers and hot dogs in the car. He brought rocks and earth from the holy ground in Korea to connect all the new holy grounds. When he arrived back in Korea, I went to see Father at the airport. My mother was with him, but I

couldn't approach them because there were so many family members who had come to welcome Father. Several days later I finally met my mother face to face at my grandmother's house. It was our first reunion after 10 years of separation, and it was a very emotional and moving moment.

"One of your children will join"

One amazing thing my mother told me was that when she was with Father on their way back to Korea, some place in the Philippines, Father suddenly asked her if she had ever contacted her children. My mother was very surprised to hear this question from Father because Father had never before asked about her husband or children. My mother answered, "Since I left my family I haven't seen or heard from them in 10 years." Then Father told her, "Now the time has come when one of your children will join." That was the same time that I had begun listening to the Principle. If I had had good health I probably would never have become a church member. After my suffering, heavenly blessing had been given to me.

After I became a member, I studied the Principle more and more seriously and started to go to the Sunday services. Before, I had never gone out on Sunday mornings. But all of a sudden I began to go to the church very early in the morning and also to the regular Sunday service. Usually Father gave Sunday morning service at six, right after five o'clock pledge. During regular Sunday service Father knelt down in the back, listening to the sermons that his disciples would give.

On the first day of every month, Father used to go right after pledge to the holy ground on the mountain in the center of Seoul. It took about 40 minutes to climb up the mountain, and every family member would go, even in the snow. We would gather together at six and everybody would pray. Then Father would give a short sermon. Even if it was raining or snowing, Father would always speak.

At that time I was still living with my father; I could not attend church freely or witness freely. I didn't want to "betray" my father and give more pain to him. I wanted to hide myself. On Sunday mornings I always went out of the house quietly so I wouldn't wake him up. I opened the door without making any noise so I could slip away, but he became suspicious. He woke up early one morning to watch me.

Then my father began to realize I was actually attending the Unification Church. Because of his attitude I was not free, so I decided to join the army. All Korean young people had to serve in the army for three years. At that time the Vietnam War was going on, and many Korean soldiers were dispatched to Vietnam. I volunteered to go to Vietnam, externally as a Korean soldier, but internally as a Unification Church missionary to represent Father.

Teaching in Vietnam

During the eight-hour flight there, I prayed all the way that I would never regret going there even if I got killed. I was very serious about my mission, because I didn't know if I would come back alive or not. Thousands of Korean soldiers were killed in Vietnam. I felt I had to devote myself 100 percent to God's will even though I might die at any moment.

I taught martial arts to Vietnamese and American servicemen at the

Vietnamese National Military Academy. I also contacted civilians, but it was very dangerous because there were many Vietcong and there was no clear front line. The Vietcong disguised themselves in every way.

Sometimes I visited mountain tribes whose people spoke a different language, so I would go with a Vietnamese minister who translated for me. I could even contact many high-ranking people through my martial arts instruction. Two of my many contacts even visited Korea later to meet Father, but now that Vietnam has become communist, I don't know where they are.

During my stay in Vietnam, one of my friends went back temporarily to Korea and met my father. Without understanding my situation, he reported to my father that I was teaching the Principle and witnessing to Vietnamese and American people, and that my main activity in Vietnam was actually witnessing. My father was extremely disturbed to hear this.

When I came back to Korea my father was very suspicious. So I told him emphatically, "Don't worry about me. I will never betray you." Finally, however, he found out that I was still attending the church. I could not tell him a lie any more, so I told him straight out: "I am a member of the Unification Church." My father was really flabbergasted—he almost fainted. His features became very contorted and the blood came up to his face. After that, whenever my father looked at me he became sick. His physical condition deteriorated just by seeing me. My stepmother advised me not to stay in the house or else my father would die. She also talked with my father and he decided that if I was a church member I could not stay at home.

One day soon after that my father prepared a special dinner for me—all my favorite foods. He began to cry as he offered the food to me. He said, "Your mother has betrayed me, and now you have betrayed me. I love



From left to right: Dr. Seuk; his wife, Moon Hye; his mother, Mrs. Won Pok Choi; and True Mother.

you both so much, but I have been betrayed." He cried and cried. Then he said, "You are leaving me now. I hope you have good luck and much success." He sent my stepbrother, whom I love very much, to see me off. My brother was weeping, saying that he was so sad that his elder brother was leaving him.

I began to study intensively

I went to stay at my grandmother's house. I became very serious in my determination. I had betrayed my father so now I wanted to start a new life. From that time on I seriously thought about my goals, and I determined to devote myself 100 percent to God's will. Otherwise I could not justify betraying my father.

My first plan was to study the Principle thoroughly. I began to study intensively from early in the morning to late at night without leaving my chair. Whenever my grandmother came into the room to bring me cake or fruit, she would only see my back. She began to complain that I wouldn't even turn around to greet her. For two or three months I studied like

this. Then the Principle test was held.

In Korea we have national Principle tests every year. Only a few people could pass the test; sometimes nobody could. It was a very difficult test but I got the highest grade.

In the secular world many people study very hard to become doctors or lawyers. In Korea some people even go to a temple or a mountaintop for two or three years just to prepare for a bar exam! Then what should our standard be towards the Principle, which can bring eternal life to all humankind?

I also volunteered for everything, humbly, to enlighten myself and enrich my experiences. I didn't want to become a leader until I was fully prepared. I felt unworthy to be a leader. I needed training and experience, so I volunteered to be a follower in a humble position. I was a pioneer in a small town for a while, but I returned to Seoul in 1970 and became a Principle lecturer at a local church center.

In 1970 the 777 Blessing took place. I thought I was unworthy, so I didn't attend the matching candidates' meeting, which was being held in the old Chung Pa Dong Church. Two days later, Father asked me to participate; so I came in at the very end.

That evening, Father finished matching around 10 p.m. and went up to his room, which was attached to the side of the church building. He used to live in a very humble and

I volunteered to go to Vietnam, externally as a Korean soldier, but internally as a Unification Church missionary to represent Father.



PERSONAL MOMENTS WITH TRUE PARENTS

A few years ago when Heung Jin Nim had the accident and was in critical condition, I visited Father and Mother at the hospital. They had just come from Korea. Mother was crying and the atmosphere in the room was very somber and heavy. But when Father saw me he said, "Oh, CARP has come! How are the CARP members?" That was Father's first greeting to me. Even under those serious circumstances, he had a deep heart of love and care for the members.

On October 25, 1985, I visited Father at Danbury prison and spoke with him for six hours. I had never spoken to him in such an intimate setting before. There was a little table in the visiting area where we could talk face to face. I was speaking with Father so closely he could probably smell the kimchee on my breath.

Father even sent me a personal letter from Danbury, with his own signature. He wrote down the three major areas of responsibility for CARP and for myself. Through this I could feel Father's great concern for CARP.

* * *

One day in May 1984, Mother invited me to go on a drive with her to visit

the beautiful Mt. Holyoke campus where Un Jin Nim would be attending school that autumn. Upon our return, we stopped somewhere to eat. I was preparing to order for Mother and myself but she told me "Oh, I will order for you." She didn't even ask what I wanted but just went ahead and ordered for me. While we were eating, Mother asked me many things about my family and children. Then she asked, "Have you ever fought with your wife?" I told her "Yes, Mother, sometimes." "Who wins?" she asked. I answered, "I always lose." Mother smiled, and I felt Mother's deep compassion.

After that, Mother took me to a department store and bought two summer suits; one was meant for me and one for Father. Except for the size they were identical. I knew this was an expression of Mother's love not for just me but symbolically for all the members.

* * *

In CARP my motto is: "Advance Father's plan." This means that CARP should do things before receiving any direction, and do even more than True Parents expect.

In Korea some people even go to a temple or a mountaintop for two or three years just to prepare for a bar exam! Then what should our standard be towards the Principle, which can bring eternal life to all humankind?

small place, even though he and Mother already had many children.

Father chose a very nice sister

Around two a.m. Father came back down. It was a very exciting moment. Right away, Father pointed to me and I stood up. He looked at all the sisters and chose a very nice sister for me. The sister and I went out into the hallway and spoke for about one minute. We didn't have to talk much; we had absolute faith in Father's recommendation. We went back in and bowed to Father—the match was set.

The Blessing was held in Janchoon Gymnasium on October 21, 1970. Our couple stood at the front of the third row. Mr. Salonen and his wife were next to us. During the ceremony, Mrs. Salonen collapsed because she was so tired and nervous. The cameras zoomed in on her, and our picture was also taken. That evening, my physical father saw my Blessing on TV. I heard that he was really shocked. He hadn't known where I was, then all of a sudden he saw me on TV with my bride, in our wedding apparel, getting married without his knowledge or approval.

Right after the Blessing, I volunteered to be a local center leader in a small town near the 38th parallel. The blessed wives' team captain at our center was Mrs. Tiger Park. She already had four sons at that time, and had just given birth to their fifth child three months earlier. An American military base was located in that town. Many prostitutes hung around that base, and some of them even lived across the street from our center. It was the worst kind of city, but I wanted to challenge it. The holy

ground was located high up on a hill, overlooking the whole city. We would go to the holy ground for prayer at five o'clock every morning, no matter what the weather.

After that mission, I came back to Seoul to become regional director of CARP in the Saemaul Haksa region. In February 1972 I came to the United States and participated in Father's first seven-city tour. During Father's public speeches, I sat next to Mother. It was really an unforgettable blessing for me. I felt immense warmth and personal love from her.

After this experience, I was given the mission to check and correct the contents of the English *Divine Principle* transcription (the original black book), which was first translated into English by my mother. We had hired someone from outside the family to correct the English, but because he didn't know the Principle at all, his corrections caused some substantial changes in the contents. I had to check every single word in the whole book.

A new unified martial art

In 1978 I became a CARP advisor in Washington DC. One year later Father gave me a new mission at the Unification Theological Seminary. I became an assistant to the president, and treasurer as well. I endeavored to establish Father's tradition at the seminary, and I conveyed every speech of Father to the seminarians. While there I got the inspiration to found a new unified martial art, Wonhwa-do. I sought to incorporate in it the best of all martial arts, centering on Unificationism.

