

DIRECTORS' NEWSLETTER

No. 16

December 28, 1973

NEW PHONE  
NUMBER AT HQ  
STAFF RESIDENCE

National HQ Staff may be reached at the following number during the late evening hours:

(202) 829-2503

The above number should be used for all business calls made to HQ Staff residence.

Please note this change.

NEW  
ASSIGNMENTS

Congratulations to the following, who have received new assignments:

Michael Cate (Belvedere) -- MU Cdr., Wyoming  
Sanford Boshart (North Dakota) -- MU Cdr., Louisiana  
Susan Jacobson (Iowa) -- SR, North Dakota  
Larry Krishnek (Belvedere) -- Idaho  
Jeanne Bannister (Belvedere) -- New Jersey  
Maria Pascher (Belvedere) -- Maryland

MFT  
ADDITIONS

The MFT units continue to receive additional members. States contributing the most recent MFTers are:

Wisconsin	Daryl Inda
Nebraska	John Thomas
Pennsylvania	Barbara Larsen
South Dakota	Susan Reinbold
Kentucky	Becky Miles
Ohio	Elsie Sanchez
Tennessee	David Hughes
Michigan	David Ryan
Illinois	Dana Carros
Louisiana	Frances Kraft
Oklahoma	Kelsey Bartholic
Massachusetts	Grace Ross

We send our prayers and best wishes to the MFTers as they start on their new assignments.

HOTEL KEYS  
MISSING

Did you arrive home from your trip to Washington, D.C. with a key from the Sheraton-Silver Spring still in your pocket? If so, please return the key immediately to the Sheraton-Silver Spring Motor Inn, 8727 Colesville Road, Silver Spring, Maryland 20910.

NEW IW  
ASSIGNMENTS

Following the December 11th conference in Chicago, the Itinerary Workers received their assignments until the next conference:

Mrs. Marilyn Cohen	West Virginia, Virginia
Miss Marion Dougherty	Tennessee
Miss Patricia Hannan	New Jersey, Pennsylvania
Miss Therese Klein	Los Angeles, Arkansas
Mrs. Gertrud Koch	South Carolina, North Carolina
Mrs. Doris Orme	Los Angeles
Mrs. Nora Spurgin	Kentucky
Mr. Ken Sudo	Georgia, Alabama

VISA  
RENEWALS

All Europeans whose visas expire on January 14, 1974, the National Headquarters is currently processing your visas. Please wait for further information. It is not necessary that you contact Headquarters at this time.

ENCLOSURES

Enclosed with this Newsletter are recent **Master** Speaks, a report of the 8th National Conference in Chicago, and the most recent address lists. Also included with the Newsletter to MUC's and SR's is a copy of President Nixon's letter to **Master**, a reprint of the article about the Little Angels Benefit Performance in Tarrytown, and copies of several other articles that appeared in major newspapers around the country.

PRE-CONFERENCE  
WORKSHEETS

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

Berkeley	Michigan
San Francisco	Mississippi
Delaware	Missouri
Florida	New York
Georgia	Oregon
Idaho	Tennessee
Illinois	Wyoming
Kansas	Kentucky

Send in your worksheet as soon as possible so that we can update our personnel and mailing lists.

PUBLICATIONS

IS THIS A  
DAY OF HOPE?

How many books, movies, works of art, or plays have you seen recently that offer hope to man? Why and how do they do so? THE WAY OF THE WORLD wants to print a collection of short reviews on hopeful creations. Please send your contributions to your Field Representative for forwarding to the Publications Department. Deadline for submitting reviews is January 10, 1974.

NEWS FROM THE FIELD

MFTs  
CONTINUE  
TO  
INCREASE  
EFFORTS

With every special project we take on, our expenses increase. In order to meet the financial obligations of our rapidly expanding work, the MFTs are being increased in overall numbers. In addition, each individual member of the MFT units is working longer hours and making every conceivable sacrifice. We are proud of them and the work they are doing.

WASHINGTON FRONT LINE

PROJECT  
WATERGATE

National Headquarters Building is literally swollen, as every available desk, typewriter, and inch of floor space (and more) is utilized for Headquarters work plus special committee work for Project Watergate. Every morning during the forty day period of prayer and fasting starts with Belvedere trainees and Washington Center gathering for prayer and song in La Fayette Park--directly in front of the White House. Special fasting conditions are being made by teams. The Action Committee does person-to-person contacting on the streets. The Political Committee visits Senators and Representatives--with good success. The Religious Committee reaches out to local ministers and congregations. The Media Committee works on getting news coverage for the activities of the Project.

CITY-WIDE  
PRAYER & FAST

The latest event was a Day of Prayer and Fasting for the Watergate Crisis. A proclamation issued by the Mayor of Washington, D.C. designated December 19 as the day for this purpose. Area churches were invited to participate in fasting for one day. At the end of the day, a city-wide prayer meeting was held at the New Hope Baptist Church.

SPECIAL EVENTS

HOLIDAY  
ACTIVITIES

Following the last Day of Hope talk in Tulsa, Our **Parents** returned to Belvedere on December 23. On the same day they greeted their children, who arrived from Korea after many months of separation from their parents. On December 24, **Master's** children and the Little Angels, who were at Belvedere for Christmas, attended a Christmas party just for them. After a Korean dinner, **Master's** children and the Little Angels sang songs. Our **Master's** oldest daughter, Ye-Jin, was moved to tears as she sang a Korean song about a child's love for her parents.

Christmas day began with **Father** addressing over 500 family members on the reason to celebrate. Then a Christmas celebration meal was served before everyone sat down for an afternoon of family entertainment.

On December 27, Our **Parents** and their children attended the Little Angels Benefit Performance at the United Nations General Assembly Hall. A full house gave the two hour performance many standing ovations. God's Day will be celebrated January 1, 2 and 3. The **Parents** will leave for Denver on January 7.

THE UNIFICATION CHURCH

DIRECTORY OF CENTERS

INTERNATIONAL HEADQUARTERS

Mr. Young Whi Kim, President  
71-3 1st Ka, Chungpa-Dong  
Yongsan-Ku  
Seoul, Korea  
42-6264 (Office)  
42-3674 (Hdqtr. Center)

NATIONAL HEADQUARTERS

Mr. Neil A. Salonen, Acting President  
Mr. Keith B. Cooperrider,  
Executive Assistant  
1365 Connecticut Avenue, N.W.  
Washington, D.C. 20036  
(202) 296-7145  
(202) 829-2503 (Late night no.)

BELVEDERE INTERNATIONAL  
TRAINING CENTER

Mr. David S.C. Kim,  
Executive Director  
One World Crusade  
Mr. Takeshi Furuta,  
Director of Training  
723 South Broadway or Box 8  
Tarrytown, NY 10591  
(914) 631-3630  
(914) 631-3655

FREEDOM LEADERSHIP FOUNDATION

Mr. Neil A. Salonen  
President  
1365 Connecticut Avenue, N.W.  
Washington, D.C. 20036  
(202) 785-3020

ALABAMA

Mr. Gary Fleisher - MU Cdr.

Miss Helen Chin - SR  
1600 Cahaba Road  
Birmingham, AL 35223  
(205) 933-2438

ALASKA

Mr. Barry D. Cohen - SR  
102 West 8th Avenue  
Anchorage, AK 99501  
(907) 274-6982

ARIZONA

Mr. Gerhard Weisinger - MU Cdr.  
Mr. Andrew Compton - SR  
508 East Broadway Lane  
Tempe, AZ 85282  
(602) 966-9372

ARKANSAS

Mr. Richard Barlow - MU Cdr.

Miss Alice Hamaker - SR  
1218 West Fourth Street  
Little Rock, AR 72204  
(501) 374-3608

CALIFORNIA

Mr. David Endo - MU Cdr.

Mr. Sang Ik Choi - SR  
2269 Washington Street  
San Francisco, CA 94115  
(415) 567-7488 or 567-7491

Mr. David Hose - Director  
1727 Euclid Avenue  
Berkeley, CA 94709  
(415) 841-3445

Miss Soo Lim - Director  
6502 Dana Street  
Oakland, CA 94609  
(415) 653-3696

Mr. John Pople, President  
Int'l Re-Education Foundation  
44 Page Street  
San Francisco, CA 94102  
(415) 621-1964 or 861-2641

Mr. Steve Deddens - Director  
14154 Van Owen Boulevard  
Van Nuys, CA 91405  
(213) 785-2362

COLORADO

Mr. Philip Burley - MU Cdr.  
Sunburst (Teaching Center)  
Jamestown Star Route  
Boulder, CO 80203  
(303) 449-6726

Mr. Richard Buessing - SR  
770 Clarkson  
Denver, CO 80218  
(303) 893-0696 or 534-4619

CONNECTICUT

Miss Carolyn Libertini - SR  
750 Elm Street  
New Haven, CT 06511  
(203) 562-8370

DELAWARE

Mr. Guido Lombardi - MU Cdr.  
45 Fairway Road  
Redmill Apartments, #3A  
(302) 738-7012

DISTRICT OF COLUMBIA

Mr. Neil A. Salonen, MU Cdr/SR

Mr. Keith B. Cooperrider  
City Coordinator  
1611 Upshur Street, N.W.  
Washington, D.C. 20011  
(202) 829-0019 (Upshur)  
(202) 829-2503 (Upshur)  
(202) 723-6144 (Varnum)

FLORIDA

Mr. Robert Williamson - MU Cdr.

Mr. Charles Anceney - SR  
305 South Boulevard  
Tampa, FL 33606  
(813) 251-4015 or 251-4083

GEORGIA

Mr. Jack Hart - MU Cdr.

Miss Leslie Elliott - SR  
244 East Lake Drive  
Atlanta, GA 30317  
(404) 378-7749

HAWAII

Mr. Bruce Brown - MU Cdr.

Miss Carmela Acohido - SR  
2828 Kaimuki Avenue  
Honolulu, HI 96816

IDAHO

Mrs. Sara Mazumdar - MU Cdr.

Miss Stephanie Schutz - SR  
715 North 9th  
Boise, ID 83702  
(208) 343-6951

ILLINOIS

Mr. Gilbert Fox - MU Cdr.

Mr. Ronald Pepper - SR  
7450 North Sheridan Road  
Chicago, IL 60626  
(312) 274-7441

INDIANA

Mr. Edmund Bolton - MU Cdr.

Mr. Richard Parks - SR  
834 West Kirkwood  
Bloomington, IN 47401  
(812) 332-6978

IOWA

Mr. Klaus Werner - MU Cdr.  
3400 Clark Street  
Des Moines, IA 50311

(State Headquarters)  
430 N. Clinton Street  
Iowa City, IA 52240  
(319) 351-0079

KANSAS

Miss Sara Reinhardt - SR  
1305 Anderson, Suite No. 5  
Manhattan, KS 66502  
(913) 539-8491

KENTUCKY

Mr. Eric Holt - MU Cdr.

Mr. Gary Fleischman - SR  
1524 Rosewood Avenue  
Louisville, KY 40204  
(502) 458-3307

LOUISIANA

Mr. Sanford Boshart - MU Cdr.

Miss Nancy Callahan - SR  
4411 Canal Street  
New Orleans, LA 70119

MAINE

Mr. Richard Hunter - MU Cdr.

Miss Kathleen Donovan - SR  
1290 Congress Street  
Portland, ME 04102  
(207) 774-9486

MARYLAND

Dr. Joseph Sheftick - MU Cdr.

Miss Barbara Mikesell - SR  
400 Old Orchard Road  
Baltimore, MD 21229  
(301) 624-1548

MASSACHUSETTS

Dr. Edwin Ang - MU Cdr.  
5 Chadwick Street  
Worcester, MA 06105  
(617) 752-5037

Mr. Phillip Foster - SR  
145 Aspinwall Avenue  
Brookline, MA 02146  
(617) 734-4890 or 277-4136

MICHIGAN

Mr. Jon Schuhart - MU Cdr.

Mrs. Sandy Schuhart - SR  
17300 Schaefer  
Detroit, MI 48235  
(313) 864-1513 or 864-8499

Teaching Center

18977 Schaefer  
Detroit, MI 48235  
(313) 868-5064

MINNESOTA

Mr. Hugh Spurgin - MU Cdr.

Miss Susan Hughes - SR  
3200 17th Avenue, South  
Minneapolis, MN 55408  
(612) 729-7309  
(612) 331-6415 (Business)

MISSISSIPPI

Mr. Mark Erickson - MU Cdr.