On January 2, 1983, Father gave me another mission—I was to be the national director of CARP. I never thought I would receive such a responsible mission. I felt that I was not ready, that I needed more training at the seminary. My physical condition was not good. During my life at the seminary, I had lost almost 20 pounds, and my back and stomach were becoming weaker. I had to keep a special diet. I made every effort to improve my health, but all my efforts were in vain. I was afraid I had cancer. I went to see a lot of doctors and took many tests, but they could not find anything. My health has not improved even today. I have become very serious and I often think, "If I have cancer



Hyo Jin Nim, standing beside Father and Dr. Seuk at East Garden, displays the message Father wrote in calligraphy for CARP on the Day of Victory of Love in 1985.

and die, what will be the meaning and value of my life? Have I made a strong enough commitment to God? Have I done my best? Have I lived the kind of life that I will not regret?"

Father gave me this CARP mission even though he knew my health problem. I received the inspiration that Heavenly Father would give me good health if I really committed my life

100 percent to Him and to His will. If I receive good health, I know it doesn't belong to me, but to God. If I don't use my good health for Him, my health will eventually deteriorate. Through this, I know Heavenly Father wants me to become more serious. So now I have no choice—I must either commit myself 100 percent, or die. CONTINUED ON PAGE 42

I received the inspiration that Heavenly Father would give me good health if I really committed my life 100 percent to Him and to His will. If I receive good health, I know it does not belong to me, but to God.



A PARENT CAN NEVER

Testimonies about witnessing in mission countries

TESTIMONY BY A GERMAN SISTER IN SOUTH AMERICA

WHEN I RECEIVED MY MISSION COUNTRY, my understanding about God's providence of restoration was not very comprehensive. I was unable to understand my country in a larger context. Therefore, I only focused on the spiritual aspects of life. I thought that we simply had to use the same method of street witnessing as we had in Germany, and that our family would develop just as the German family had. I had no clear concepts or plans. The only thing I could offer to God when I talked with Him about my desire to save the country was my strong will and my readiness to do everything.

I was the first missionary to arrive. During the three weeks I was alone, I had deeper experiences in my relationship to God than ever before. I truly sensed Him as my Parent. Some-

I ALMOST LOST MYSELF AMONG THESE PEOPLE OF DIFFERENT COLORS AND WAYS OF SPEAKING. I THOUGHT, "HOW IS IT POSSIBLE TO RESTORE ALL THESE PEOPLE?"

times I felt that He was stroking my hair or embracing me. When I struggled to feel closer to God, I often shed tears. I wanted to bring results to God as quickly as possible, but I disregarded the cultural differences and the language barrier. Even with my high ideals and strong inspiration, I brushed the rough edges of reality soon enough!

Mustering up courage

On the day I arrived, I set a one-week condition to go street witnessing from 8:00 a.m. to 6:00 p.m. I had jotted down some phrases from the Principle book translated into the language of my country, and with this I tried to contact the people. It took me a long time to muster up the courage to speak. Finally, standing before that first person, a woman, I did not know how to go on after I introduced myself. I wanted to say so much, and I desperately tried to find words. She simply could not understand me. She became impatient and went away. I did not



THE ONLY THING I COULD OFFER TO GOD WHEN I TALKED WITH HIM ABOUT MY DESIRE TO SAVE THE COUNTRY WAS MY STRONG WILL AND MY READINESS TO DO EVERYTHING.

ging. And many more poor people were trying to sell their meager supplies of vegetables or other wares. I almost lost myself among these people of different colors and ways of speaking. I thought, "How is it possible to restore all these people?" When I reflect upon the situation now, I can understand what a difference it makes if a country has a spiritual foundation or not. Those first weeks, the sensation that only God and I were in this country to accomplish restoration became more than real.

In the beginning, God sent some people who were like parents to me. They bought me my first food and even paid my room rent. I never felt this was because of me, but rather that through them, the spiritual world of the nation was welcoming God.

Sensitive to the slightest smile

When I returned to my small rented room every evening, I always reported all my experiences to God. I was glad that at least in those moments I could speak with someone. Sometimes I tallied up the number of times I spoke every day. I gained a better understanding of mute people and could empathize with them. I became sensitive to the slightest smile, and I was hungry for even the smallest word someone might say in response to me. I saw how precious relationships were.

Since I could not speak to the people deeply about matters of heart, I started to pray that my brother missionaries would finally come. I remember promising God, "If my brothers come, I will do everything for them, and I will never quarrel with them." I promised so many things to God. When they finally did come, I felt as if I experienced something equivalent to a spiritual cold shower. Reality woke me up! Both God and Satan tested the sincerity of my promises.

FORGET

Compiled by Nancy Barton

give up, but I felt as if her rejection had spiritually amputated one of my limbs.

I am sure that to the people I looked quite the greenhorn, quite the tourist. The capital city is not very large and everybody notices newcomers. I felt that I was a strange element among them. At noontime, the sun became unbearably hot. The atmosphere was humid and heavy, and to top it off, the mosquitoes tried to bite wherever possible! Around one o'clock, I was all alone in the street. Everything was closed. I felt so lonely. I sat down on a bench near the river and pondered how I could make better contact with the people. After I started up again, I asked people to direct me to the post office, to a telephone, or to the embassy. This was a good idea. The people were always ready to help, so through this I could at least lay a foundation for relationships.

When I entered the main market, I was almost overwhelmed by the low spiritual atmosphere. So many poor and crippled people were beg-





Soon the American missionary's first spiritual son accepted the Principle and moved in with us. I had so much contact with him that I felt like his mother. I had this same feeling toward many of our first contacts. Even though they were not my own spiritual children, I cared for them so deeply that they became like my own. Our first spiritual son's ancestors caused him difficulties because they had been heavily involved in voodoo and other spiritual things. He often had moments of possession and very undisciplined behavior. I always tried to be very strict with him. Maybe sometimes I was too absolute. My brothers told me I should be more motherly. Since at first my two missionary brothers did not take care to educate him or assume the position of parent, I thought that at least I had to give him strict direction.

I felt it was enormously important for me to take our first spiritual son away from the hands of Satan. But in working to accomplish this, I often realized my inability as a mother. Even in my prayers I felt that I was blocked and that I faced an impenetrable wall within myself. I set fasting and prayer conditions. I knew that I could not face our son if I could not become a true mother. I often cried because I simply did not know how to go on.

When he felt too much pressure he became possessed and his whole personality changed in that moment. There were some impossible situations. One time he ate glass, and another time he fell from the second floor of the house.

WHEN I RETURNED TO MY SMALL RENTED ROOM EVERY EVENING, I ALWAYS REPORTED ALL MY EXPERIENCES TO GOD.

Sometimes seeing Father's photo was enough of a condition for the spirits to leave him, but not always. I felt the impulse to fight for him as a mother would if somebody were trying to take away her child. Despite these things, I felt that God had sent him as a representative of this nation. I felt that if we could save him, we would symbolically solve all the problems of the nation. That is why I asked God in desperation what I should do as a mother.

Praying to calm the spirits

I was simply ignorant about how to handle spiritual possession. Through an extreme situation I learned what to do. Once I was alone with him in the center. Suddenly he became possessed. His face started to change and he locked the door. Then he took an iron bar and said that he would beat me. There was no possibility for me to leave the room. I sat down on a chair, and praying internally I started to talk to him in a very calm way. After I started to pray, my mind suddenly became very tranquil. Soon the troublesome spirits left him. He was not conscious of what had happened.

The two of us set many conditions, and sometimes it seemed that he had overcome these problems. Then after some months, it happened again. He stole some money from us, and unfortunately he eventually left the family. After that, he broke into our center and stole several items. Then he contacted some other Christian groups, and from this a wave of persecution was initiated against us. These are things that really challenge the heart of a parent.

After that I was in a position to live with and serve one of our black members. During this time I often had the feeling that I was completely separated from God. Spiritual or mission work was no longer possible because I was so busy taking care of this person day and night. I often felt I did not have my own mind any more. Sometimes I even tried to reverse dominion. At a certain point, I almost gave up. When I prayed, I could only cry, since I just did not know how and what I should change within myself. It was only gradually that I began to realize that I was restoring the position of slave. After I understood that I, as a white servant, was suffering the same treatment as the black servants or slaves had 300 years ago, I could bear the situation much more easily. During this time, something that helped very much was reading Father's words about the necessity for us to go through the positions of servant of servant, servant, adopted child, and true child before we can become true parents.

I realized then and understand even more deeply today that the heart of witnessing involves experiencing Father's suffering, but without losing the awareness of being God's child.

TESTIMONY BY A JAPANESE BROTHER IN SOUTHEAST ASIA

DID I EXPECT SOME REWARD WHEN I served someone? Did I have an underlying motive to “use” a person to benefit my own purposes? How much was I filled with enthusiasm through the Principle to really convey the heart of True Parents? Reflecting on these points, I felt that my activities in my mission country were quite superficial and that I was only seeking external results. I deeply repent for my attitude and ask for forgiveness from Heavenly Father.

I could not stay in my assigned country; therefore, I tried to meet refugees from my original country while I stayed in my “exile” country. I discovered that most of them had lost the political conviction they had had when they first went into exile. Many of them now dealt in drugs and women. Some engaged in smuggling and lived in secret. Others did physical labor in mines even though they were university graduates.

Most of them longed more for a passport than for spiritual growth. Some believed without a doubt that I was an agent who supported arms and finances for an antigovernment movement from the West. Whenever I faced such realities, I was taken by the thought that it would be impossible to teach the Principle to those only concerned with external conditions; and as a result, at times I felt quite hopeless.

Not enough spiritual support

The refugees lived in such hapless circumstances, which I tried to help them out of, yet my helping them became a condition that Satan took. I realized how wrong I was in making such a condition. I supported people materially without giving them spiritual support through the Principle. I realized too that no matter how miserable their living conditions might be, they are the ones who have to set a standard for their lives by overcoming their circumstances and deciding to follow True Parents. They must believe in their own hearts that the Principle is true.

One profound experience I had involved an elderly man named Mr. Abu [not his real name]. He was a member of a minority tribe of my assigned country who was fighting against the government to gain independence. Mr. Abu, who was now in exile, had been taught by an American Baptist missionary in a theological seminary. He had traveled to England to study law and had been one of the most famous lawyers in the capital of my original country.

He had already retired because of his bad health. In fact, his illness kept him home most

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of the time. I visited him as many as three times a week. Often I spent my entire visit teaching the Principle to him. Sometimes he would explain the affairs of his government and the history of his country to me. Despite his infirmity he had a strong conviction that he could make changes in the government. Sometimes when he talked about his country's affairs he would become so emotional he would shake his fist. In all honesty I did not expect him to become more than a VOC member, especially because of his age. Now I realize that my attitude derived from my unprincipled action to “use” those to whom I witnessed.

Unfortunately, Mr. Abu's understanding of the Principle was almost totally intellectual. He knew the Bible very well. His heart *did* seem to be moved when he heard the Principle of Restoration; however, I felt that he could not understand True Parents' mission. I feel so repentful now because I rarely prayed for his salvation, and I only thought I might be able to witness to young people through him, since I felt he was so old he couldn't do much himself. I believe the reason God could still guide him was because he had an open heart and because we had a very close uncle-nephew type of relationship.



After I officially became a missionary to my exile country, I became so busy witnessing to the native people of that country that my weekly meetings with him were often interrupted and we met less and less frequently. Once when I visited him, I found him in such a weakened condition that he had to stay in bed. I finally began to become aware of how lonely and ill he was and how much he suffered because of this.

A vision of Father

One day I visited his home as usual and we talked for a while. The maid who took care of him later told me that right after I left, he

slipped into unconsciousness. I learned that because of excessive bleeding caused by his stomach ulcer, he had to be taken to the hospital for an operation to remove part of his stomach; and because of his age, he was in critical condition. I promptly took a taxi to the hospital. I usually had such a casual feeling when I met him, but at that moment, I realized how deeply I, or rather my original mind, was connected to him. When I saw him in his room, he was still unconscious. He did not know that I had come to see him. I felt so deeply sorry that tears flowed down my cheeks. His landlady, the person attending him at that time, told me that despite his delirium, he had asked at one point if I had come back.

When I visited Mr. Abu the next morning, he was conscious again and seemed to recognize me. He started to speak in a faltering voice. At first I could not grasp what he was saying, but I realized that he was trying to tell me about something he had experienced while unconscious.

He began to tell me that when he was on the brink of life and death, he went into the spirit world. He felt he was standing apart from the whole universe. The created world looked as if it were made of a yellowish jelly-like substance. Though he could not see the face of God, he could converse with Him. In fact, he said that he felt as if he were on God's back. Three people dressed in white clothing stood opposite him. They were three distinct people but spiritually seemed to be one. God



FATHER TOLD US THAT WE SHOULD NOT CHOOSE ONLY THE PEOPLE THAT WE THINK ARE PREPARED; RATHER WE SHOULD LET AS MANY PEOPLE AS POSSIBLE HEAR THE PRINCIPLE.

was symbolized as an arrow. The same symbol was also above the three people. He saw that the shining person represented as three was Rev. Moon. He said he felt very close to him, as if Rev. Moon were his father. God said to him, "I have given this man authority to establish one order in the world. From this time, I will come to the earth and create one world." Then Mr. Abu looked at Rev. Moon again but felt he was tens of thousands of light years away from him. He desperately tried to come close to him, but it was impossible because of the distance between them. He kept trying to do this, but gradually he returned to earth. He said that if Rev. Moon had not guided him back to the earth, he would have had no means to come back to the physical world. He told me over and over again, "Rev. Moon is really a warm person."

A miraculous recovery

Soon after this I called Japan regarding a different matter. I spoke to a church leader there about Mr. Abu. I told him that he was in critical condition. He encouraged me to quickly make a letter stating that Mr. Abu accepted Father and then have him sign it.

I knew that Mr. Abu's maid and landlady took turns attending him in his hospital room, so I would have to wait for the right moment to talk to him about it.

The next Sunday I prayed early in the morning at the holy ground. After my prayer, I felt it was the right time to visit Mr. Abu. It was around 7:00 a.m. when I arrived at the hospital, just as the nurses changed shifts; in fact, I arrived during the transition. Miraculously, no one was with him in his room. When he awoke, I urged him to accept Father and officially become a member of the Unification Church. He nodded his head eagerly. I brought a sheet of white wrapping paper and asked him to sign it. Just after he signed the paper, he recovered his health. Shortly after that he was released from the hospital and with support was able to walk again!

As I mentioned before, I took it for granted that because Mr. Abu was already quite old, I would never establish a relationship with him that went beyond the context of VOC. I could not see God's plan. I deeply regret this and repent for it. Father told us that we should not choose only the people that we think are prepared; rather we should let as many people as possible hear the Principle.

Whenever I visited him after that, he always mentioned his spiritual experience and asked me what kind of mission God would expect of him if he lived. I am not in the country right now, but I am planning to have him hear the Principle as soon as I return. I have such a new heart toward this man. He was once dead, but I feel that his second life is about to start.





TESTIMONY BY AN AMERICAN SISTER IN AFRICA

OUR BROTHER BARNABE [NOT HIS REAL name, the first native member of my mission country to live in the center, began to come to the center to study the Principle about one week after God's Day 1977. That year represented a new departure for all of the missionaries here. The first one-and-a-half years of the mission had been fraught with difficulties, and all of us were ready to "begin again." Since this brother was the first to respond to our witnessing in that year, I told Heavenly Father that I was determined to do all I could to bring him to the Principle and the True Parents.

In one sense, it was easy because his apartment was less than 500 meters from the center. In this way I could visit him often; but what I wanted with all my heart was that he understand the true value of the Principle. Until that point, and even afterwards, many, many people had come and listened to our teaching but then had gone away again; we were searching hard to discover the reason why. I am sure that the reasons were internal ones, rather than external, but at the time I was able to see only the superficial causes. As a result, I decided that I must teach this brother in great detail, even though my French was far from perfect.

**MY HEART
ACHED BECAUSE
I WAS UNABLE
TO UNDERSTAND
MORE MYSELF,
AND BECAUSE
I WAS UNABLE
TO GIVE MORE
GUIDANCE
AND LOVE.**

The Principle touched his heart

Fortunately, he turned out to be a person of quiet temperament and a very patient nature; he often came to the center very early in the morning and stayed until late at night, listening intently from chapter one through the conclusion. As I taught I realized more and more that despite my faltering French, the Principle was truly touching his heart, and the importance of the content stimulated many questions from him. I felt a glimmer of hope that a wonderful spiritual son was being born.

There followed many nights, weeks, and months of prayer, of visiting, of teaching, and of explaining and answering questions before Barnabe became our first center member. But it was truly worth every effort. Although it was difficult for us, he also did not have an easy time of things, because he was the first citizen of his country to pioneer membership in the Unification Church; and we demanded a very high standard from him. In retrospect, I realize that the standard we demanded must have been too much of a change for him, too much of a shock from his previous way of life.

Because of his quiet nature, it was difficult for him to express his true feelings. Even though he did not express much, I could always feel his heart and intuit what he was feeling and thinking. This was the first time in my church life, and in my entire life, that I had such intense feelings of a mother's heart. I had prayed many times before to break through

the barriers that prevented me from experiencing a parental heart, but Barnabe was the first spiritual child that opened up the flow of real give and take.

I often felt tremendous concern and anxiety for him; I wanted him so desperately to become better and better, and I prayed that he would never abandon his life of faith. Yet I also knew that he confronted numerous internal difficulties and challenges, and my heart ached because I was unable to understand more myself, and also because I was unable to give more guidance and love.

Barnabe studied very methodically and learned to teach the Principle clearly and exactly, in much better French than mine. When a child is able to exceed the accomplishments of the parent, the joy that parent feels is very real and deep. I can imagine the intense feeling that must exist between Heavenly Father and our True Father: I know that the heart, the determination, and the victories of our True Father have amazed, warmed, and comforted the heart of God so many times. I tasted that kind of warmth and comfort when I saw how well Barnabe could teach. I was so happy when I saw what exceptional effort he made to pioneer in the area of witnessing, especially street witnessing. It was a true battle for him to overcome the natural timidity of his character, but he tried very hard.

I experienced God's desperation

However, approximately one year after he moved into the center, Satan strongly attacked our small family. Family problems and personal problems seemed to strike Barnabe from all sides. When he tried to make a determination to overcome in one area, another difficulty would arise. Although I could see and feel what was happening, I was unable to guide him wisely because I myself was not very confident. I made several conditions—cold showers,

UNTIL THAT POINT, I HAD NOT EXPERIENCED OR BEEN ABLE TO IMAGINE WHAT HEAVENLY FATHER'S GRIEF MUST HAVE BEEN AT THE DEPARTURE OF ADAM AND EVE.

prayer, walking long distances—to assist Barnabe, but in reflecting back, I did not succeed in guiding him to make similar conditions and work to separate from Satan himself. I approached the difficulties he was having on too much of an intellectual level, when the cause was actually a spiritual one.

One morning I found a note from Barnabe saying that he felt unable to go on and that, temporarily at least, he would have to live outside the center. I experienced deep pain and desperation such as God must have felt at the fall: "My Adam, where *are* you? It is just not possible that you want to leave; the difficulties can be worked out if only you stay and persevere." Each time I prayed, my heart cried out, and tears flowed without ceasing. Until that point, I had not experienced or been able to imagine what Heavenly Father's grief must have been like at the departure of Adam and Eve. Not *possible!*...yet, it was so. Adam *had* left his Father. Eve *had* become the daughter of Satan.

Those 10 days, from the time Barnabe left the note until he moved out, were so long, so heavy, so difficult to understand. Nothing more could be said. All I could concentrate on was prayer and soul-searching: what and how and where we went wrong.

Barnabe is now an associate member, and not very active. He never did deny the Principle or our True Parents, so I retain the hope that he will come back. I feel confident that because so much indemnity has been paid for this brother, especially through his own sincere heart and great effort, he will be able to return to the church very soon. He is an eternal spiritual son: a mother, a parent, can never forget, no matter what. Through him, I learned so deeply about the profound, secret, and sad heart of our Heavenly Father. Thank you, mon frère. □



Yes, it does take effort;
it is painful,
and we do become
vulnerable—
but that has been
Heavenly Father's heart
throughout the ages.