Miss Laura Thornton - SR  
4046 Pinehill Drive  
Jackson, MS 39206  
(601) 366-1378

MISSOURI

Mr. Mark Pierron - MU Cdr.

Mr. James Robinson - SR  
3800 Campbell Street  
Kansas City, MO 64109  
(816) 753-3171

MONTANA

Mr. Robin Kuhl - MU Cdr.

Miss Maryellen McCabe - SR  
324 Daly Street  
Missoula, MT 59801  
(406) 542-2260

NEBRASKA

Mr. Lokesh Mazumdar - MU Cdr.

Mr. Mitchell Dixon - SR  
4016 Davenport Avenue  
Omaha, NE 68131  
(402) 553-2628

NEVADA

Mr. Carl Hagen - MU Cdr.  
1505 Maryland Parkway  
Las Vegas, NV 89104  
(702) 382-6285

Mr. Kevin Winter - SR  
1121 Gordon Street  
Reno, NV  
(702) 322-4463

NEW HAMPSHIRE

Mr. Michael Smith - MU Cdr.  
12 Rayton Road  
Hanover, NH

Mr. Gerard Willis - SR  
2 Stratford Avenue  
Durham, NH 03824  
(603) 868-2979

NEW JERSEY

Mr. Terry Brabazon - MU Cdr.

Mr. James Mallory - SR  
137 East Ward Street  
Hightstown, NJ 08520  
(609) 448-6918

NEW MEXICO

Mr. David Flores - MU Cdr.  
3031 Monroe, N.E.  
Albuquerque, NM 87110  
(505) 345-2854  
Mr. Michael Roth - SR  
1760 South Alamo Street  
Las Cruces, NM 88001  
(505) 523-9285

NEW YORK

Dr. William Bergman - MU Cdr.  
312 State Street  
Albany, NY 12210  
(518) 465-4620

Mr. Joseph A. Tully - SR  
18 East 71st Street  
New York, NY 10021  
(212) 288-1102 (Center)  
(212) 288-2772 (HSA Office)

NORTH CAROLINA

Mr. Kevin McCarthy - MU Cdr.

Mr. Robert Heater - SR  
330 Wesley Drive  
Chapel Hill, NC 27514  
(919) 942-5181

NORTH DAKOTA

Mr. James Gavin - MU Cdr.

Miss Susan Jacobson - SR  
1317 - 8th Avenue, North  
Fargo, ND 58102  
(701) 232-1247

OHIO

Mr. Christopher Olson - MU Cdr.  
606 Riddle Road  
Cincinnati, OH 45220  
(513) 861-2282

OHIO (Continued)

Miss Susan Finnegan - SR  
1634 Summit Street  
Columbus, OH 43201  
(614) 291-5109

OKLAHOMA

Mr. John Harries - MU Cdr.

Miss Ann Gordon - SR  
1132 East 18th Street  
Tulsa, OK 74110  
(918) 582-1489

OREGON

Mr. Samuel Pell - MU Cdr.

Miss Gabriella Rodriguez - SR  
339 West Broadway  
Eugene, OR 97401  
(503) 687-8737

PENNSYLVANIA

Mr. Gregory Novalis - MU Cdr.  
5209 Overbrook Avenue  
Philadelphia, PA 19131  
(215) 879-9366 or 877-0246

Downtown Teaching Center  
242 South 22nd Street  
Philadelphia, PA 19103  
(215) PE5-6226

RHODE ISLAND

Mr. George Glass - MU Cdr.

Miss Margaret Pease - SR  
44 Benefit Street  
Providence, RI 02906  
(401) 331-2388

SOUTH CAROLINA

Mr. John Bowles - MU Cdr.

Miss Beverly Lee - SR  
4200 Springhill Road  
Columbus, SC 29204

(803) 787-1481

SOUTH DAKOTA

Mr. Len Collier - MU Cdr.

Miss Barbara Snell - SR  
2001 Lyndale Street  
Sioux Falls, SD 57006  
(605) 339-9861

TENNESSEE

Mr. Joachim Becker - MU Cdr.

Mr. Bruce Biggin - SR  
995 Forrest Avenue  
Memphis, TN 38105  
(901) 527-3770

TEXAS

Mr. John Doroski - MU Cdr.

Mr. Jonathan Slevin - SR  
4011 Rosa Road  
Dallas, TX  
(214) 350-0979

UTAH

Mr. Deitrich Seidel - MU Cdr.

Miss Kathy Goldman - SR  
1167 Windsor Street (840 East)  
Salt Lake City, UT 84102  
(801) 485-8303

VERMONT

Mr. Jeffrey Tallakson - MU Cdr.

Miss Christy Denbow - SR  
66 George Street  
Burlington, VT 05401  
(802) 862-4785

VIRGINIA

Mr. Gregory Breland - MU Cdr.

Mr. William Baum - SR  
3608 Hawthorne Avenue  
Richmond, VA 23222  
(804) 321-2759

WASHINGTON

Mr. Regis Haana - MU Cdr.

Mr. Daniel Holdgriewe - SR  
4707 18th Avenue, N.E.  
Seattle, WA 98105  
(206) LA4-9431

WEST VIRGINIA

Mr. Daniel Stein - MU Cdr.

1520 Huron Terrace  
Charleston, WV 25311  
(304) 346-4197

WISCONSIN

Mr. Werner Seubert - MU Cdr.

Mr. Michael Allen - SR  
127 North Hamilton Street  
Madison, WI 53703  
(608) 255-4426

WYOMING

Mr. Michael Cate - MU Cdr.

Miss Maureen Murphy - SR  
200 South 10th Street  
Laramie, WY 82070  
(307) 745-8191



THE UNIFICATION CHURCH

SATELLITE CENTERS

ALABAMA

The Unification Church  
1515 - 8th Street  
Tuscaloosa, AL  
(205) 752-6749

The Unification Church  
693 Tarawa Drive  
Mobile, AL  
(205) 666-1229

ARKANSAS

Mr. Kent Dixon  
406 Huntsville Road  
Fayetteville, AR 72701  
(501) 521-6747

CALIFORNIA

Mr. Anthony Bennett  
762 - 8th Avenue  
San Francisco, CA 94118  
(415) 752-0550

Mr. Larry Witham  
390 South 15th Street  
San Jose, CA 95112  
(408) 275-9965

Miss Cynthia Efaw  
1720 "G" Street, Apt. #3  
Sacramento, CA 95814  
(916) 442-8323

Mr. Evans Johnson  
15 Stowe Lane  
Menlo Park, CA 94025  
(415) 854-1395

Miss Adrienne Dellas  
5757 Lake Murray Blvd., #127  
La Mesa, CA 92041  
(714) 462-7960

CONNECTICUT

Miss Katherine French  
760 Park Avenue  
Bridgeport, CT 06604  
(203) 334-5735

DELAWARE

The Unification Church  
2307 Baynard Blvd.  
Wilmington, DE 19802  
(302) 658-3167

Mr. Steve Honey  
19 N. Governor's Avenue  
Dover, DE 19901

FLORIDA

Mr. Hercules Pettis  
302 N.W. 34th Street  
Gainesville, FL 32061  
(904) 378-9880

Miss Kimiyo Chogo  
9090 S.W. 57th Terrace  
Miami, FL 33143  
(305) 279-4891

The Unification Church  
2599 Via Tuscany  
Winter Park, Orlando, FL 32789  
(305) 644-3705

GEORGIA

Mr. Michael Breslin  
148 Pine Valley Road  
Savannah, GA 31404  
(912) 354-8047

Miss Marie Owens  
295 Pinecrest Drive  
Athens, GA 30601

IDAHO

The Unification Church  
1256 "F" Center  
Pocotello, ID  
(208) 232-3040

ILLINOIS

Miss Ulli Schutz  
853 Lorraine  
Springfield, IL  
(217) 787-5628

12/18/73

ILLINOIS (Cont.)

Mr. Dennis Holahan  
55 E. Springfield Street  
Champaign, IL 61820  
(217) 359-4237

IOWA

The Unification Church  
804 Grand Avenue  
Ames, IA 50010  
(515) 232-3856

Miss Charlene Sexton  
419 Franklin Street  
Cedar Falls, IA 50613  
(319) 266-4508

Mr. Floyd Christofferson  
1746 First Avenue, N.E.  
Cedar Rapids, IA  
(319) 362-3468

Miss Eugenia Larkin  
3400 Clark Street  
Des Moines, IA 50311  
(515) 277-4653

Mr. Anthony Aparo  
2084 Grace Street  
Dubuque, IA 52201  
(319) 556-8395

KANSAS

Mr. Gregory Barnes  
809 Maxwell  
Wichita, KS 67213  
(316) 262-8901

Miss Wendy Baker  
1124 Mississippi  
Lawrence, KS 66044  
(913) 841-4716

KENTUCKY

Miss Holly Loveland  
375 Transylvania Park  
Lexington, KY 40508  
(606) 254-9880

LOUISIANA

Mr. Peter Spoto  
4527 Highland Road  
Baton Rouge, LA  
(504) 766-8264

MAINE

Miss Paula Grey  
547 Pushaw Road  
RFD #1, Box 148  
Bangor, ME 04401  
(207) 942-1038

MASSACHUSETTS

Mrs. Marie Ang  
5 Chadwick Street  
Worcester, MA 01605  
(617) 752-5037

The Unification Church  
50 Meadow Street #10  
Amherst, MA  
(413) 549-6634

MINNESOTA

Mrs. Jean-Pierre Gabriel  
1475 Hythe Street  
St. Paul, MN 55108  
(612) 644-1879

Mr. David Payer  
601 N. 14th Avenue, East  
Duluth, MN 55805  
(218) 724-4627

MISSOURI

Mr. Frank Kresen  
2400 Hord  
Jennings, MO 63136  
(314) 388-3599

Mr. Ray Thomason  
1830 E. Page, #22A  
Springfield, MO 65802  
(417) 866-2151

MONTANA

Mr. Hans Jurgen  
808 North Benton  
Helena, MT 59601  
(406) 443-4360

Miss Renate Sumner  
515 W. Cleveland Street  
Boseman, MT 59715  
(406) 587-0767

NEW HAMPSHIRE

Mr. Peter Gogan  
Court Street  
Keene, NH

NEW JERSEY

Mr. Gary Scharff  
224 Lourie-Love Hall  
Princeton University  
Princeton, NJ 08540

OHIO

Mr. Roger Bair  
1711 Compton Road  
Cleveland Heights, OH 44118  
(216) 932-0724

Mr. Robert Poland  
606 Riddle Road  
Cincinnati, OH 45220  
(513) 861-2282

OKLAHOMA

Mr. David Richison  
306 Chautaugua  
Norman, OK 73069  
(405) 364-5079

Miss Beverly Millard  
711 North Duck  
Stillwater, OK

PENNSYLVANIA

Mr. & Mrs. George Fernsler  
4639 Filmore Street  
Pittsburgh, PA 15213  
(412) 687-5656

SOUTH DAKOTA

The Unification Church  
530 Elm Street  
Vermillion, SD

TENNESSEE

Miss Margaret Kercz  
321 50th Avenue  
Nashville, TN 37209  
(615) 297-0684

TEXAS

Miss Margaret Van Derschau  
711 West 21st Street  
Austin, TX 78705  
(512) 476-4578

Mr. Esteban Galvan  
1910 Bissonet  
Houston, TX  
(713) 522-5062

The Unification Church  
3408 Milton Avenue  
Dallas, TX 75205  
(214) 368-6243

VIRGINIA

Mr. Gerald Mullins  
11575 Embers Court  
Reston, VA 22091  
(703) 620-9364

Miss Rosemary Guy  
1709 Jefferson Park Avenue  
Charlottesville, VA 29203  
(804) 977-0260

WISCONSIN

Mr. Gary Brown  
2003 West Kilbourne  
Milwaukee, WI 53202  
(414) 344-1687

Mr. Kem Myler  
734 1/2 East Atlantic  
Appleton, WI 54911  
(414) 731-5327

THE UNIFICATION CHURCH  
INTERNATIONAL CENTER LIST

INTERNATIONAL HEADQUARTERS

Mr. Young Whi Kim, President  
71-3 1st Ka, Chungpa-Dong  
Yongsan-ku  
Seoul, Korea  
Tel. 42-6264 (Office)  
42-3674 (Hdqtrs Center)

AGENTINA

Mr. Walter Zack Piokowski  
Lasilla 4826  
Correo Central  
Capital Federal  
Buenas Aires

AUSTRIA

Mr. & Mrs. Peter Koch  
Pierronggasse 4  
A 1140 Wien  
Tel. 222-94-4205

AUSTRALIA

Miss Crista Jensen  
433, Dorcas Street  
South Melbourne, 3025

Mr. Carl Redmond  
33 Bondi Road  
Bondi Junction  
Sydney, NSW 2022

BELGIUM

Miss Anita Jaspers  
30, Av. Coghén  
1180 Brussels  
Tel. 43-93-55

BRAZIL

Mr. Paul Perry  
Av. Rui Barbosa  
N. 300 - Apt. 802, Flamengo  
Rio de Janeiro, GB

CANADA

Miss Katherine Bell  
78 Dunn, Toronto  
Ontario, Canada M6K 2R6  
Tel. (416) 531-7313

Mr. Alan Wilding  
4325 Marquette #201  
Montreal 177 Quebec  
Tel. (514) 526-0580

CYPRUS

Mr. George Robertson  
19 Prousis Street  
Nicosia

DENMARK

Miss Erika Zamberger  
Gammel Kongeues 135  
D.K. 1850  
Copenhagen V.