FATHER'S WAY OF WITNESSING

by John Biermans

RECENTLY I HAVE BEEN DOING some soul-searching about what it takes to bring spiritual children. My search stems from my own desire to witness to ministers and find new spiritual children, as well as from the many questions I have received from brothers and sisters—my own spiritual children among them. My thoughts and prayers on this issue have been prompted further by the efforts of the powerful new witnessing team in New York under the direction of Mr. Kamiyama and Mr. Nakamura.

The sincerity and dedication of this team has been a source of deep inspiration to everyone at headquarters. Nowadays these brothers and sisters can be seen around central Manhattan with bright faces and survey folders under their arms. Just seeing them inspires me to pray for their victory and to make more effort on my own.

My most recent potential spiritual child is a graduate student who works at a law library—and studies Korean in his spare time! As I try to teach and care for this person and share with other members who are witnessing, that key question arises: What does it take to bring a spiritual child? Further, how can we know when we have given enough?

There must be answers!

With such profound reflections in my heart, I was recently asked to give

morning service. Late at night I prayed in preparation. I knew there must be answers to this question in Father's words, and the obvious place to look was in *How to Witness: To State Leaders*, given on April 1, 1977. As I read the speech, I did indeed come across several passages that yielded answers. Father spoke at length about having the heart of a parent who stays up all night praying for his lost child.

At this moment I received a long-distance call from a spiritual child. I was very tired, and at first I didn't wish to be interrupted from my preparation, but my parental instincts told me that it was important to take the time to share with her. Soon I realized that Heavenly Father was directing the circumstances: The purpose of her call was to ask me precisely the question I was praying about.

As it happened, she had been making great effort in witnessing. She had met many good people who she felt were extremely well-prepared, but none of them joined. She was struggling to understand what it took. As she shared with me, many insights flooded into my mind based on what I had just read. Then, as I spoke, I realized that Heavenly Father was speaking through me to answer our question, so I began to take notes! These insights, outlined below, formed the basis of my morning service.

As Father has taught us, we need to come to the point where we can pray with tears. However, many of

us have barriers in our hearts that block us from feeling the desperation Father describes. Some members feel, "Well, that's Father...but I can never love other people that much." I am sure many of us have gone to the prayer room, longing to feel our hearts ache with love for the people we invite but finding it nearly impossible to open our hearts, let alone shed tears. The spiritual daughter who called me described her situation in this way.

Desperation moves God

I explained to her that you have to want a person to join so badly that your heart aches, as the heart of a parent does when his child does not come home at night. That parent will search all night for his missing child, without any thought of sleep or food or time. Only this kind of desperation can move Heavenly Father and the spirit world. You have to go beyond the limitations of what you think you can give.

I know this to be absolutely true from my own experiences. It is not just a matter of spending all night in the prayer room, putting in the time. I only brought victory when I suffered. When we feel pain, we naturally cry. Father explains:

As witnesses, you must have such a deep heart of concern that you burst into tears when you pray for people. You must strive to make yourselves



that way, but without my experience for comparison you will not progress too far. Suppose one of your hard-won members goes somewhere and does not return by the middle of the night. Would you really stay awake and cry for him, praying for his return? If you do that and he does come back the next day, he will tell you that he also had a sleepless night....

If you really love the person you witness to, then he has no place on this wide earth that he wants to go, except to where your love is. Once you can feel these things, then your spiritual door is open for communication. You have to train yourselves to relate to others in this way. It is not possible to cheat in spiritual matters as it is in worldly matters.

When you develop intense prayer, then those who are the objects of your prayer will come to where you are in spite of themselves, even going blindly to the train station where you are witnessing, to find their spiritual home. Have you ever experienced this? Have you been able to love another person in such a way that you can save him, and he will follow you wherever you go? That is the perfect savior, isn't it? When you share this beautiful love with another person, it will probably be the first such experience in that person's life. Since it is the first, he

will cherish the memory of it as long as he lives. You have to have that intense feeling of love toward the people you witness to. When you love a person like that, he will be drawn to you.

Another point I learned is that our prayer should be constant when we witness. Since we are religious people, this is important in order to make God a part of everything we do. If we have a strong prayer consciousness, then we will sense that the person we meet is Heavenly Father's precious son or daughter. When we pray for this person, we will naturally feel how God feels, and not how we personally feel from our own limited point of view.

My tears are not for me

My own experience is that when I really feel God's suffering heart for a spiritual child or a minister or any

It is not just a matter of spending all night in the prayer room, putting in the time. I only brought victory when I suffered.

person, my heart becomes vulnerable and I can indeed pray with tears. This is a special experience, because such tears are not for myself, but for Heavenly Father. This is how Father describes such prayer:

What you are doing is simply living a religious life; it must be accompanied by tears, and must be connected securely with the spirit world. If you have not experienced this, then your religious life must be improved. When you pray, do you often feel cold, with no deep emotion welling up from within you? When you are in that state you are like a flower which cannot attract a bee to drink its nectar. People will come, desiring to have their lives connected to your life, when they feel that God is present with you. You have to feel God's presence in your centers.

When you maintain this spirituality, then people will come and rest in you. Each day, without thinking, you will know who will come to visit and what kind of events will occur. When you can develop such a heart, then imagine how interesting witnessing will become. For this reason I am telling you that you must have deep and intense prayer.

The period in my life when I prayed most intensely was when I witnessed for the lives of others. I prayed in an area that was nine square feet and that area was always soaking wet with tears. Man's departure from God took place in the midst of tears, and now as man is being restored back to God, we must meet God in a tearful position.

When you pray you must have the sense that God's spirit is really close. After such prayer you will feel relief at having been spiritually victorious. I can tell you to do this, but most important is for you to feel the necessity of prayer on your own. When you are hungry you want to eat; in the same way you must feel the need to pray, feeling unsettled if you do not. With that urge and need to pray often you can experience meaningful prayer.

I would like to share one deep experience with a spiritual child that confirms these points. I met her when I was in the middle of law school exams. I was so busy that I arranged for someone else to go to the workshop with her. As it turned out, the

Witnessing

9. You must feel such sensitivity toward your witnessing area that your bones and flesh are melted. When you are about to speak on a stage, begin with this heartistic prayer: "Father, I am sorry that such an unworthy person as myself should speak." Don't be self-centered but regard yourself as a soldier of God, delivering messages from Him.

10. Witnessing results depend 40 percent on the spirit world, 30 percent on one's understanding of the Principle, and 30 percent on one's practice.

11. In your witnessing area, you must have the conviction that you can confidently launch a competition of loyalty toward God by gathering all the residents and all the spirit men who lived there.

12. To climb a tall tree, you must start from the bottom, which is usually dirty and muddy. Likewise, to restore a town or city, you must begin with solving the most miserable situation of that place. □

Taken from both the Korean and English Volumes of The Way of God's Will

전도(傳道)

9.

자기의 전도임지(傳道任地)에 대해서는 뼈살이 녹아날 감성(感性)을 지녀야 한다. 「아버지! 내가 이렇게 부족합니다. 그래도 내가 나가지 않으면 안됩니다. 안타깝습니다」하는 기도와 심정으로 단(壇)위에 나가 말씀을 하라. 자기를 중심하지 말고 하늘의 통첩문(通牒文)을 듣고 나선 하나님의 정병(精兵)이라 생각하자.

*

10.

전도의 효과는 영적(靈的)분위기 40%, 원리 30%, 실천 30%로써 나타난다.

*

11.

전도임지에서는 그 면민(面民)을 다 모으고, 그 면에 살다간 영인(靈人)을 다 모아서 그 면을 위한 충성대회(忠誠大會)를 자신있게 할 수 있는 신념과 생활자세를 가지고 나서야 한다.

*

12.

높은 나무에 올라가려면 우선 밑으로부터 잡고 올라가야 한다. 밑둥은 더럽고 지저분하다. 마찬가지로 한 동네를 복귀(復歸)시키기 위해서도 가장 비참한 자리부터 해결해 주어야 한다.

spirit world wouldn't let me study anyway! Under very difficult circumstances at the end of the workshop, I made effort to give life to her. I had to go completely beyond my own concepts about what was possible and what was not.

That was just the beginning. She had been an atheist, and when she decided to join our movement she encountered overwhelming hostility from her family and friends. I was concerned and desperate to protect her. Sometimes I felt helpless because I could not be with her enough to support and comfort her. Nevertheless she was able to grow in her faith. Eventually she went to another mission far away from me. Despite the great distance, I still felt close to her in heart since I had suffered so much with her through her difficult course. But the worst was yet to come.

My first reaction was to pray

About a year and half later, I received word that she had been kidnapped.

The shock I experienced was so overwhelming that I felt numb. My immediate reaction was to go to the prayer room to pray for her. At first I cried, but then I couldn't even cry anymore; the situation was so painful and heavy. I felt totally helpless, and only when I reached out to comfort God did I feel comforted too.

Each night my prayer brought relief from the terrible heaviness I felt about her situation. One night as I was praying, I was suddenly overcome with a feeling of confidence that she was all right, that she was being strong and faithful in her ordeal. The feeling was so real and immediate that I could almost picture her at that moment! After this powerful experience, I expected to hear from her any day.

I kept listening for phone calls, each time thinking surely it was her. On one occasion I was told I had a long-distance call, so I raced up a hill to where the phone was located—only to find out that it was someone

else calling me. I could barely hide my disappointment from the person who was on the telephone. However, my faith did not weaken, and a few days later I did hear from her. It was such a tremendous relief to learn that she had been victorious during this terrible test of faith. To speak to her made me feel that a huge weight had been lifted from my shoulders.

The reason I share this experience is to show how much suffering we may have to go through for our spiritual children. There is always that sneaky voice within that tries to convince us that it isn't worth the effort; that it is just too painful; and that we don't want to be that vulnerable. Yes, it does take effort; it is painful, and we do become vulnerable—but that has been Heavenly Father's heart throughout the ages. It is through such experiences that we can discover God and be reborn. And it was through witnessing that Heavenly Father was able to give me back my heart again. □

RESTORATION OF MY FAMILY



The Takimoto family. From left to right: Ryoko (sister-in-law, age 27), Masami (brother, age 29), Misaku (father, age 56), Yuuko (niece, age 2), Kazue (mother, age 54), and Sumiko (age 27).

by Hisako Takimoto

I MET OUR CHURCH FOR THE FIRST time when I was on the way from my house to the nursing school I was attending. At that time I thought that true love didn't exist, yet I knew that my own mind was fraught with contradictions. When I heard the Principle I was very impressed, and I felt assured that I had finally found the truth I had been looking for.