ENGLAND

Mr. & Mrs. Dennis F. Orme  
3 Barnhill  
Wembley Park  
Middlesex HA9 97X  
Tel. 01-904-5127

FINLAND

Miss Ellen Kocher  
Liisankatu 7 A 2  
00170 Helsinki 17  
Tel. 66-23-02

FRANCE

Mr. Henri Blanchard  
(Send all mail to France  
via the English Family  
address)

FREE CHINA

Mrs. Nobuko Fukuda  
P.O. Box 3671  
Taipei, Formosa

GERMANY

Mr. & Mrs. Paul Werner  
Gesellschaft zur Vereinigung  
des Weltchristentums e.V.  
6277 Camberg, Neumuhle  
Tel. 06-434-7376

GUYANA

Miss Barbara Burrowes  
89 Coral Street, Stabroek  
Georgetown, Guyana Republic  
South America

GREECE

9 King George St. (Zografon)  
Athens TT 623

HOLLAND

Mr. & Mrs. Teddy Verheyen  
Huize 'Glory'  
(Elzenlaan 2)  
Bergen-an-zee (North Holland)  
Tel. 02-208-3741

ICELAND

Ase Ulimoen  
P.O. Box 7064  
Reykjavik

INDIA

Rev. Clement Singh  
Ingsabeun Institute  
Ghaziabad U.P.

INDONESIA

Mr. & Mrs. Johan van der Stok  
Post Box 2335  
Djakarta

IRELAND

Mrs. June Perrin  
38 Seaview Park  
Shankill  
Dublin

The Unification Church  
International Center List  
Page 2

---

ISRAEL

Mr. Michael Jepkins  
7 Yordel Hasiraza  
Katamon, Jerusalem

ITALY

Mr. & Mrs. Martin Porter  
Via Treviso 31, Int. 3  
00161 Rome  
Tel. (06) 869 702

Milano

Tel. (31) 84 039

JAPAN

Mr. Osami Kuboki  
1-2, 1 Chome, Shoto-cho  
Shibuya-ku, Tokyo  
Tel. 466-3098  
466-6312

KOREA

Miss Lynne Doerfler  
Room 1308 Nakwon Building  
284-6 Nakwon-Dong  
Jongro-Ku  
Seoul  
Tel. 75-4980

LEBANON

Mr. Remi Blanchard  
P.O. Box 7624  
Beirut

LUXENBOURG

Miss Maria Pichelbauer  
26 Rue Goethe  
Tel. 47 18 73

MALTA

Miss Carol Bartholomew  
9 St. Paul Street  
Sliema

MEXICO

Miss Susan Burbank  
Apdo 6-1039  
Mexico 6, D.F.

NEW ZEALAND

Mr. Siegrun Kuhaupt  
5 Mount St. Kelburn  
Wellington

NORWAY

Miss Ingrid Schneider  
Box 37, Slemdal  
Oslo #3  
Tel. 55 33 87

PAKISTAN

Mr. Shamsul Islam  
Deutsch-Asiatische Bank  
Rolli Building off McLeod Road  
Karachi

PERU

Miss Lisa Hunt  
Sucursal Correo  
Mercado Mayorista  
Av. Aviacion 436  
La Victoria, Lima

PORTUGAL

Miss Izilda Lima  
Rua Rodrigues Sampaio  
112-2º Esq. A  
Lisbon

SOUTH AFRICA

Mr. & Mrs. Walter van der Stok  
112 New Church Street  
Tamboerskleef, Capetown

SPAIN

Miss Gesa Jensen  
c/o Cruz Verde 20, 1º dir  
Madrid 13

SWEDEN

Miss Friedhilde Bachle  
(or) Tongil Familjen  
Box 5063  
S-102 42 Stockholm 5

Center Address:

Birger Jarlsgatan 95  
113 56 Stockholm

SWITZERLAND

Mr. Walter Leitner  
Familie Uniflee  
10 Bis Av. de Beau Sejour  
CH 1206 Geneve

TURKEY

Mr. Harald Unger  
Oba Sok, 17/3  
Cihangir, Istanbul

UNITED STATES

Mr. Neil A. Salonen  
1365 Connecticut Avenue, NW  
Washington, D.C. 20036  
Tel. (202) 296-7145

VENEZUELA

Mr. Elizardo S. Santiago  
Tenidero a Mirador #73  
Avenida Este 5  
Candelaria, Caracas 101  
Tel. 51 41 17

# THE CINCINNATI ENQUIRER

TUESDAY MORNING, DECEMBER 4, 1973

Page 20

## *Unification Church Begins Crusade With Thanks For Local Blessings*

By BEN L. KAUFMAN

Enquirer Reporter

The Unification Church began its Cincinnati crusade Monday

night, mixing anti-communism, a message of hope for Christians and an exhortation for all Americans to live up to God's expectations.

About 100 representatives of the business, religious, military and academic worlds were guests of the Rev. Sun Myung Moon at a catered dinner program where he and others extolled the United States "under God", Queen City, State of Ohio and Councilman Tom Brush.

The Rev. Mr. Moon, founder of the Unification Church, recounted the virtues and blessings of the Buckeye State and Queen City and then told his audience that God brought East and West together Monday night to move both toward love, charity, hope, peace and salvation.

The Rev. Mr. Moon, a Korean and a former Presbyterian who is carrying his crusade to 21 U.S. cities as part of his mission in life to restore the direction and vigor of Christianity as he sees it, also lauded the new, young councilman to the point Brush blushed for almost five minutes.

Brush was filling in for Mayor Theodore M. Berry, who is out of the city, and he read a proclamation making today a "Day of Hope and Unification" in Cincinnati.

Then Brush confessed that "this is the first time I have had occasion to act as mayor of Cincinnati" since being sworn in Saturday.

He gave the visiting clergyman the "key to the city" and blushed through a lavish speech of praise, translated from Korean by the Rev. Mr. Moon's aide.

Either the Rev. Mr. Moon was primed about Brush's campaign symbol, the toothbrush, or he used it by chance as the symbol of Brush's mission in politics, but Brush blushed as the Oriental

praise, rich and dramatic, was translated into English.

"The toothbrush is keeping the germ away from our important mouths," the Rev. Mr. Moon said in part as he used "Brush" to build a miniserm on virtue.

And he said every morning when he brushes his teeth, he will be reminded of Councilman Brush, president pro tempore of the Cincinnati City Council.

The clergyman, was backed by a crew of young adults, clean-cut a la 1950s, who were hosts and hostesses at every table and who joined the Rev. Mr. Moon's traveling choir of about 30 persons.

Most of the young folks were from Europe, the British Isles or Japan, few from this country.

Since the founding of his church and movement in the mid-1950s, the Rev. Mr. Moon has built a following of about 2 million members and supporters, his American spokesman said.

Saturday, December 1, 1973

## *Korean preacher urges U.S. not to 'destroy' President*

A Korean clergyman who is on a four-month, 21-city tour of the United States yesterday warned that America "is in the process of slowly killing her President once again."

This time, said the Rev. Sun Myung Moon, "the 'bullet' of hatred and accusation is capable of destroying not only the President, but the nation with him."

"In a war of hatred," he said, "no one is the winner."

Moon, founder of the Unification Church International, called his church's two million members to 40 days of prayer and fasting for the Watergate crisis "as the only way to heal and unite this nation" and invited others to join them.

The 53-year-old evangelist, a reported millionaire, said he had anticipated that "some great American spiritual leader or evangelist would rally America around God above the Watergate at this stormy and depressing time."

"However," he said, "there has been no great American spiritual leader speaking out for unity."



SUN MYUNG MOON

Moon said his travels in America "have shown me a troubled land. The moral and spiritual decline is tragic and shocking. Many people are no longer proud to be Americans. The American nation seems mortally wounded in spirit and soul by the tragedy of Watergate..."

He described the situation as a "crisis of the human soul" and said, "This is not only the problem of the man in the White House; it is a crisis for all of us."

Moon said he had taken two weeks out of his U.S. tour in mid-November and returned to Korea for "prayer and meditation in a desperate search for an answer and new hope for America."

The message he received from God, he said, was that America must forgive those responsible for Watergate, it "must love Richard Nixon," and it must unite.

Moon said, "God has chosen Richard Nixon to be the President of the United States" and "God has the power and authority to dismiss him."

"God has chosen this nation as His champion in His modern-day dispensation," Moon continued. "With the bicentennial celebration a few years away, God is testing America through the Watergate problem. American must demonstrate unity in love and forgiveness. Let us renew our faith in God, for this has been the wellspring of America's power. America must live the will of God. She has no alternative..."

Moon, founder of "One World Crusade," last night gave the first of three addresses on "Christianity in Crisis: New Hope" at the University of Minnesota West Bank Auditorium. He will speak there again at 8 p.m. today and tomorrow.

Moon, who speaks through an interpreter, Col. Bo Hi Pak, was honored Thursday night at a dinner at the Sheraton-Ritz Hotel attended by more than 150 persons. He was saluted in proclamations prepared by Gov. Wendell Anderson, Minneapolis Mayor Charles Stenvig and St. Paul Mayor Larry Cohen.

The dinner included songs by the International New Hope Singers and a film showing the Little Angels of Korea, a singing and dancing group. Both are affiliates of the Unification Church.

Dinner speakers included Neil Albert Salonen, president of the Unification Church of America, and Hugh Spurgin, mobile unit director for the church in Minnesota. A team of 80 young people — most of them Asians and Europeans — has been in the Twin Cities making home visits and conducting rallies to promote Moon's appearances.

# Washington Star-News

121st Year. No. 349

Copyright © 1973  
The Evening Star Newspaper Co.

WASHINGTON, D. C., SATURDAY, DECEMBER 15, 1973—44 PAGES

## National Mood: Time to Pray and Fast

By William F. Willoughby  
Star-News Staff Writer

From the spiritual point of view, Watergate, the fuel crisis and the problems in the Middle East, are the best things that could have happened to the United States at this time. It is driving the country to its knees. Not since the dark days of the Civil War have praying people been moved so deeply.

This is the feel one gets when talking to spiritual leaders across the country. Instead of talking in pietistic or moralistic platitudes, their tone is one of somberness. Their attitude is one of calling the nation to repentance.

Their actions: Seemingly spontaneously there are calls for days of fasting and prayer. Lines are crossing one another in the preparation. There is the disorganization that comes when a groundswell for action is being born.

BUT NOW the lines — at least the main ones — are starting to converge. A significant movement is underway whose emphasis will be on fasting, or abstinence from solid foods, for sustained periods of intense prayer. The main lines seem to be emerging from Plymouth, Mass.; Wilmore, Ky.; Fort Lauderdale, Fla., and from the United States Senate.

On Dec. 31, from 9 a.m. to 4 p.m., the focus of the movement for a national day of fasting and prayer will be on National Pres-

byterian Church on Nebraska Avenue NW. Hundreds of people who are expected to keep the vigil there will be joined simultaneously by hundreds of thousands of people in churches and prayer groups around the country.

This, however, will not be the end in itself. Repeated days of prayer and fasting will be called and Christians, Jews and others so disposed will be asked

### Analysis

to join in. Already events have been scheduled as far in advance as next August when a massive youth-sponsored prayer meeting is to take shape at the foot of the Washington Monument.

ONE OF THE first groups to call for fasting and prayer for national repentance and for the spiritual wellbeing of the country was the Unification Church. Besides their own private and collective practice, which was scheduled for 40 days, they have been taking their plea to the country's large cities. Last week they held a call to prayer outside the White House.

What is emerging now as the coalescent force on a nationwide scale is Intercessors for America, prompted by Dr. Derek Prince of Fort Lauderdale,

a former philosophy professor and fellow at Cambridge University. Its headquarters are in Plymouth, Mass., under its national coordinator, John Talcott.

Early this month Prince rallied some 1,200 clergymen and other religious leaders in Miami Beach and the prayer movement was on. By Dec. 11, and with almost no fanfare, more than 100,000 persons around the country had gotten the word around and had entered into a season of fasting.

The effort prompted Oregon's Sen. Mark O. Hatfield to go to work on a resolution calling for a National Day of Fasting and Prayer. A legislative aide this week said it is being drafted in its final language, but he does not expect that Congress will act on it before the end of the month.

HATFIELD SAYS he sees an "absolute and unequivocal" relation between the country's problems and its need to turn back to God.

"To me, many things we see as surface issues show manifestations of a deeper problem. Humanists explain it as a need for deeper values. Christians see it as a need for spiritual values.

"In Matt. 6:33 it says to 'seek first the kingdom of God, and all these things shall be added unto you.' But many people have sought self, ego, pride, racism . . . and they've reaped cyni-

cism, alienation, disaffection and loss.

"All you'd have to do is to read my mail to hear of the estrangement and disillusionment people have with government, leaders, politicians, institutions — even churches, they're not exempt either.

"So, therefore, I feel a spiritual renaissance is the ultimate solution for the healing of the nation."

PRINCE, WHO HEADS Christian Growth Ministries, argues from Romans 13 that governments are the agents of God for fulfilling His purposes on earth until the final order of things is brought about. "God's people have a responsibility to understand His purposes and to cooperate with them.

"The most powerful instrument God's people have is united prayer and fasting. And the Bible specifically tells us to pray for our government."

"If we do not have good government today," Prince said, "the final responsibility lies at the door of the Christians because we have failed to know and apply God's will revealed in His word. In comparison with the Christians, government officials are much more faithful in their secular responsibilities than the Christians are in their spiritual responsibility.

"If the secular government was as negligent in its duties as the Christians in praying for them, believe me, the nation

would have collapsed in chaos. And if it's on the way to chaos I believe the responsibility lies with Christians. We get the kind of government we deserve."

PRINCE RECENTLY has published a book titled "Shaping History Through Prayer and Fasting," prompted by a visit to Plymouth and research on fasting at the Library of Congress. For years he and his wife have been observing the fast. The book, published by his own firm and Fleming H. Revel, is providing much of the rationale behind the latest nationwide spiritual emphasis.

Dr. Thomas A. Curruth, professor of prayer at Asbury Seminary in Wilmore, Ky., sees an increasing interest in fasting in the nation, a practice that had all but died in Christendom, but which, according to the Old Testament, frequently was used in times of Israel's troubles.

Carruth's school in the last two decades has figured prominently in waves of revival which have run through a number of colleges and in varying degrees among churches. He said the Intercessors for America have broad Protestant and Catholic support.

Prince summed up the importance he places on the new spiritual movement: "There are just two points of view about prayer. Either God does or does not answer it. So, you're either foolish to pray or you're foolish not to."



# St. Paul Dispatch

SATURDAY, NOVEMBER 24, 1973

## Rev. Moon Brings Movement to City

By DON AHERN  
Staff Writer

Rev. Sun Myung Moon, Korean visionary and founder of a fast growing worldwide movement known as the Holy Spirit Association for the Unification of World Christianity — or Unification Church, will speak in the Twin Cities next weekend for the first time.

Rev. Moon began a 21-city American tour on Oct. 1 in Carnegie Hall, New York City. He will be here Nov. 30 through Dec. 2, speaking at 8 p.m. each day in the West Bank Auditorium of the University of Minnesota.

He has been preceded here by a busload of disciples called the "One World Crusade," which has been canvassing the Twin Cities area the past two weeks promoting their leader.

**THE THEME** of Rev. Moon's speaking tour is that Christianity is in a crisis. He sees America as the crucial country, the deciding factor in whether world peace will be attained.

REV. MOON

Through his teaching, which springs from his Christian background as well as his knowledge of Oriental culture, Rev. Moon has brought thousands to a fuller understanding of God and Christ, promotional material states. A brochure claims that "his deep dedication to world peace has led to many activities promoting dialog, unification... thought and purpose throughout the world..."

Rev. Moon, an ordained Christian Evangelist, started the Unification Church in 1954 in South Korea, after he had been imprisoned for three years by the Communists.

HE SAID that when he was 16 years old he had a vision of Jesus, in which he was told to expose the source of evil in the world, and through the highest understanding of the Bible and the truth of its message for modern man, to attack that evil at its source in preparation for the second coming of the Lord.

The Unification Church is not a church institution nor denomination, according to information distributed by Rev. Moon's followers. Rather, it is an ecumenical Christian association whose purpose is to fulfill the responsibility which Christ shared with his disciples 2,000 years ago when he taught them to pray, "Thy Kingdom come, Thy will be done, on earth as it is in heaven..."

Members believe that Jesus brought a message of great hope for restoration in the physical world as well as salvation in the spiritual realm; and that those who carry Christ in their hearts have a special responsibility to realize that world of love, peace, and brotherhood about which Christ spoke so frequently.

According to official Unification definition, the Unification principle is a "dynamic, practical guide to the realization of unification on four levels:

"UNIFICATION of the mind and heart of the individual centered on God, allowing for the highest fulfillment of each person.

"UNIFICATION of the Christian community through a common understanding of Christ's basic message of love and the kingdom, working in common cause of providing moral leadership in the United States.

"UNIFICATION of the democratic nations in pursuit of a common ideal of maintenance of the sort of open society which allows free dialog and exchange of ideas, so that men may come to know the truth, ultimately resulting in a unified, God-centered world of love and brotherhood.

"UNIFICATION of the hitherto separate paths of science and religion through the highest understanding of the nature and purpose of each as leading man to knowledge of the truth and the Source of Truth."

# The Stampede of New Messiahs

IF ANYONE THINKS THE DOMESTIC and international political scenes are a turmoil — the Watergate Scandal, the Milk Fund, the Nixon Tapes, the Agnew Debacle, the Yom Kippur War and so on ad nauseum — then he ought to be tuned into the religion scene around here lately. Religion's been Hell.

It seems that all I do these days is read up on the new religions. Recently I finished two books on the new religions — new at least to the American scene. Things like transcendental meditation and the like. They were good, but they never prepared me for the events of the last two weeks.

In rapid succession the Rev. Sun Myung Moon, whom many of his followers feel to be the Second Coming of Jesus, and the hoopla at 2 p.m. tomorrow at the foot of the Washington Monument for Guru Maharaj Ji, the 15-year-old Lord of the Universe, have had me reeling.

I find myself hankering to get my teeth into a good old doctrinal squabble among the established churches once again. The religion beat's not much fun unless there is a doctrinal squabble or two. Exercises the mind.

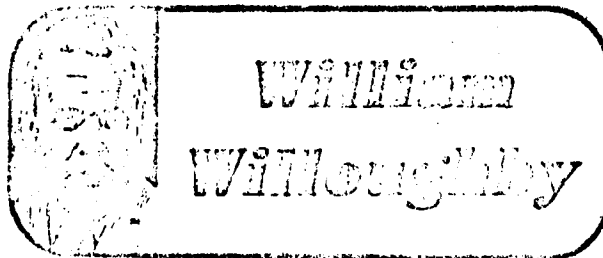
EVERYONE'S BEEN GIVING me books and missives to read. Whenever I write something the ultra-fundamentalists don't like, I, like every other religion writer in the country, get my share of tracts telling me I need to be saved. But I took care of that little item in my life way back in 1947. Another stamp wasted.

And then there are the hate letters, heavily underscored in red ink. People who send those need help, lots of it.

But Sun Moon's followers and the followers of Guru Maharaj Ji are a different sort. At the outset let it be clear: I am not endorsing either Sun Moon's Unification Church or the guru's Divine United Organization.

If I were left alone to judge these movements on the basis of the caliber of their devotees and their leaders, particularly Sun Moon, I'd be overwhelmingly impressed by the Unification Church. I am impressed by DUO much less at this point, and impressed negatively about the guru. But that is neither here nor there.

The more I read their literature — Moon's "The Divine Principle" and "Who Is Guru Maharaj Ji?" soon to be on the bookstands — the more I find myself running back to the Old and New Testaments.



Both of the new religious phenomena make certain claims about Christianity and the End Age that historic Christianity will not accommodate when the fine print of the Bible is read.

Therefore, the more I read their books the more I read the Bible, even fine-combing through the Greek text. The bids impress me. Their literature and their argumentation don't. Their literature has made the Bible all the more authentic to me.

WHY THE SUDDEN RISE of new religions? And why such a phenomenon as the Jesus Movement? Why, at the same time is there a concomitant rise in witchcraft and various other manifestations of the occult?

There are several reasons — too many to explore in one column.

One of the obvious reasons is the nearness to the Year 2000. Christianity is one of the biggest contributors to this. "A thousand years is as a day" in the sight of the Lord, a scripture goes.

The most fundamental of the fundamentalists believe man's cycle on the earth is about 7,000 years — from Adam and Eve to the Millennial reign of the Second Adam, or Jesus. This would come full cycle at about the Year 2000 providing God has kept His calendar in line with their beliefs. I doubt He has.

This chiliastic resurgence is a repeat of what took place before the Year 1000 came and went. There was great expectancy for Jesus' return. To a degree it happens near the end of every century, too.

From a Christian viewpoint, many scholars feel the Bible teaches that the present order of things will be ushered out when Jesus returns and sets up His reign on earth — with Jerusalem as His capital — a reign that is to last for a millennium. This has nothing to do with equating 1,000 years as a day.

Christians of this bent are watching carefully the events that take place in the Mahabast, finding in them a blueprint for the Second Advent as clear as

the blueprint for His first appearance almost 2,000 years ago. Only there are twice as many prophecies concerning His second advent in the Old and New Testaments as there are pertaining to the first appearance.

THIS AIR OF EXPECTANCY — though it doesn't specifically center on the Second Coming of Jesus — also is an integral part of the Age of Aquarius, a feeling in the air that the Maharaj Ji's followers sense just as much as those who are engrossed in astrology or various other devices for reading the signs of the times.

There is an unexplainable something that is in the air telling people that not only is it time for some drastic change in the world, but that they'd better get with it, and in the case of Christians, be ready for the Second Advent. In the case of others, they feel they'd better work to bring the new age about.

Religions that promise anything at all and give the person something more than services to attend or rituals to perform are having a heyday while religions that have de-emphasized the it's-about-to-happen-now-hope are losing members by the thousands every year.

The Jesus Movement arose and continues strong in such a context. So will just about any other religious expression that drinks in the spirit that's in the air.

And these new religions can place heavy demands upon people and expect them to carry through with them. After all, it is a glorious age — whether the Second Advent or the Age of Aquarius — they feel they are helping to usher in or else are waiting for.

FRANKLY I FIND this to be an exciting age to be living in myself, being one of those who has every reason to believe the Second Advent is close at hand and knowing I've lost nothing if I'm wrong. I know it will happen some day.

And I can feel the excitement of those who think they've found the embodiment of God in the guru or possibly the return of Jesus in the embodiment of Sun Moon, although such doctrines are not for me.

But I hope that in all the enthusiasm of the age the stampede of those touting new messiahs or sources of divine light would slow down just a little.

And quit giving me books to read. I don't even have time to read about Watergate anymore.

Or is that a blessing in disguise?

# GIRL, 16 happy to resume living at church

"I wanted to get involved and find a way to help humanity, and I didn't think I could do that by cheering at a football game," said Christen Aussenhus, the 16-year-old girl whose experiences with the Unification Church, California "deprogrammer" Ted Patrick and confinement in a mental hospital were recounted in the Sun last week.

Christen was released from Richard Young Memorial Hospital last Thursday after three weeks of confinement. She told the Sun her lawyer, Bennett Hornstein, representing the Nebraska Civil Liberties Union, "informed the hospital board that if I wasn't released a suit would be filed. The tests I was given showed there was nothing wrong with me.

"It was a strange thing. The lawyer said he called up and asked for Christen Aussenhus, and they said, 'there's no Christen Aussenhus here. But eventually he got in to talk to me.'"

The hospital and deprogramming sessions in October were "bad experiences," Christen said. "But basically what they

did was strengthen my convictions 10 times."

CHRISTEN is now living at the church at 4016 Davenport St.

"I'd like to forget about those times now and go on with my work at the church," she said.