My physical family and my friends were surprised at the change they saw in me. I had found hope in my life, which made my beliefs solid all of a sudden, and thus I was becoming more and more animated. My mother, who had an intuitive mind, soon found out that I was going to a Christian church. Because of her faith in the Buddhist sect Sokagakkai, she was so strongly against my having been converted to Christianity that she had to lie in bed out of anxiety.

Consequently I could not help but pray. Church members sympathized with my situation, but I saw that

most of the other members who had heard the Principle around the same time I did were already working diligently for the church. I felt left alone. Besides, I soon became busy with my schoolwork, so I could rarely visit the church. Therefore I led a prayerful life in my room, shedding quantities of tears every day.

I was in agony

It was only in response to my family's unanimous recommendation that I had entered nursing school; I myself had always wanted to go to the university. I was living in constant agony at home, so I consulted a church leader. I said, "I'm thinking of quitting school. I want to become more involved with the church and give up trying to restore my family." The church leader answered me by saying, "It's better for you to graduate from school with good grades and pass the national examination for your nursing license. And after that you should continue to try to restore

your family.”

I was too busy and still too far away from gaining an understanding of my course in dealing with my family to visit the church leader very often. I had to continue leading a suffering life, always thinking, “Why was I chosen? Maybe I was witnessed to by mistake.” If I had not already known there was a spirit world I would have wanted to die.

Finally one day I visited the church, crying. “I can’t continue any more. I have reached my limit. My mother’s attitude towards faith is totally different from mine.” But the church leader kept telling me, “You have to practice filial piety towards your parents. You have to serve them.” Sometimes he told me this kindly and sometimes sternly.

By believing his words, I gradually began to show my parents what the teaching of the church was by serv-

I gradually began to show my parents what the teaching of the church was by serving them daily, giving shoulder massages to my mother, and helping her clean the house.

ing them daily, giving shoulder massages to my mother, and helping her clean the house. Every day I shared with my mother what I learned at church, and one day, on her own account, she came to me and asked, “What did you learn at church today?” A person of deep faith, my mother was impressed by my explanation about Heavenly Father, and she promised to visit the church some day. I’m sure she felt something good about it through her intuition.

Persecution and illness

In the meantime I graduated from nursing school and started working at a nearby hospital. I introduced some of my friends to the church and even did some witnessing on the street. However, one day my parents,

who still did not understand the church very well, had me transferred to a hospital where most of the employees were opposed to the church; there I was heavily persecuted. As a result, I experienced many limitations physically as well as spiritually, and eventually I became very ill and had to be hospitalized.

I found it difficult to keep up my faith. Yet I still wanted to return the kindness of my parents, who had brought me up so faithfully, by teaching them the reality of God’s situation. My sincere intentions helped me get the better of my difficult circumstances. My mother continued to lead her life as sincerely and wholeheartedly as she knew how, chanting her Buddhist prayers every morning and evening and living for the sake of others. I knew she always sacrificially served me, but I also knew she had really not comprehended enough about the church, and I ardently desired that she should know the Principle much more thoroughly.

As my heart fervently tried to reach out to heaven, many spiritual phenomena began to happen to my family, such as revelations and dreams, through the guidance of the spirit world. My father and brother were shocked when my grandparents, who were in the spirit world, came down and spoke to my mother. My father and brother were always skeptical of spiritual phenomena, but they witnessed this experience firsthand, so they could not help but admit the reality of it to a certain degree. My mother even had a dream of Father before she knew about him. Through these and other experiences she gradually changed her attitude towards the church.

The turning point

Later, when I moved away from my home, I made a constant effort either to call or write a letter to my parents once every 10 days, and I sent a present to them every year on their anniversary. As it is recommended by Father to restore through the number 120, I fulfilled three consecutive 40-day prayer and cold-shower conditions for them.

The main turning point in the course of the restoration of my family came when my brother married a Christian woman. My sister-in-law, knowing that my family still opposed

me in my faith, came to support and assist me. She later attended Unification Church services and eventually became a more devoted member than I. My niece, now two and a half years old, always offers very lovely prayers and makes everyone in my family feel the presence of God’s love.

My mother eventually began attending our Sunday service every week. Moreover, my father and my brother responded to my earnest pleas and visited the church as well. My father eventually watched videotapes of the Principle and became very positive toward the church. He testified at a Parents’ Association meeting the other day: “I have come to know the true value of the Unification Church and am now learning many things from my daughter.” Eventually everybody in my family attended Principle lectures and became church members. I owe this

As my heart fervently tried to reach out to heaven, many spiritual phenomena began to happen to my family, such as revelations and dreams.

to the sincere prayers of my church leader and all my other brothers and sisters. I always remember to send the family magazine *Shintenchi* to my relatives. Now even my aunt and uncle support our VOC movement and church activities.

I never stopped offering tearful prayers to God until my entire family had accepted His words. Now when I can experience love and joy in my home, I feel as if there had never been such things as the suffering and agony I went through in the course of the restoration of my family. My present joy and happiness is sufficiently great to enable me to forget all the pain I experienced. □

Miss Hisako Takimoto is a member of the Shinjuku church in Tokyo. Reprinted from Chuwa Shinbun and translated by Kazuho Tokito.



STRIDING TOWARD SUCCESS

by Leslie Holliday

In our last issue, Today's World reported on the first annual Striders International Track and Field Clinic. What follows is Glenda Moody's brief testimony of the history and development of the Striders, as recounted by Leslie Holliday.

IN THE SUMMER OF 1967, GLENDA Moody encountered a couple of black teenagers running wind sprint down a back street in a Washington DC ghetto. Hungry and impoverished, they were dodging the police with a bag of stolen groceries! Glenda immediately noticed the tremendous speed and potential of one of the youths. When she spotted him again at a track meet a few weeks later, she mentioned that his sprinting mechanics could use some improvement. Well, if she thought she knew so much, he retorted, why didn't she help him train? His words flipped the switch in Glenda's mind—the light went on, and she was inspired to start a track club of her own. She was a college senior, herself a track and field athlete, and had been a member of the Unification Church for two years.

At that time the DC high schools had no real training or organized competition in track and field, so over the summer Glenda structured a suitable program for both under the auspices of the DC Department of Recreation. She coached discus and shotput herself. By the end of the summer she had a small nucleus of eight young men, and on that foundation she incorporated the DC Striders. The DC Striders Track Club sponsored track meets and enabled her athletes to compete and gain exposure in other main events around the country. The young man she had seen fleeing from the law became her very first front-line runner!

A new starting line

Throughout the fall and winter, as Glenda trained and observed her athletes, her awareness of their athletic potential, intelligence, and stamina intensified. What they desperately



Glenda Moody

needed was confidence and self-respect. Glenda pushed them with unwavering love and unrelenting discipline, and they responded. Not only did their running time and performance improve, but so did their grades at school; the more they applied themselves to their sport, the more they also applied themselves to their studies. They realized that if they achieved a high standard, they could qualify for college scholarships.

By watching these developments Glenda conceived of her Scholarship Acquisition Program. At first she began to talk to college coaches and admissions officers by phone, giving them information about her athletes and encouraging them to consider them for scholarships. Then she began to send hand-written profiles to about 50 to 75 colleges at a time; finally she developed professional, typewritten information packets and sent them out to 1300 colleges annually. The motto of the DC Striders became "Springing from Athletic Success into Academic Stardom."

Glenda wanted to use track and field as a vehicle to raise black youth over the barriers of despair that bound them so pitilessly to ghetto life. She was determined to open a new frontier that could work as an "equalizer" and offer opportunities to

these youth who, in facing insurmountable hardships, had been sorely conditioned to underachieve. Through the club they could establish supportive peer relationships, and through their athletic accomplishment they could learn the importance of discipline in reaching life goals and restore their sense of personhood and pride. DC Striders was another chance—a new starting line—for many.

Glenda trained students at local universities, such as American University and Catholic University, but she also worked at high schools that were deep within the urban ghettos. The late 1960s was a time of great racial tension, and rioting often broke out there. It was not an auspicious time for a young white woman to attempt to penetrate and restore any aspect of black ghetto life. Colleagues and other observers in the surrounding community severely ridiculed and persecuted her in the beginning, not only because she was a white person working among blacks, but because she was a woman working in a male profession. It came as a great surprise to them when her Track Club began to excel nonetheless. Also, her Scholarship Acquisition Program directly challenged deeply ingrained racial prejudices within the educational system. Gradually, however, her efforts and the accomplishments of her athletes were able to stretch open the doors of even the finest Ivy League colleges. In the end, over 3,000 of the athletes Glenda trained won athletic and academic scholarships, and over 90 percent graduated. The Striders program challenged barriers of race, gender, and class all at the same time.

A team with a difference

In fact, none of the coaches, businessmen, school administrators, city politicians, or journalists who watched her program grow knew exactly what made Glenda tick. People noticed that her runners were mysteriously transformed: Here was a team of black men who didn't fight or swear, but rather



acted like a close-knit family. Besides showing respect and support for each other, they even seemed to have fun under the pressure of competition!

Those of Glenda's athletes who had already gained admission to college would return over the summer to train with her high school athletes. They inspired the younger ones to work even harder, and provided such stiff competition that they advanced dramatically. When Striders high school athletes began to beat college athletes in meets around the country, other coaches really became desperate to know the secret of Glenda's coaching ability. Of course, it was cooperation and love—the practice of God's heart and the Principle which the Striders was proving true.

Glenda confided, "I learned that if I was going to discipline each runner as hard as I wanted to, and come down on him as hard as I needed to in order to change his life, I had to go to the other extreme and love him unconditionally and passionately. When the kids saw that I loved them more than they could love themselves, and that I believed in their future more than they did themselves, then their lives really did change."