She feels the church and her own involvement with it have been misunderstood.

"It's a new religion, and people are skeptical about it. They don't understand how I can feel so strongly. Sixteen-year-old girls aren't supposed to have strong religious convictions. People think they're just rebelling against their parents.

"My involvement with the church was no fly-by-night thing," Christen said. A friend told her about the Unification Principle, a summary of the church's beliefs and interpretation of the Bible. Then Christen said she "attended lectures and gradually began to study the church in depth."

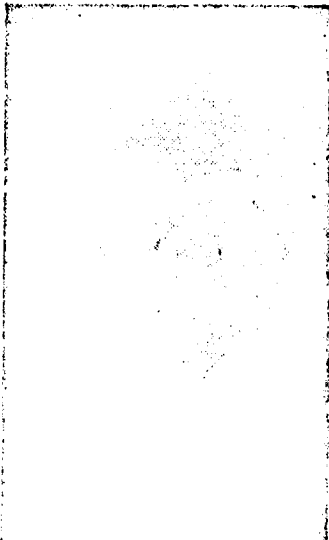
Study of religions and philosophy in the past had not satisfied her "search for purpose and meaning in life," Christen said.

"I WAS pretty happy, before I joined the church. I just couldn't find a lot of the answers I needed."

Christen believes family and friends "were very positive about my association with the church until I quit school. But the church had nothing to do with me leaving school. There was no pressure whatsoever—I wanted to move into the church because for me it's been a higher atmosphere, a more stable environment."

Christen said she is now being tutored by an accredited teacher who lives at the church in preparation for taking a high school equivalency exam.

"I plan to go on to college and pursue some field. I don't know what yet. The church has given me that inspiration."



CHRISTEN AUSENHUS . . . Church work is "main concern" now.

She said she felt her world was "closed" before joining the church.

"It was just parents, boyfriend and school," she said. "Now I'm exposed to all kinds of people from different places and in different fields. My scope has been so widened."

ABOUT CHARGES that the church "brainwashed" her, Christen said "the only brainwashing that took place was when I was 'deprogrammed.'"

"They would quote portions of the Bible and use my name in it, like, 'God wants you to do this, Christen.' Mr. Patrick hadn't researched the Unification movement at all and kept making accusations that had to do with other groups that have strong Satanic leanings," Christen said.

"They (Patrick and her parents) assumed I was hypnotized or something by the church and wouldn't listen seriously to anything I said about my beliefs."

She said her psychiatrist also "refused to talk about my religion."

"When I started talking about my religion," Christen said, "he'd say he didn't want to talk about that; he wanted to talk about me. But that is me. I'd lived at the church for five months. So we'd end up talking about the weather.

"I'd say, 'when am I going

to get out of here?' and he'd answer, 'when we solve your problem,'" Christen said.

"Then I'd ask him, 'well, what's my problem?' and he'd say, 'you'll have to figure that out.'"

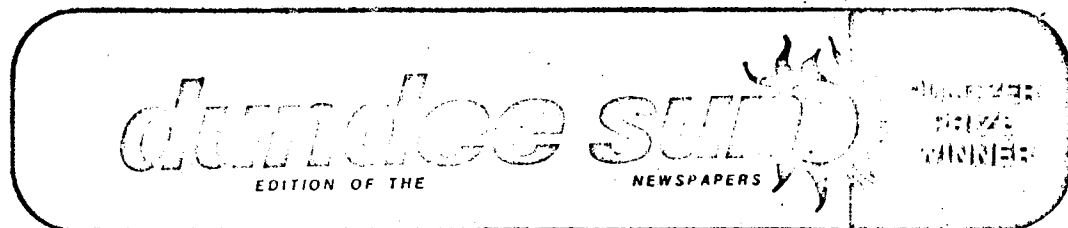
"I TOOK MY stay at the hospital pretty calmly," Christen said. "I think they expected more anger or hysterics from me."

Now that she is living at the church again, Christen said she hopes to cement her relationship with family and friends.

"My mother made an agreement that I could live at the church. I think that's a basis for a relationship. I think I'll be visiting home," she said.

"It does hurt when friends reject me because of this, because I had something I wanted to give them, and I felt that most people didn't even take the time to listen to what my beliefs are," Christen said.

"But I think the rejection has made me a stronger person. There's a strong bond of sharing at the church, and I feel God's love like I never have before."



# Washington Star-News

121st Year. No. 342

Copyright © 1973  
The Evening Star Newspaper Co.

WASHINGTON, D. C., SATURDAY, DECEMBER 8, 1973—44 PAGES

## Youths on Watergate: 'Repent, Forgive, Unite'

Several scores of young people of many racial and ethnic backgrounds rallied in front of the White House yesterday, concerned over the Watergate crisis.

But the placard-carrying demonstrators weren't angry with anyone. And they weren't there to cast stones at offenders, imagined or real. Instead, they were urging Americans to "unite in the spirit of Christian concern, repentance and forgiveness."

Gary L. Jarmin, a spokesman for the Unification Church, which sponsored the demonstration of prayer, song and petition, said the group was not there to take sides on the issue.

"WE SIMPLY feel the

problem should be approached with a more Christian attitude. There's too much vilification and not enough humility or prayer," he said.

Members of the Unification Church are urging other Christians around the country to join with them in their **leader's** call on Nov. 30 to enter into 40 days of prayer and fasting for the moral climate in the country that he said Watergate represents.

The Rev. Sun Myung Moon, the Korean who founded the burgeoning church, said he took two weeks off from a lecture tour in the United States to return to Korea to meditate and pray "in a desperate search for an answer and a

new hope for America." A full-page advertisement in 21 newspapers conveyed his convictions.

"THE AMERICAN nation seems mortally wounded in spirit and soul by the tragedy of Watergate. We are witnessing a crisis probably unprecedented in American history. The situation is very serious. It is more than a political, social and economic crisis of the human soul. This is not only the problem of the man in the White House; it is a crisis for all of us." Moon said.

Moon said that while he

rally America around God above the Watergate at this stormy and depressing time.

was in Korea he received a revelation from God expressing God's desire that Americans "forgive, love and unite" in the spirit of "national repentance and concern."

Being an alien, he said he was reluctant to speak out.

"WHO AM I to say this to the American people? I am not even a citizen of the U.S. I am a Korean, a guest . . . I waited; I waited long. I anticipated that some great American spiritual leader or evangelist would

"However, there has been no American spiritual leader speaking out for unity. I heard no articulate voice in the wilderness crying this to Americans."

Since Moon's call for fasting and prayer, youthful workers at the church's headquarters in Washington, at 1365 Connecticut Ave. NW, have been coordinating efforts with other workers in several other large American cities.

Several other groups, not associated with the Unification Church, also have urged that individuals and church groups band together in prayer and fasting. The emphasis on fasting in particular is a marked trend in recent weeks among church groups. The practice is most pronounced among charismatic Catholic and Protestant churchmen.

—WILLIAM WILLOUGHBY

# City of Cincinnati

OFFICE OF THE MAYOR

## Proclamation

### Be It Proclaimed:

WHEREAS, in recognition of the fact that unity and understanding strengthens our city, and that growth in unity and harmony is beneficial to all citizens of the City of Cincinnati; and

WHEREAS, all responsible citizens are called upon to unite in their affirmation of our country's birthright, and of our national dedication and hope, guaranteeing freedom for all men; and

WHEREAS, visiting in our midst is one whose life, message and challenge is dedicated to men of all political, social and religious persuasions, that being the Reverend Sun Myung Moon:

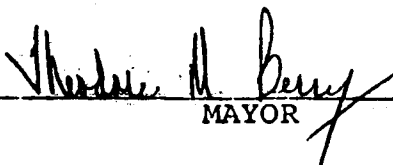
NOW, THEREFORE, I Theodore M. Berry, Mayor of the City of Cincinnati do hereby proclaim Tuesday, December 4, 1973 as

### DAY OF HOPE AND UNIFICATION

in Cincinnati, and urge all citizens to cordially welcome Reverend Moon to our City.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the City of Cincinnati to be affixed this fourth day of December in the year of Our Lord Nineteen Hundred and Seventy-Three.



  
MAYOR

lines and assistance to the local school districts in the state.

While this problem will affect local school districts in different ways, we urge each district work with the other districts in its area. "We firmly believe that the energy crisis should not be paid for by our children through restriction of their educational programs."

## AMERICANS MUST FORGIVE, LOVE, AND UNITE

### HON. GUY VANDER JAGT

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Friday, December 21, 1973

Mr. VANDER JAGT. Mr. Speaker, as we approach Christmas and the New Year, we hear deepening cries for a renewal of brotherhood, love, and forgiveness, and for a recognition of our common dependence upon God's will.

Yesterday, Senator MARK HATFIELD introduced a joint resolution calling for a national day of humiliation, fasting, and prayer, a time to rekindle the values that are the foundation of our Republic. The initiative has poignant and meaningful precedent in President Lincoln's comparable acts of faith amid the darkest days of our civil conflict. Senator HATFIELD's resolution was immediately adopted by the Senate, and awaits House consideration early in the coming year.

The message of Rev. Sun Myung Moon, founder of the Unification Church International, represents another inspirational appeal to America, one which is especially appropriate at this time of national political tension. I am pleased to bring this message to the attention of my colleagues in the House of Representatives:

#### AMERICA IN CRISIS—ANSWER TO WATERGATE— FORGIVE, LOVE, UNITE

Ever since I was 16 years old, I have constantly encountered the presence of God. I have been able to share with the world numerous insights that He has shown me. On January 1, 1972 God spoke to me again in my prayers. He told me to go to America and speak to the American people about hope and unification.

In obedience to God's call, I came and began the Day of Hope tour. In 1972 I took this message to seven American cities. The current nationwide speaking tour began in Carnegie Hall, New York on October 1, 1973, and will go to 21 American cities, declaring a message of hope and unification.

After New York, I spoke in Baltimore, Philadelphia, Boston, Washington, D.C., New Orleans, Dallas, Tampa, and Atlanta. The kind welcome I received in these great American cities deeply moved me. I am especially grateful to the mayors and other officials who responded by proclaiming "The Day of Hope and Unification" in their communities.

My travels in America have shown me a troubled land. The moral and spiritual decline is tragic and shocking. Many people are no longer proud to be Americans. The American nation seems mortally wounded in spirit and soul by the tragedy of Watergate. We are witnessing a crisis probably unprecedented in American history. The situation is very serious.

It is more than a political, social and economic crisis; it is a crisis of the human soul. This is not only the problem of the man in the White House; it is a crisis for all of us.

On November 10, 1973 I took two weeks out from my tour and returned to Korea. I spent that time for prayer and meditation in a desperate search for an answer and new hope for America.

Today we hear so much about America's troubles—what is wrong and who is to blame, what should be done and what cannot be done. Vicious accusation is becoming a daily staple in the American diet. Hatred and bitterness are killing the human soul. Some people cry out "Impeach the President". Opinion is divided, and the people talk on. Should the President remain in office? Should the President resign or be tried?

We were all eye-witnesses to America's assassination of her President, John F. Kennedy, in 1963. But today, without many realizing it, America is in the process of slowly killing her President once again.

A bullet killed Kennedy, yet the nation united in a common feeling of sorrow and repentance.

This time the "bullet" of hatred and accusation is capable of destroying not only the President, but the nation with him. In a war of hatred, no one is the winner.

All thinking American people feel grave concern for the future of their country. Some even believe America has been struck a fatal blow. However, at this critical moment in American history it is disappointing and strange that no one is asking, "What is the will of God?" If America was conceived as "One Nation under God," then the answer must come from Him. Have we stopped asking?

I bend my head and place my ear upon the heartbeat of America. I hear no one seeking the solution from above. We keep on criticizing, and the nation sinks—we criticize some more and the nation falls even farther, deep into greater peril. Now is the time for America to renew the faith expressed in her motto "In God We Trust." This is the founding spirit that makes America great and unique. God blessed America because of this spirit. Furthermore, America is fulfilling a vital role in God's plan for the modern world. God is depending on America today. Therefore, the crisis for America is a crisis for God. An answer must come from above, from God, from the one who has the answer. I have prayed to God earnestly, asking Him to reveal His message.

The answer came. The first word God spoke was "Forgive."

America must forgive. Whatever wrongs have been done, whatever mistakes are being made, America has a noble deed to perform. America must forgive. The Watergate affair is an error, not only the error of a few men, but the error of humanity, the error of the American people. The Lord's prayer says, "Forgive us our debts as we also have forgiven our debtors." If we want God to forgive us, we have to forgive each other first.

The Watergate is not merely a test of the President. The Watergate is a test of America's faith. How will this nation stand before God in the midst of moral crisis? Can this nation, which was founded 200 years ago based on the Christian tradition, uphold that same tradition today? Can this nation prove its generosity and mutual forgiveness? Can it love? This is the test for the American people. Long ago the American settlers on the New England shores made many grave mistakes. But with their trust in God they came through many crises. They could then lead America to prosperity.

The Bible speaks of the time the scribes and pharisees tested Jesus. They brought him a woman to be stoned. She had been caught in the act of adultery. Mosaic law demanded retributive justice. But, Jesus' message was forgiveness. He stood up and said to them, "He that is without sin among you, let him first cast a stone at her . . .

and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: go and sin no more!' (John 8:3-12). Nobody dared to cast the first stone!

Who among you will be the one to cast the first stone? This is no time to cast stones upon your leader. This is no time to cast stones upon one another.

I have been praying specifically for President Richard Nixon. I asked God, "What shall we do with the person of Richard Nixon?" The answer did come again. The second word God spoke to me was "Love. It is your duty to love him." We must love Richard Nixon. Jesus Christ loved even his enemies. Must you not love your President?

What do you do when a member of your family is in trouble? Do you criticize him and tear him apart? Of course not. You guide him. You comfort him. You love him unconditionally. You belong to the American family, and Richard Nixon is your brother. Will you not then love your brother? You must love the President of the United States.

This nation is God's nation. The office of the President of the United States is, therefore, sacred. God inspired a man and then confirms him as President through the will of the people. He lays his hand on the word of God and is sworn into office. At this time in history God has chosen Richard Nixon to be President of the United States of America. Therefore God has the power and authority to dismiss him. Our duty, and this alone, is that we deeply seek God's guidance in this matter and support the office, itself. If God decides to dismiss this choice of His, let us have faith that He will speak.

I continued in prayer, and the third and last word God spoke to me was "Unite." "America must unite".

Let us unite in the spirit of forgiveness. Unite in the spirit of love. Now is the time for national repentance. Love is the power to unite. America once knew how to come together to create a powerful nation for goodness upon the face of the earth. America is a beautiful land to behold, a nation of all nationalities, all races and all religions united together into one working whole. The source of power has been love and faith in God and in one another.

The crisis in America today can be overcome. We must rekindle our faith in God and reunite ourselves in love, America's destiny is inseparable from the destiny of the world. America's well-being affects the plan of God. God chose this nation as His champion in His modern day dispensation. With the bi-centennial celebration a few years away. God is testing America through the Watergate problem. America must demonstrate unity in love and forgiveness. Let us renew our faith in God for this has been the wellspring of America's power. America must live the will of God. She has no alternative.

Who am I to say this to the American people? I am not even a citizen of the United States. I am a Korean, a guest.

However, I do this because I love America as much as my own country. This is a country God loves. And I love God and He is our Father in Heaven. Wherever God my Father dwells, there is my country. Indeed, the Father's country is also the son's. America belongs to those who love it most. I am as concerned for America's well-being as for my own. This is the foundation of my courage to speak out on this issue.

Furthermore, I waited; I waited long. I anticipated that some great American Spiritual leader or evangelist would rally America

around God above the Watergate at this stormy and depressing time.

However, there has been no American spiritual leader speaking out for unity. I heard no articulate voice in the wilderness crying this to Americans. By this time, God spoke to me again. "Fear not! Remember Jonah in Ninevah. Speak out!" and I obeyed.

And this is why I am doing this.

As Founder of the Unification Church International, I have declared the next 40 days, starting December 1, 1973, as a period of prayer and fasting by our members all over the world.

In this we are determined to awaken our nation to this national emergency. America must unite in her Christian tradition of love and forgiveness in the face of the grave crisis created by the Watergate. We hereby launch this National Prayer and Fast for the Watergate Crisis as the only way to heal and unite this nation.

This is indeed the day of dismay and moral crisis. Yet, this is also a great opportunity for America, an opportunity in which the American people can demonstrate America's true greatness in faith and courage. Historically great peoples have proved their greatness not during normal situations but in crises.

This is the time the American people must act as a great people who put trust in God. Then this day will be a day of new hope and unification.

"In God We Trust." In these four words lie America's key to survival and prosperity. America must live the will of God, and God's command at this crossroads in American history is Forgive, Love, and Unite!

#### SOLAR HEATING AND COOLING INCENTIVES

**HON. JAMES G. MARTIN**

OF NORTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

Friday, December 21, 1973

Mr. MARTIN of North Carolina. Mr. Speaker, I am introducing today a bill amending the Internal Revenue Code to provide tax deductibility for solar energy-powered environmental conditioning apparatus installed by homeowners, in addition to improved new insulation and heating and cooling facilities.

This bill is based on one introduced earlier by the gentleman from Maine, (Mr. COHEN) with cosponsors including myself. This bill introduced today differs from the one previously introduced in two ways.

First, it specifically includes solar energy apparatus among the items qualifying for a tax deduction.

Second, it restricts deductions under the amendment to those costs incurred for energy-conserving improvements in fulltime residences. By specifying that, to qualify for a deduction, the cost be incurred on a residence normally expected to be occupied most of the year, we can avoid having the taxpayers subsidizing vacation and weekend homes which would not give us a substantial energy payoff.

I find no major fault with the previous bill, of which I am a cosponsor. However, with legislation likely to arise next session providing for solar energy demonstration projects, I believe we must begin looking toward tax incentives to en-

courage utilization of a new technology. For a while after industry starts producing solar heating and cooling systems, we can expect those systems to be relatively expensive. We want them to be more than toys. We want them used by millions of American homeowners. They can, and I believe they will, contribute substantially toward meeting our mid-range energy demand in the residential sector. But, to get them used by middle-income Americans, the costs will have to be reasonable. Until economies of scale can work the prices down, the most effective method is a tax incentive.

I am well aware this will cost money. If we are talking about \$3,000 to \$3,500 for a solar unit, fully installed, on top of the stand-by system, we can foresee about \$750 per unit in revenue lost to the Treasury. If, over 5 years, a million taxpayers take advantage of this tax break, it will cost three-quarters of a billion dollars, or \$150 million per year. That is a substantial sum, but not as substantial as what would be needed to underwrite new solar R. & D. programs. I believe that the existence of a ready market for residential solar units will, of itself, perfect the technology we hope to demonstrate as a result of other related legislation.

We can create the ready market with a tax deduction. A taxpayer is likely to finance his solar unit by borrowing. Getting a \$750 tax break in the first year will cover his downpayment and related costs. Energy savings in succeeding years will service the debt.

When industry gets going on a fully commercial basis, producing these solar units at competitive costs, we should then repeal this provision.

#### A JUST AND LASTING PEACE IN THE MIDEAST

**HON. ROMANO L. MAZZOLI**

OF KENTUCKY

IN THE HOUSE OF REPRESENTATIVES

Friday, December 21, 1973

Mr. MAZZOLI. Mr. Speaker, recent news accounts of the murder of innocent airline passengers and the hijacking of a Lufthansa airline by Palestinian terrorists is shocking, distressing, and deeply appalling to all who are dedicated to peace and to the dignity of human life.

And, certainly, this barbarous act cannot serve to facilitate or smooth the Mideast peace talks in Geneva which began today.

Another impediment at these talks is Syria's failure to abide by the Geneva Accords with respect to its treatment of the Israeli prisoners of war it now holds captive.

I have joined over 130 of my colleagues in demanding the Secretary of State Henry Kissinger exert every influence on Syria, directly or indirectly, to secure the release and/or accounting of the Israeli prisoners it now holds.

The acts of brutal terrorism by fanatic Palestinians, the inhumane and illegal actions of Syria regarding the

POW's are outrageous, because they are crimes against human nature and regrettable because they might undermine the current peace talks.

Hopefully, basic human decency will prevail in the final analysis. But, the parties to the talks must not be diverted nor deterred from fulfilling their objective: establishing a just and lasting peace in the Middle East.

#### TRANSPORTATION NEEDS OF THE HANDICAPPED

**HON. SHIRLEY CHISHOLM**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Friday, December 21, 1973

Mrs. CHISHOLM. Mr. Speaker, the energy crisis may be a blessing in disguise for the long-term prospect, but in the interim many people will suffer. Poor people, workers, truckers, plastic producers, schoolchildren, independent gas station owners, farmers, automobile manufacturers, and many more will be victims, but the people who will possibly suffer the most are the 25 million handicapped Americans.

We need to consider the needs of the handicapped when implementing measures to meet the energy crisis. Very little has been said about the handicapped and their need of gasoline for cars. This need exists and it is a drastic one. Many handicapped people are solely dependent on various supportive agencies for their medical care, socialization, diagnosis, vocational evaluations, training, and employment. This necessitates a need for large amounts of gasoline so the volunteers can get to their handicapped outpatients.

It is indeed important to realize that handicapped people are not able to use public transportation because of the manner in which it is designed; therefore, many must rely on their own specially equipped vehicles to go to work, to attend a school, and just to live. Some people say to let them use carpools, but many handicapped people will tell you that the average commuter does not want to be bothered by the "extra responsibility."

If President Nixon implements a gas rationing system I call on him to set up a special exempt status for the handicapped people who use cars and for the agencies which provide supportive services. During World War II the handicapped were exempted; I see no reason why it should not be done in this crisis. If President Nixon chooses the other option of higher prices, I suggest that we heavily tax the increasingly rich oil companies and make appropriations to the handicapped and poverty programs.

Just suppose for a minute that a handicapped person has to go to a college way out in the country and because of rationing could only get 3 gallons of gas, but he or she decides to go because it's important. What will happen if this person runs out of gas on the way home in the middle of the night on a snowy dark

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

Chicago, Illinois

December 11, 1973

Attendance: Reverend Sun Myung Moon, Mr. Bo Hi Pak, Mr. David S. C. Kim,  
Mr. Neil A. Salonen, Itinerary Workers, Mobile Unit Commanders,  
State Representatives, and HSA Staff

9:00 A.M. Session

Opening Address

The Conference officially opened at 9:00 a.m. at the United Church of Rogers Park with an address by Our Leader. He began by pointing out the significance of gathering in Chicago - of having all of the leadership of the movement in the center of America. Establishing the organizational structure, a tradition of standard operating procedures, he emphasized, begins with the central point of the National Conference. So, any inconveniences people have to overcome to attend the Conferences should be considered worthwhile. Our Leader inspired the leaders to reach the 1 - 1 - 1 goal. He urged us to focus on the future and how things would be in 10 years. As leaders we have to cope with three main areas--ideological, political, and religious. Politically, we have to overcome Communist aggression. Unification Thought is our philosophical weapon against the God-denying ideology of Communism.

After acquiring the truth, we must then accumulate achievement. Our motto should be "I can do". The situation in America has greatly improved since we have taken this attitude, since he has been pushing us out. Every country has been developed along similar lines, on the foundation of achievements. Now, in Japan and Korea, we are benefiting from past years of hard work. We are going the course of the "Hard Way". We can do extraordinary things with determination, and "Can Do" motto. When we have become extensions of him, echos of him, then he said he will take comfort in us, God will take comfort in us.

Then Our Leader divided the conference participants into selling teams. For the next three days, the teams led by Europeans were to compete with the teams led by Americans in ticket distributing and fund-raising.

HEADQUARTERS -REPORT

Mr. Neil Salonen, Acting President, gave a progress report on the Day of Hope campaign and general activities of the movement. He began with a review of attendance at the Day of Hope talks, the accomplishments of the banquets and talks. He stressed the importance of having a plan for the end of the evening to insure that we can recontact positive people. Lists for workshops and free transcripts are currently used methods.

Mr. Salonen urged everyone to submit accurate membership records, so that Father can be informed of the success of the various centers.



The financial situation was greatly improved, he reported, by the combined ticket-distributing and fund-raising efforts of the Day of Hope campaigners. He talked of the need for increased income, even beyond the efforts of the Mobile Fund-Raising Teams now operating. He explained that being financially independent gives us the great privilege of saying exactly what we believe, that we don't have to be dependent on anyone for support gives us great freedom to work. The Day of Hope campaign costs have far exceeded our expectations, plus we have also acquired East Garden and started the Project Watergate. Father has helped us to do these things. In addition to full-page ads in every state, follow-up letters will go to every Congressman, Senator, and opinion leader in the country. These activities will have a tremendous impact on the United States and throughout the entire world.