For example, one youth came from such a poor and deprived family that he rarely had anything to eat. Glenda usually fed him at the local church center. He had very little confidence and was a poor runner. Yet one summer he broke through and became such an excellent quarter-miler that he received a full scholarship to

Catholic University. He was an All-American* in track and field all four years and graduated with a degree in art. Besides becoming a very fine artist, he worked as head coach for the DC Striders for many years. (After 1975 Glenda gave up coaching and assumed a purely administrative position.)

Another youth came from a family with an entrenched welfare mentality; his parents didn't care about him at all. After much struggle he also became an excellent quarter-miler and an outstanding football player at Howard University. At one time he was considered the best quarter-miler in America. Now a very sincere and articulate person, he is also a high school teacher.

Glenda taught her runners the principles of unity and give-and-take action. In a relay race for example, if any one of the runners dropped the baton, Glenda would not permit them to accuse each other; she told them that they were all responsible. She instructed them to study, learn about, and come to "feel" each other—not only the way they picked up the baton, but each other's whole style, personality, and spirit. Passing the baton was a matter of "passing ener-

gy," and to gain the power to perform without any possibility of error, they had to become completely *one*.

Running strong

The athletic and college community began to take the Striders seriously when Strider Maurice Peoples made the U.S. Olympic Team in 1972 and competed in the mile relay event. The following year he broke the world record for the open quarter in the mile relay at the NCAA college division meets. For the next three years the Striders had one of the finest mile relay teams in the world, with its runners holding the fastest time in the nation each year.

In 1970, with the inauguration of the Title IX program which enforced equal athletic opportunities for women, Glenda was able to start coaching women as well as men. Before that time, colleges would not give athletic scholarships to women. One of her first female runners, Benita Fitzgerald-Brown, won a gold medal in the high hurdle event at the 1984 Los Angeles Olympic Games. Just last July, she won her heat in the same event at the Goodwill Games in Moscow.

The Striders was one of the first social programs that grew out of the Unification movement. As a nonprofit organization, it has received funding from the church as well as grants from a number of well-known foundations and banks. In 1983 administrative tangles forced Glenda to incorporate anew as "Striders International." The change did not stop the flow of success, but liberated new vision and energy instead. One year and half ago, Glenda felt called to set up a clinic through which she could consolidate the Striders program here in America and bring it to others around the world. One June 13-15 of this year, that clinic became a reality. [see *Today's World*, August 1986.] □

* An elite, in which membership is determined by qualifying votes from college athletic directors and National Collegiate Athletic Association (NCAA) officials.



Rarely a week passes when I don't bump into someone I haven't seen for years but remember well, whether it be at a meeting, in the elevator, or on the streets of New York City. Taken unawares, perhaps neither of us knows how to act, except to say, "What are you doing these days? Where was it we last met—Denver, Chicago, Los Angeles?" Usually going unspoken is an array of recollections and feelings seeking recognition, each one of us wondering if the other may feel the same way. At times I seem to perceive

a desire to forget—at other times, fond remembrances.

It is to the growing number of MFT* graduates now involved in other endeavors, and who by now form a sizable number, that I dedicate this article. And I do hope those who are continuing MFT missions at the present time will take a moment to review this, as well as those who recently devoted themselves to following the Principle and are wondering just how to begin.

I solicited the views of several former MFTers who are now engaged in

various other activities: a computer programmer, a shipbuilder, a fleet vehicle manager, a city leader, and a member active in home church. The majority of them have budding families and are several years removed from their last day of MFT life. I regret not talking to many others, first because I feel it would have enriched this piece, but also because I thoroughly enjoyed each conversation that my busy schedule allowed.

* Mobile Fundraising Team

MFT:

SPRINGBOARD FOR A NEW LIFE

MFT graduates' perspectives

by Jack Hagel

THE EFFICACY OF AN EXPERIENCE may lie in how it prepares a person for subsequent experiences. Do those later years validate the previous experience? We may need to wait until we pass into the spirit world to find out *all* the answers, but some conclusions, if they appear valid and consistent, may be stated now, though subjective rather than "scientific."

Leonard Warren was the MFT [the only fundraiser] for his state center, did a 2½ year stint at the News World, and later spent several years in national MFT training. Currently he manages and maintains a distribution fleet [vehicles for fish distribution]. He says,

I wanted to help—thus I always did whatever I was asked to. After the first week I was ready to leave. I yearned for the free and easy life. Even hitchhiking looked appealing. A maxim in the West is, "Don't do anything unless your heart is in it." At times my heart wasn't into fundraising, but I came through. It's only now that I have realized something very good came of it. Now the "acid test" is to apply the Principle in my life, where I am constantly rubbing shoulders with those who are of a totally different background (my employees). If they can respect me, it

will be for my integrity which I gained through MFT.

Gwenn Baer spent many years on national teams in the South, and later supervised the MFT headquarters office in New York before joining her husband in Mississippi. She says,

One conclusion is crystal clear. I have learned to digest hardships, to look them square in the eye and to know that I will come out on top. In Principle terminology we must complete a "foundation of faith." We equate national MFT training with

I have learned to digest hardships, to look them square in the eye and to know that I will come out on top.

establishing that faith. This foundation has become my springboard for a new life. What made it difficult was its intensity; it was amplified love-training. Every day I faced my inability to love. In thinking back, I always

tried to train myself to gain the original and proper relationship between my spirit mind and my physical mind. It was such a beautiful time because I could concentrate literally 100 percent of my energy on my spiritual training and development.

Her husband **Roger**, who is now in the ship-building business, states,

I only wish that my post as a state leader had been allowed me after I completed MFT, and not before. I can't be sure, but I am reasonably certain the results would have been quantifiably better. I know that without having had those experiences on MFT I would've thrown in the towel many times by now in my present line of work. I hope that members will use their MFT experiences to actively train themselves, being fully aware of their choices, and not just passively and reluctantly survive.

Joseph Derflinger spent eight years on MFT teams in the Northeast. At the present time he is implementing a mini-computer system for a business in New York. He advises,

My first days in the computer business were full of confusion because I didn't know what to do with my time. There was a goal, but the path to reach it was oblique. No one asked

me to fulfill a specific task so I took it upon myself to find out what had to be done. I think I gained this commitment to take responsibility while on MFT. Now I am able to utilize my previously undeveloped interests and abilities for God's purpose. We should become competent in an area and acquire needed skills. We must cloak our internal assets with the external qualifications which can outdo, or at least keep up with, those of people in similar professions in society.

Though there may have been excessive zeal at times, especially in the 1970s, MFT provided an invaluable function for our movement to come this far. People should realize that there wasn't any other way for us to overcome such insurmountable obstacles together. We shouldn't reject our past experiences, for they may someday serve as a source of pride.

Gary Abrahams now serves as district leader in Brooklyn, New York, after a lengthy period of devotion on national MFT. Gary sees the MFT experience as "what I needed at that time, perhaps the best experience for my eternal life when I was flirting with the edge of a precipice." He also speaks about the maturation of his relationships with his leaders:

I had an extreme veneration for my central figure. His words were "written in stone." Later, after working with many leaders, I could appreciate their inconsistencies as Godly individuality, and I found that "the way" wasn't any particular person's orientation or any one system. Now I can see how everyone is greatly influenced by their cultural and familial background, and how God can use this background. We must maintain a real gut-level relationship with our central figures based on mutual respect.

To conclude, he stated,

I certainly have more external freedom now than before. The key is to maintain the internal discipline required in order to use that freedom responsibly. I have acquired spiritual fundamentals that I can use all the time, in any situation, similar to the fundamentals one needs to succeed in an athletic competition.

My final respondent, **Susan Munsell**, works with her home church,

supplements her husband's financial earnings, and tends to Daniel, her 15-month-old son. She recalls her first morning in a church center after a number of years of national MFT life:

At breakfast, I found myself reading a cereal box and thinking, "I haven't sat down to breakfast with time to read like this in years." I initially thought, "Is everyone here spaced out? People aren't working hard enough?" Everything seemed to be in slow motion, and I couldn't believe all the aimless grumbling. Of course,



Jack Hagel with his two children.

I've gained more wisdom than I could have gained in 70 years had I gone a "normal" route.

this was arrogant of me and I now know that everyone's path to the Kingdom is vastly different and unique. However, I was able to bring a spiritual child to True Parents, in a center that had been barren, through knowing the value of time and goals.

My suffering allowed me to make an inseparable and eternal relationship with God. My leaders always stressed the value of internal development. In MFT, whenever I was sent out for three hours, I would study the first hour and then have great power and result in the next two. This was often my method. I had

more time to study than now, with the present constraints of raising a family. Perhaps my feeling is akin to someone who experienced imprisonment. I know God is with me always because I am with Him.

Most people would like to believe, "if only this...were different, my life would be better." I don't buy that. Anything worthwhile takes an investment of time—this is love. I realized through many volatile circumstances that any has its root within myself, and it's not only my mission, my husband, etc. The internal stability I gained had proven to be a great preparer for motherhood and wifehood. If I am consistent, my children and husband can trust me fully. As well as stability, the internal discipline I covet, and have advanced toward, allows me to do something which I may not look forward to, like facing a minister who I know openly rejects CAUSA.

Those who spent a great deal of their church lives on national MFT training often did so at great personal cost. I for one can never recover my days of youth, nor can I easily complete my education, nor can I say I possess a resume which isn't full of holes, nor do I have a great credit history. What I do have is traits of character that I doubt I would have gained any other way, a mind that is at peace, and no regrets. I have my doubts about whether I could ever return and do it again, and I can't even imagine that I did it—yet I did. There are times when I feel that I've gained more wisdom than I could have gained in 70 years had I gone a "normal" route.

I do not intend only to sing the praises of MFT. Many people I know, who didn't have the opportunity to experience MFT, possess a faith and heart that I greatly admire, and I consider them among my truest friends. I am sure there are also many former MFTers who don't identify with all the feelings expressed here and are unable to look back fondly on their training. An analogy could be drawn to the graduates of a prestigious university as they embark upon their career paths. Those who truly learned the material in the context of its eventual application will be the ones who meet success. Those who only crammed for the exams may find a hard road to hoe.