The Sun Myung Moon Christian Crusade will begin on April 1, visiting twelve cities. First the international teams will visit the cities, then Col. Pak will stay for a week, holding meetings every evening. He will speak, and an international chorus and "Big Angels" dance troupe will perform. This tour will perfect the formula for the seven city crusade which Father will begin in September at Madison Square Garden.

The World Anti-Communist League Conference will be held in Washington, D.C. on April 8. Mr. Kuboki, who is on the executive board, had Mr. Salonen named as vice-chairman of this year's conference. This is an important breakthrough in our international anti-Communist work.

At this point, Our Leader asked to cut the meeting short for an important announcement. Col. Pak explained the sudden opportunity to attend the White House Christmas Tree Lighting. The conference attendees were instructed to bring as many members as possible to Washington, D.C. by Friday, December 14 for Project Unity.

The conference adjourned at noon.

BELVEDERE TRAINING SESSION  
MASTER SPEAKS

**IMPORTANT PERSON**  
(Translated by Mrs. Won Pok Choi)

I am sure everyone here wants to become an important person. An "important person" means the central person in a group, one whose standard is above the average. In order to be a person like this, one must be higher, deeper and wider in many aspects than other people. Before we can set up a standard for comparison, we must be able to distinguish between what is perfect and what is imperfect. Then we will determine specifically in what aspect one must be better than others in order to be an important person.

Man has five physical senses. To be an important person, one must be more sensitive in seeing, hearing, tasting, smelling and touching. He must be more sympathetic and understanding of other people than the average person. He must be better in his conduct than others. In what way can we become better than average in all these ways? This person must not look at things, listen to things, speak of things, or act on things carelessly. He must be prudent in every action in order to excel. When he looks at things, he must be able to gain something positive from them. In reading books or in listening to music or in speaking, we must train ourselves in order to surpass others. For us to act naturally in accordance with the environment, we must have rich experiences. The same thing applies to the way we think about things. In order for us to train ourselves, we must be able to enrich our minds through meditation and prayer.

In order to become an important person, you must reach the standard of an expert in many fields by going through repeated training. That is, we cannot become such people unless we go beyond others in doing many things. After repeated practice, we become confident and capable. Practice alone can make us capable; then each one of us can become expert. In our everyday life we must always train ourselves to look at things, hear things, talk about things, and act on things in a constructive way. Our life is, after all, an arena of training. Whether or not a man's life is full of things helpful to humanity in accordance with the purpose of life God has set before us, will decide the position of this man in comparison to others. To help humanity takes practice and training. Therefore, we must be able to see things which ordinary people can't, hear things which ordinary people can't, act on things which ordinary people can't and think about things which never even enter the minds of ordinary people. Then, we are no doubt going to be important and wonderful persons.

How many such people one group contains will determine its importance above other groups. How many such people a nation has will determine whether or not it is a nation of more importance than any other nation in the world. I am contemplating how to make such important persons out of you in order for us, as a group, to influence the world. It is true that you want to become important persons, and our church wants to train you to be those very persons who will be the most capable of all. For that I want you to go through multifaceted training, so that you will become versatile persons confident in everything. I want to train you to see things which others can't. I want to train you to hear things which others can't. I must train you to say things when others can't and I must train you to think of things which others can't. And, more than anything else, I want to train you to act on things in a way which nobody else can. If you cannot put into practice what you have been taught, you are going to be a failure.

I want to make you into people who will never retreat, even in face of difficulties, in any field of life. However well equipped you are after good training, once you retreat, you are going to be a failure. You must be able to digest and overcome every difficult problem, and ever advancing forward, you must prove your capability. When you take on an important responsibility in a group and successfully solve problems for other people, then the whole group will recognize you as the central figure.

You are here going through this training in a good environment where you can learn to see things, hear things, think of things, and say things in the new and best way. What we learn here is complicated. So, the way we think is complicated too. Is it bad to be so complicated? If complexity has well-organized consistency, it is precious. When we look at all things, the more

## IMPORTANT PERSON

complicated their structures are the more beautiful or valuable we regard them to be. An important person must have the capability of manipulating complicated organizations and complicated personnel. In order for us to become important persons, we must be capable of digesting a complex environment and putting it into proper order. Therefore I must train you in as many ways as possible by putting you in complicated environments. What we learn through the five senses becomes our knowledge. When we gain knowledge, we want to put it into practice. How big an influence you can have, how many-sided an influence you can have, how cubic or horizontal an influence you can have, will determine how important a person you will become.

We are now living in a civilized world, with the utmost in scientific achievements. When technology governs the manufacture of things, you use the division of labor, forgetting about the value of the work itself. This is the phenomenon occurring in the 20th century. We are apt to forget that every part exists for the purpose of the whole. It is always a problem to connect the smaller parts to make the whole. If an individual cannot recognize that he belongs to the public and not to himself, he can never find a happy place where he can live in harmony with others. The general attitude of people living on earth now is so individualistic that they don't try to seek happiness with other people, and they entirely forget the whole. There is a vast difference between the attitude of people who seek happiness for themselves and those who seek happiness for the sake of the whole. Most people have lived by sacrificing their environment for the sake of their own individual happiness. But we come to the conclusion that we must sacrifice ourselves—instead of sacrificing the environment—to make the whole of humanity, of which we are parts, happy. Our way of thinking is entirely different from others'. Centering on our family, too, we must think of it as belonging to the world instead of to ourselves. You cannot be really happy if only your family is happy, and others are unhappy. In other words, you feel real happiness centered on your family when other families around you are made happy by yours. The same is true with a nation. A nation is doomed to fall if she thinks of her own interests without minding the interests of the other countries around her. If any nation is going to prosper she must be ready to share her prosperity with other nations. Any nation cannot exist ignoring the world.

As individuals we cannot think of the world of mind and the world of body separately. According to the Principle, we know that our mind and body correlate to each other. You must bring your mind and body into a harmonious oneness. The value of your personality will be determined by the number of people you can be harmonized with. In order for you to become an important person, and for yours to become an important family, tribe and nation, you should strongly take the initiative in becoming harmonized with other such units—even in complicated circumstances. If you are so selfish as not to think about other people and your environment, you will be left alone in the end. There will be no one who cares about you. In that way you will draw yourself into despair and self-ruin. Therefore, individualism is very dangerous. In this age of science where people have become so analytical and put more stress on partial values, individualism has developed. We must think that we can live because our nation protects us. We must think that we can live because our families are protecting us. You must think that you can live because your spouse is protecting you. In order to revolutionize this world we must be able to remove the concept of "I" as the principal being. Personality revolution starts from this point. The revolution must start right here—right now! If we strive on like this, great victory will be ours.

Our eyes have been seeing things in the wrong way, so we must deny all that we have seen and look at things from new and different angles. Our ears, too, have been hearing only things that will benefit us as individuals, so we must deny all those things and hear things from new and different angles. Our tongues have been saying things in defense of ourselves as individuals, so we must deny all those things and be able to speak for the benefit of other people as a whole. We have been thinking of only ourselves as individuals, but we must revolutionize our way of thinking and think in terms of other people. Our way of acting for the benefit of ourselves alone must be corrected too. Only by revolutionizing all those things in ourselves can we become the central figures important to others. Why are we gathered here? We must know that we are here to revolutionize ourselves before being able to revolutionize our nation and the world. We must put more value in other people than in ourselves, and be ready to sacrifice ourselves. This is exactly opposite to what mankind has been pursuing. However difficult it may be, we must pour out our desperate efforts to revolutionize ourselves like this. Otherwise, there can be no hope for the humanity which is now in despair and in darkness.

Jesus came to the earth for this purpose; and we are here for the same purpose. Isn't that true? We must give up ourselves—that is, we must deny ourselves before being able to live as a central figure of utmost importance. The idea of individualism has caused corruption and ruin in human society, so only by going in the opposite direction can we find the true way of life. This is exactly what Jesus meant when he said, "If you want to lose your life, you preserve your life; and if you want to gain your life, you will lose it." He wanted to revolutionize the world in which people were so self-centered as to think only of themselves without minding other people. Nobody likes self-centered, arrogant people. If one is so humble as to exalt others, he is liked by everybody.

## IMPORTANT PERSON

We are faced with the problem of how mankind, in these latter days, can remove the liability to judgment. There is only one way possible. That is, we must be able to revolutionize the idea of individualism into altruism. This is the most important thing.

Now I imagine you have learned the only way to erect the new ideal world. Could that be the self-centered way or is it the altruistic way? The altruistic way alone can reanimate and revitalize the world. Without this done, we cannot build the new world. We must abandon the way of thinking, "I eat for the sake of myself, I sleep for the sake of myself, I learn for the sake of myself, and I do anything and everything for the sake of myself." How can we remove the "I" concept? If you put the ultimate emphasis on yourself, you will always be faced with fighting and quarrelling. You must have the idea of, "I am for you, I am for all." You must think, "I am born for the sake of my parents, I am born for you and for the sake of all." If you want to become the central figure of ultimate importance, the short-cut is to shift your self-centered idea into an altruistic one.

Take the example of myself: If I were selfish and self-centered, what would I have to do with you? From my part, too, if I were self-centered, I wouldn't try so hard to push you like this. I have enough things for my livelihood. I can easily get what I want. But here I am going through hardships, having to bring in money in order to spend it for you. Here we have members from many nations: Germany, France, England, Italy, Austria, Holland, and so on. What am I going to do with them here? I am not going to utilize them for humanity and for the whole world. When you look at a German boy, you must not think that he has German eyes, a German nose, German ears, etc. You must not look at our members as being German, French, or Italian. We must first of all look at them as being the loving children of God. In this relationship alone can we entertain the idea of true brotherhood under God as our Father and under the True Parents as His representatives. Then we can overcome the delicate and complicated situations that exist among nations and melt ourselves into oneness as brothers and sisters, thus developing our valuable human character.

Living with you here, I am often faced with an awkward situation. Sometimes I would speak freely to attentive Korean members, for quite a while; but all of a sudden I find you people sitting there with blank expressions and blinking eyes not being able to understand me. That's why I am desperate in studying English. By studying your language I want to reduce your painstaking effort to understand what I say. The language barrier is the greatest obstacle in unifying the whole world into one. The people of the world should one day assemble and decide upon which language all people should use. As to which language that should be, you here all know this. You would want to use the language of the nation of your most beloved ones, wouldn't you? According to the Principle that language must be the language used by your True Parents, and your true brothers and sisters. That language is going to be used in the Kingdom of Heaven for eternity. What language would God want you to speak? It must be the language which God had to use to make Himself understood by His most beloved one. That is, God would want to use the language of the True Parents who have nothing to do with the fall and sin.

Everything starts from love or by the persons who truly love each other—namely, true couples, true brothers and sisters, a true family. In a world like that all mankind will enjoy a common way of life with a common culture and civilization entirely different from what we used to have. When a person is asked, "What would make you the happiest person in the world?" he would immediately answer, "To have a spouse whom I can really love, and who really loves me." If you are with the person whom you love most, you feel like giving anything and everything you own to that person, and you would think and say that everything that is yours belongs to that person, too. Or you would even think of that person without thought for yourself, because before the person whom you love most you must absolutely and completely throw away self-centeredness. You must and you can do this.

Would anyone want the person he loves to say to him, "I love you, but no more than myself." Or, would you rather he said to you that he loves you more than he loves himself? Which of the two would you prefer? When you are in love with someone, would you want him to think of himself first or you first? The answer is too clear! You would like him not to think of himself. Do you want to receive perfect love? Then you must totally deny yourself in loving that person. If you really believe in that kind of love and you really practice that kind of love between parents and children, brother and sister, husband and wife, without thinking of yourself or your possessions, your love will be perfect and lasting. You cannot deny that ideal love will start and will last for eternity when you think and do things for the sake of the other person and humanity as a whole. If you are sure that your mate feels true love for you, would you hesitate to deny yourself for his sake? You would not feel any reservations about it.

Now we have learned that to deny oneself and to sacrifice oneself is the primary way to receive love from others. What kind of people are called patriots in your country? Those are the people who would abandon their lives in love of their nation. The sons and daughters who sacrifice themselves for love of their parents are called children of filial piety. The parents who would

## IMPORTANT PERSON

sacrifice themselves for love of their children are called true parents. The brothers who sacrifice themselves for the sake of their brothers are called true brothers. Those who sacrifice themselves for the sake of all humanity can be called true men. Jesus was the man who sacrificed himself for humanity. Jesus was the first one who was awakened to the fact that he had to die for the sake of God, God's nation and God's people. Therefore, people admire Jesus, and God loves him. Both God's love and true human love were revealed through Jesus. A new world made its start through Jesus.