The exams of MFT were the daily results, but the real material was “myself,” confronting the enemy that lurks in the recesses of our baser motives. Ideally speaking, MFT should be a springboard for any mission, career or endeavor—a place where we work out all the kinks wrought in us by the false values of a society that does not know God, and where we ascertain the true values that will serve us. That it may have been a stumbling block for a few is regrettable but remediable, if we heed the lessons we have painfully learned. Ultimately, we all have experiences behind us that can serve us as fodder for our growth or hinder us as a venom which incapacitates, and in this sense I doubt that our experiences are really all that different.

It is good to professionalize and specialize, but let us not work in such a way that we are devoid of spirituality. Let us develop our latent interests and talents but not lose sight of the public interest. We can do some of the things we have always wanted to but never had the time to, but let’s never forget that to build and live in God’s Kingdom we may continuously have to do things we don’t really want to. We need to utilize critical analysis and business-like reasoning but not be critical to the point of

UTMOST SINCERITY MOVES HEAVEN

CONTINUED FROM PAGE 25

In 1974 my physical father visited me for the first time since I had left home. He met my wife and liked her very much. He began to change his concepts about our church. When he went back to Korea, he praised my wife to his friends, saying, “Even though she is a Unification Church member, she is a really wonderful daughter-in-law. I like her very much.” He visited us again in 1979, to see my children. At that point he changed completely and became positive about the church. I testified about Father and our movement to him. He even stayed in the World Mission Center and had dinner with Rev. Kwak. After watching a videotape on the science conference, he said “Rev. Moon is really a remarkable person. I respect him very much.” My elder

being condemnatory, bigoted, or conceited. We should become part of the society in which we live, gleaning the good, but not relinquishing our values and aims.

The hardest battle looms ahead, for it is not so much *what* we do for God, but *who* we are and what we become. If we work in a mission where we are remunerated according to secular

brother signed membership, and my younger brother also became supportive.

In Moses’ course, we can see that before God gave blessings to Moses and the Israelites, He gave them trials and hardships in order to separate them from Satan and prevent Satan’s accusation. I know if I invest myself with utter sincerity for Heavenly Father, the spirit world can be mobilized and help us. In my house there is a plaque with Father’s calligraphy written on May 1, 1975, that says: “Utmost sincerity moves Heaven.” That is my personal motto.

Heavenly Father sends trials and sufferings before He sends blessings. We should overcome any difficulties with a grateful heart and absolute faith in God. I want to become a front-line soldier for God, even willing to give my life to do His will. When I die, I want to die without any regret. □

standards, could we ever call that a mission any more? The real mission and bottom line, as the boundaries of “mission” become obscured, will be the continual search for truth, beauty, and goodness within ourselves, as we build our families, and as we thrust ourselves forward into interaction with society in the ways that God calls us. □

IT IS NOT TOO LATE

CONTINUED FROM PAGE 19

feel, “Well, I’m nobody after all. They’re much greater than I am. I guess I have no value anymore.” However, God has a completely different perspective.

God trusts us more

We are the ones who received persecution together with our True Parents when they were misunderstood and hated by the whole world. Now that Father is becoming recognized as a great man, important people will join. If you were God, whom would you trust more? The answer is clear: God has to trust us more.

However, we may not have much capability, so even though God can rely upon us, His providence cannot advance quickly enough unless He can work with the people who have a foundation in society. Even though God uses them, *trust* is quite a different matter: He cannot trust those people on the foundation of their external ability alone. Since God has great trust in us, we must stand behind them as they go to the front line. Therefore, even if we don’t have much external capability, we

stand in the Abel position to those new members who do. No matter how capable they are, they must go through each one of us to reach True Parents. Please understand how much God and True Parents trust you.

In the future our function as Abel will be to teach the heavenly tradition of True Parents. To prepare to do so, we must follow Father’s direction and practice what we have learned from him, even though we may face difficulties. Then we will be qualified to teach those who will join after us.

When I go back to Europe I will make the utmost effort to challenge your standard. I may return here to America for a special occasion or celebration, and I will look forward to seeing you. I will see how much you have grown by that time and compare it with how much I have grown myself. I look forward to making that comparison. Let’s grade each other on how well we have done.

I also would like to invite those of you who are doing a good job here in America to come to Europe, visit different countries, and give your testimony.

In the meantime, please take care of your health—and do your very best. □

Your life is the path which you alone must walk, so don’t expect anyone else to walk it for you.

NEWS FROM TODAY'S WORLD



The author (in the rear), standing in line for canned milk given by AMASA.

Projects in Brazil

SINCE THE FIRST MISSIONARY ARRIVED in 1975, Brazil has been one of the most successful mission countries. At present there are leaders for each of Brazil's 26 states, 102 city leaders, 725 core members, and over 14,000 associate members.

Brazil now has its own Unification Theological Seminary. It is located in a beautiful setting just south of Sao Paulo, and was constructed entirely by the members themselves. The seminary was formally opened in 1985 by Rev. Hyung Tae Kim, the missionary who incorporated HSA-UWC in Brazil in 1975, and has 100 students. Its main purpose is to prepare members for leadership roles in the church. Courses are offered in theology, philosophy, sociology, anthropology,

Unification Thought, Korean culture, and English.

After two years of study the students do one year of field work to complete their requirements. Each morning and evening the students meet to pray, plan, and share the events of the day in a family atmosphere. In addition to attending classes, students do a considerable amount of fundraising to support the facility. The seminary also doubles as a year-round workshop site.

The work of AMASA (an affiliate of IRFF) in Brazil centers around the *favellas*—impoverished areas where squatters build makeshift huts on available land. Many *favellas* do not even have running water and electricity. AMASA gives assistance particu-

larly to the poorest areas in the northwest where poverty is compounded by difficult climatic factors and lack of education. Food and clothing are distributed regularly, but the emphasis is on teaching basic morality and hygiene. AMASA's aim is actually to mobilize the upper and middle classes to help the poor. AMASA has connections with over 400 other relief organizations.

The home church work of HSA-UWC is also connected to the *favellas*. Strong bonds of love and trust have formed between members and families living in *favellas*. Housewives in other home church areas organize bazaars and fundraising activities to help the work of AMASA.

The home church providence has grown especially through the baking and selling of bread. Rev. Hyung Tae Kim says that while it is true that man cannot live by bread alone, the

NEWS FROM TODAY'S WORLD



The new Unification Church headquarters in Sao Paulo.



Walter Cipriani, president of the Unification Church in Brazil (third from the left), together with other leaders and members outside the main seminary building.

members should provide real bread along with the word of God! For one week free bread was delivered in all the home church areas, after which orders were taken for regular delivery. Members rise around 5 a.m. and make their deliveries before people leave for work. Since it is fresh and free of additives, the bread is proving

to be very popular indeed.

ICF in Brazil has introduced the Unification movement to many academics, professionals, and religionists. The ICF staff coordinates PWPA conferences, and currently two university professors are organizing and presenting Principle seminars to fellow academics. The seminars range

from seven to ten days in length. Recently ICF hosted an introductory dialogue with three representatives of the National Council of Brazilian Bishops. □

Based on a report by Bernard Naughton, a British CARP member who recently visited Brazil.



IRFF upgrades Hospitals in Senegal

WORKING IN COOPERATION WITH Senegal's Ministry of Social Development and the mayor of the capital city of Dakar, IRFF has recently succeeded in shipping a large amount of equipment from New York to refurbish and upgrade Dakar's clinic and hospital facilities. Justin Fleischman, the IRFF representative in Senegal, has been responsible for coordinating and overseeing the project.

IRFF began by sending letters to 70 different hospitals in the New York City and Hudson Valley areas requesting donations of used equipment. Ten of them were able to contribute, and altogether their gifts amounted to thousands of dollars in value.

Although the equipment is somewhat outdated according to current American standards, it is much more advanced than what Senegal now has, and is of great benefit to the people of Dakar. The equipment is basic and not of a type which requires more resources (like electricity) or technical know-how than the Senegalese can provide on their own.

The mayor of Dakar is very appreciative of the sincere efforts of IRFF and our church missionaries to help his city and his country. He is planning a special television program to inform the public of their work, to dedicate the new equipment, and to express his thanks. □



NEWS FROM TODAY'S WORLD



Discussion at the Intra-Islamic conference in Istanbul, Turkey, September 1985.

Probing the Ultimate Reality

 Council for the World's Religions

THE COUNCIL FOR THE WORLD'S Religions was founded by Father at the fourth God Conference in August 1984 in Seoul. The Council was set up to end the tragedy of religious conflict by fostering interreligious harmony and accord.

Father knows that divine and human misery are generated not only by conflict between believers from *different* religions, but also by sectarianism and denominationalism *within* religions. *Interreligious* harmony (between religions) cannot occur in the context of *intrareligious* discord (within religions). For this reason the Council sponsors conferences and activities designed to promote mutual understanding, respect, and cooperation of an intrareligious as well as an interreligious nature.

On June 26, 1986, scholars and religious leaders from all religions and all parts of India gathered in the southern city of Bangalore, India, to attend the conference "Religious

Harmony: Problems and Possibilities." The conference was convened under the auspices of the Council for the World's Religions by Dr. K.L. Seshagiri Rao, a Hindu scholar from the



Sharing a meal at the Intra-Buddhism conference in Chiang Mai, Thailand, August 1985.

University of Virginia in Charlottesville.

It was an occasion of some "firsts" for the Council. This marked the first of seven Council conferences scheduled for 1986. A more important first, however, was the interreligious nature of this conference. (The first five conferences of the Council were intrareligious—the necessary foundation for successful interreligious dialogue.) The Bangalore conference was a humble but significant beginning for establishing harmony between the many faiths that exist side by side in India. Presently the nation is torn by religious conflict that has resulted in actual warfare, including massacres of worshipping civilians. While lives were being lost due to religious conflict in the north, representatives of the very same religions were at Bangalore sharing and agonizing over how peace might be fruitfully pursued. Twenty scholars, representing Hinduism, Islam, Sikhism, Christianity, Jainism, and Zoroastrianism took part.

The approaches to religious harmony expressed in the papers and discussions ranged from the mystical to the socioeconomic. A deep seriousness and a proclivity to activism characterized this particular group. "The purpose of this conference," Dr. Rao

NEWS FROM TODAY'S WORLD

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Date : 10-7-1986.

PROF. S. ABDUL KAREEM,
PRINCIPAL

RECEIVED JUL 21 1986

Sir,

Before I get over the magical spell of the recently concluded Bangalore meet on interreligious harmony, I hasten to pen my gratitude to the foundation for the opportunity provided. It was an experience of an unusual type when we rubbed shoulders with scholars presenting various religious viewpoints inching imperceptibly towards the unity of religions.

In fact, the meet was an eye opener and we are driven to pursue our efforts through study and discussion towards the cherished goal. Deep convictions with religious bearings are looked at with a new vision and a fond hope that the human community can still draw from the rich sources of the religious of the world to live in peace and harmony. What is well begun is more than half done. The pursuit will continue....

The arrangements being meticulously worked out, there was no letup in the tempo of discussion. It was a sustained affair free seraphically from acrimony. Dr. K.L. Seshagiri Rao and Dr. Darrol Bryant who initiated the dialogue and moderated the discussion did make positive efforts to put the problem in the proper perspective and every session ended with a better grasp of the issues involved.

I have started revising my paper in the light of the discussion and I propose to update the date and make it comprehensive, and God willing, I shall mail it by the first week of August 1986.

I once again thank you and look forward to a more meaningful association in the just cause - the Unity of Religions.

Yours sincerely,



(S. ABDUL KAREEM.)

To

Mr. Frank Kaufmann,
Executive Director,
Council for World's Religions,
JAF Box 2347,
New York, NY 10116.

explained, "is to sow the seed or plant the sapling of interreligious harmony." In retrospect it is fair to say that the purpose was successfully achieved.

One participant described the conference as "an interreligious pilgrimage from which the participants returned different persons, trying to understand and respect each other's minds." Our purpose, said another, is "to probe the nature of the Ultimate Reality, to rise above the mundane things, to fall in love with God, and eventually with man. [These] are the things which can easily bring people from different religious traditions together and forge that missing harmony which should be and has been the original goal of all religions."

The year 1986 promises to be a busy one for the Council. The six remaining conferences scheduled for this year will occur throughout the world, serving a broad range of believers. □

—by Frank Kaufmann



PEN PALS

In the March 1985 issue of *Today's World* we published a letter from Gail Martin recommending the idea of international pen pals. Her idea was for one person of each "pen pair" to be from the United States, where church news and resource materials are more plentiful, and the other from another country. A rich sharing of varied experiences could result.

Many responses came in, especially from Africa, and we have been able to match up several pen pal pairs.

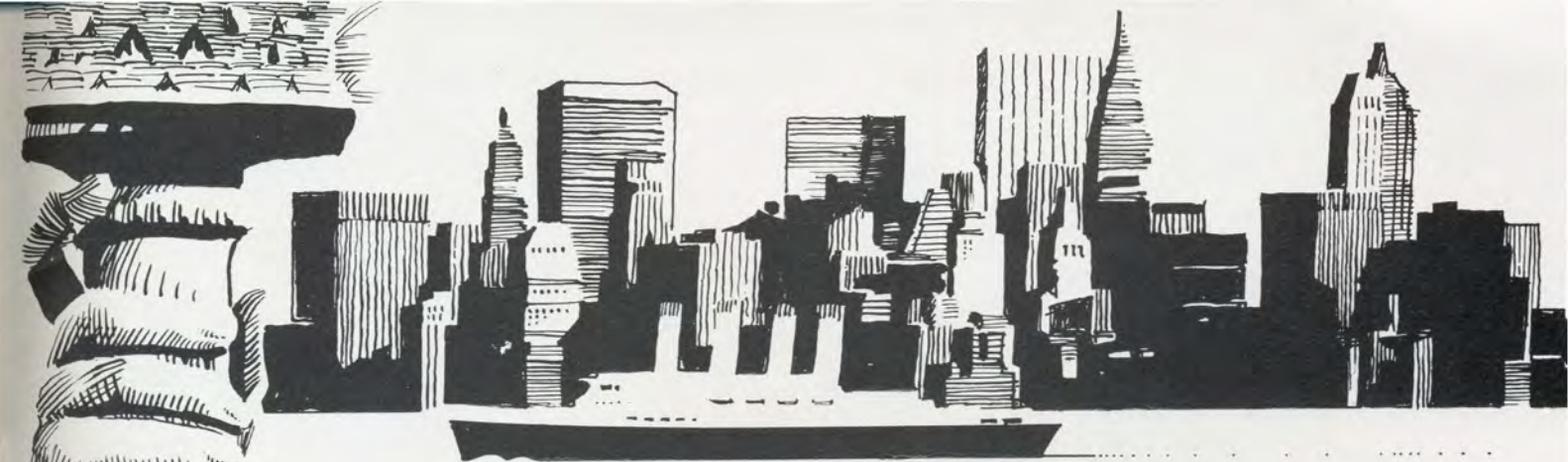
However, we now have an excess of letters from other countries and none from America. If you are an American and would like to have a pen pal from another country, please write to *Today's World* and we will have a "matching."

IN THE NEXT ISSUE:

TRUE FAMILY SPEAKS
ON AUGUST 20, 1986

* * *

RECENT INTERVIEW
WITH BILL SHEPPARD
IN DANBURY



A MIRACLE *America*

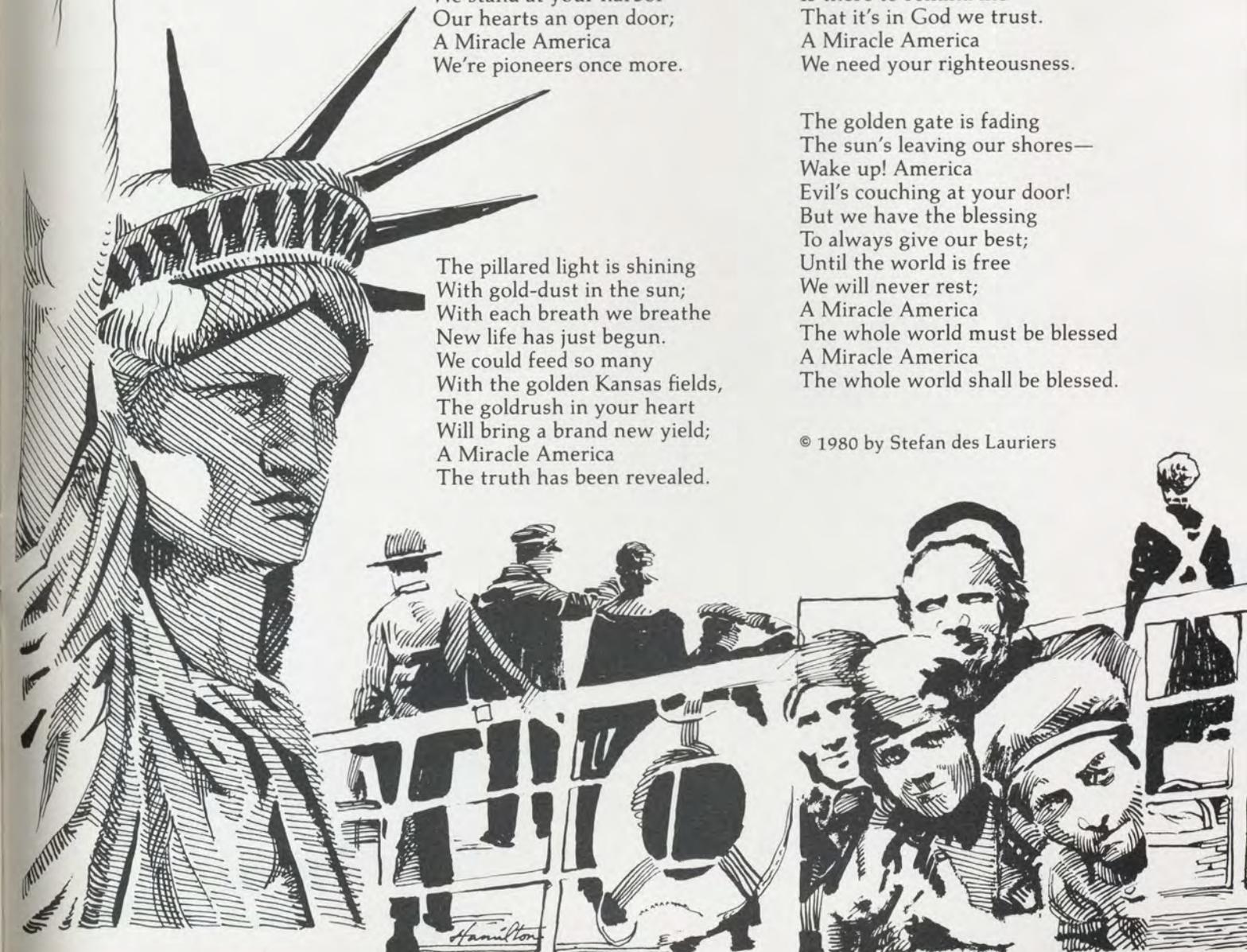
The morning sun is golden
Behind the evergreens,
Like the torch of liberty
Charging through the foggy beams.
To think of the pilgrims
Landing on our verdant shores
We stand at your harbor
Our hearts an open door;
A Miracle America
We're pioneers once more.

The eye above the pyramid
Can't be seen too clear
When we're caught in a fog
Wondering what brought us here.
To think that each penny
That I find in the dust
Is there to remind me
That it's in God we trust.
A Miracle America
We need your righteousness.

The pillared light is shining
With gold-dust in the sun;
With each breath we breathe
New life has just begun.
We could feed so many
With the golden Kansas fields,
The goldrush in your heart
Will bring a brand new yield;
A Miracle America
The truth has been revealed.

The golden gate is fading
The sun's leaving our shores—
Wake up! America
Evil's couching at your door!
But we have the blessing
To always give our best;
Until the world is free
We will never rest;
A Miracle America
The whole world must be blessed
A Miracle America
The whole world shall be blessed.

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**"ONLY A FAMILY
WITH A STANDARD OF
TRUE PARENTHOOD
CAN BRING TRUE
BROTHERHOOD!"**

*Rev. Sun Myung Moon
July 20, 1986*