Self-centeredness cannot bring about anything ideal. The ideal can be realized when people do good for the whole. If what we take delight in makes others feel grief, then we are not good. When you rejoice with others, your spirit will whirl around in every direction—you will feel ecstasy. We have learned that in order for us to become important persons, we must not be self-centered but altruistic. When we do things for other people, we do things out of our love and not seeking our own knowledge, position or wealth. It is desirable that we use our knowledge, position and wealth out of our love of people.

As you see, Western people and Oriental people are different in many ways. Their complexions, the color of their hair and their eyes are all different. How can you expect an Oriental man like myself to love you more than his own people? Would you expect me to love the enemy more than my own country? When we know that Communists are our enemy, should we kill them or leave them? The evil nature of Communism must be hated, but we must love the man, even though he is Communist. In that way we must be more than what they are. We must surpass them in seeing, hearing, thinking and acting. In that way we must be able to inspire them and let them know what we are and what we have so that they will come to our side. We are responsible to teach them to compare and to choose the better way.

Unification Church members must be prepared even to marry the highest Communist staff members in the future. That is, we must be ready to marry even an enemy. Japan and Korea were enemy nations; Japan and the United States were the same. But I want to put these enemy nations into harmonious oneness. Centered on our ideology, Korea, Japan and the United States are on the way to becoming one, transcending national boundaries. Suppose there are two Japanese, two Koreans and two Americans traveling and three of them had to die. Which three would the others choose to die? Don't you think they would all choose those whom they felt to be more of an enemy to them? This is how it is with us. For example, I as an Oriental man would want to have Japanese members sacrifice themselves for the sake of American members. Centered on myself, Japanese members and Korean members have so far gone through more difficulties than you American members. My intention now is to bring Korean and Japanese members to America to have them go through more difficulties than you.

Suppose Japan and the United States declare war against each other? We must transcend nationalities. There are no differences of nationalities in our group. Even in the case of war you must love Japanese members, though others may call you traitor or pro-Japanese because of it. You are right in what you do, and you must be proud of it. Would you abandon the vast number of American people in the outside world for a small number of Japanese members of our movement, or the other way around? Though we may be small in number, if we are united against evil, the world will be revolutionized and the new history will begin, centered on us. We are an international group. Are we simple or complicated? Do you think our group is so complicated that there is no possibility for unity? Even though our backgrounds are so different, we know we can be united in harmonious oneness. Isn't it worthwhile for us to try to do this?

Suppose there are an Englishman, a German and a Frenchman living in the same room and not able to understand each other's languages. Then, what will happen? They are compelled to become deaf and dumb. But they cannot go on for long like this; they must begin to communicate even if by gestures or motioning. Then they will be amused at each other and can smile and laugh, and their hearts can be melted into oneness. Isn't that true? Suppose there are an Oriental and an Occidental living together—the former eating rice and the latter, bread. Can they always prepare two kinds of food for every meal? Each must concede to the other, deciding to eat Oriental food one meal and Western food for another—or possibly to have a third dish which they both like, or even to have a dish that is both Oriental and Occidental.

If you love each other and if you are concerned about things of higher dimension and more value, then there will be no problem among you. Of the three men, who will be most loved? It is natural for the others to love the one who has done the most painstaking work. In doing this work this person must overcome the unfavorable circumstances without complaint, and be ready to help others at the sacrifice of himself. Then this person cannot help but become the central figure and the most important of the three. The German members here must not love only Germans, but they must love America and American members more than their own people, transcending national boundaries. The same thing applies to the French, English, and members from elsewhere.

## IMPORTANT PERSON

Through this handful of people working for this country, Americans will come to love Germany, France, England and all the rest. We are here for that purpose. But it is not a simple job. In our movement, we must not have complaints against each other. Digest your complaints with the warmth of love. Won't it be wonderful that, through our people, even national hostilities will be melted away!

You recall that in our last blessing I blessed an Englishman with a German girl, though they were ignorant of each other's languages. Even in speaking words of love, they need an interpreter. How interesting and how wonderful that must be! Each wanted to love the other more. They are an international couple and already a historical one. However, they may not be a handsome couple. They are the bridge between the two nations, thus opening the toll gate to reach out to the end of the world. They are already a historically important and great couple. If the couple becomes happier than any other couple, they will be exemplary and their names will remain for later generations. For this couple, their relationship as husband and wife must be very complicated. At times there must be moments of distress. They must have compared their life to that of other couples around them; to their grandparents and parents and couples among their neighbors and among their friends. Looking in the mirror, the husband could have said, "I am a pretty handsome man, and I could have married a nice girl from my own nation." And the wife could have thought the same of herself. But they both tried their best to overcome their difficulties by finding the providential meaning of marriage. They have been successful in that. If it were you, could you do this?

I always thought I could marry any woman if by marrying her I could realize the will of God at the soonest possible date. Are you ready for that? *[YES!]* Are you willing to marry a negro girl? *[YES!]* If it is the will of God, could you marry an old woman? I was ready to marry any woman for the sake of God's will, and then He gave me a pretty girl. If I, from the beginning, had wanted to have a beautiful girl, God would have given me the ugliest one. Here, again, the Bible verse applies: "When you want to gain your life you will lose it; when you want to lose your life, you will preserve it." Those who think they are handsome or beautiful must be ready to have an ugly person as a mate, and be confident to make their family the happiest one. If you were in the position of parents, would you love only handsome sons and beautiful daughters? Or, would you be more concerned with the ugly or disabled children you might have? It is natural for parents to love handicapped children more. How much more would this be true with God, just as the parents relate in this way to their children? God, too, will be more sympathetic and loving to underprivileged and handicapped children.

The higher position you are in, the greater depth you must have. That means you have to reach out to the lowliest ones too. This is not easy; you cannot do this overnight. What is an ideal family? Do you think a couple is ideal who lives by themselves rather than with their in-laws? You Americans don't seem to like to live with your in-laws. But in our Principle it is more ideal when three generations live together as a family. Then, wouldn't you love to live with your in-laws? *[YES!]* Is it more ideal for a group to consist of people of many nationalities or of people of one nationality? You say it is good to live with people of many nationalities, but is this a simple or a complicated life? In order for you to get along well with members from six nations you must have the attitude of loving and doing things for the sake of six nations, at least. In Jesus' day, even the twelve disciples of the same nationality could not become one. But my mission in the future is to make people from at least twelve nations into one—or else the world will not have the foundation to be united into one. I am planning in the future to have twelve couples representing twelve nations live together centering on me. At that time, could I tell you I love you more because you are white and you less because you are black? There is no discrimination of color in God's sight, since all are His children.

Which would be more ideal? For twelve families to live together or 120 families to live together? Or, for 1,200 families to live together? The bigger and more complicated it becomes, the more ideal it can become when well organized. Then would the simple life be better than the complex life? Just imagine, is God leading a complicated life or a simple life? God is leading the most complicated life in the whole universe. Then you must be ready to live the most complicated life in the whole world before being able to become God's children. God never has a moment of relaxation unless His children do their part in good order. If God were a self-centered Being, He would feel like escaping from His children. However, God is giving away His whole Being for the sake of His children, without thinking or caring about Himself. He chooses a more complicated life for love of the whole. God is a God of love, and His love is infinite and limitless. God is, in a way, looking for misery because He is seeking His children who are living in misery. We must resemble God as His children. God is for everyone and all people, and He moves with the ardor of love in every direction to reach out to the world. That's what makes Him the central Being. It is because He is the central Being that everyone longs for Him and loves Him.

How is it with our group? Do you love me? Can you say that with confidence? Even a small handkerchief, when it belongs to your loved one, has a great sentimental value. If you find any person who is in love with your handkerchief because it

## IMPORTANT PERSON

belongs to you, wouldn't you feel attached to that person? Would you call him mad and hate him? No! If you really love me, you must find out what I love and whom I love. I love altruism; I love all humanity and all the universe therein. More than anyone else, I love God. If you love me, you must do the same. If I have hatred at all, that is hatred toward Satan, and I want to conquer the satanic world. If you really love me you must do the same and hate Satan, and join in the effort to conquer the satanic world. That is how to love me and how to receive my love.

God created Adam and Eve in His own image and likeness. If you call me your True Parents, you must assume the image and likeness of me. If you are going to be central persons of importance, you must have God's love as the core of all things. Love does not seek reward. When you go out to the front-line and you calculate that you want to be the State Representative or Mobile Unit Commander after hard work, then you cannot be justified by God. With that way of thinking, you can never gain the goal or become an important person, because it is a self-centered attitude beginning with yourself and ending with yourself. But by reaching out to many people in all directions, you will have a wider range with yourself as the figure of central importance. Self-centered people confine themselves in a limited area, but for those who live for the sake of other people, their world is limitless. The more important and the more valuable a purpose you have in your life, the more complicated your life becomes—with more width, breadth and depth. If you are going to be the central figure or the leader of a number of people, you must serve them rather than be served by them. You must train yourself to work hard and give the credit to other people before being able to have many people under you or around you.

I want you American people to go the opposite way to what you have gone up to today. If well on the way you find this to be the wrong path, what will you do? Retreat? Turn away? I want you to make sure that it is the right way before you begin. Are you sure it is the right way? *[YES!]* We know that America is on the decline, and we want to save this nation from ruin. By our doing this, we can defend this nation from the evil power. America has many problems: juvenile delinquency, racial discrimination, and the threat of Communist infiltration, to name only a few. The problem of juvenile delinquency is serious because the corruption of the young people means destruction of the future of America. We are ready to take responsibility for the solution to this problem. In order to do this there will be many difficulties, but only by overcoming these can we pave the way and make it straight.

This is going to be a real battle. We must take less time to rest, less time to sleep and less time to enjoy ourselves than other people. Who else can carry out this mission but ourselves? No one but those who really love America and who are ready to love her for eternity can do the job. Right from the beginning, if you really mean to do things for the sake of other people and for the sake of the whole, you must be ready to take the heaviest responsibility on your shoulders and leave easier things to others. You must be persevering with this difficult task which lies ahead of you. What if it should take us ten years? What if it should take us twenty years to carry out the mission? What if it should take us forty years to realize God's will? What if we have to hand the mission over to the next generation? You must be the true parents who can educate your children in preparation for such a mission. We will take up the work which other people hate to do, and which they can never do. In this way, as time goes by the world will turn the other way around. Those who are trampled underfoot will rise above the level of those who did the trampling.

We may be without knowledge; we may be without power; we may be without the wealth which is governing the world. Then with what can we control the world? With love alone can we do it. Our love is not the kind enjoyed by the worldly people. Our is a revolutionary love that is full of adventure. In the world where people hate to go through adventure, we will fight with the weapon of love. What we gain as the spoils will be more than knowledge, more than position, more than wealth. People will witness this and it will make them want to come and join us. As the incarnation of God's love we can realize this, while America and her people cannot do it. We must stand in the vanguard of others for the ideal of love to be realized in the world. Love alone is our armament.

We are like David before Goliath. David was without knowledge, without position, without wealth, but he dared to seek adventure with faith in God and for love of people. Then God could not but help him to succeed in his mission. We are only a small group before the giant bloc of the Communist people, who occupy half of the whole population of the world. And this is a great challenge for us. In a way, we have declared war against the evil power in the democratic world. How to realize God's love is the only question.

When our movement is known over the world, it will stir up the world. You must be able to play the role of a farmer when you are in the fields, laborer when you are in the factory and office worker in the office, so that you can really love any type

## IMPORTANT PERSON

people in any walk of life. Centered on that love, we will love individuals, families, nations and the world. For this, training is needed. The evil power is so deeply entrenched that we must do our best desperately to annihilate that power, risking anything. We must stop the flow of the sinful history which is carrying us to ruin. Will you march forward or retreat? In order for us to overcome the obstacles we must march forward even though we may become victims on the way. We must forget ourselves and live only to love others and mind the environment. Without this attitude we cannot overcome our surroundings, where anything can happen at any moment. We must be ready to tackle anything of any description, without being particular about our likes and dislikes.

From the year 1972 when I began my project in this nation, I knew many difficulties were coming. I was ready even to be imprisoned. Whatever may happen, I cannot retreat. Have you ever thought this much for the sake of your country? If you want to avoid prison life, you must train yourself to live in a way that is more difficult than prison. Then you can be exempt from prison life. I must help you get over the obstacles by pushing you harshly. Are you determined to go ahead, never retreating? Am I driving you hard for my own success or for the sake of America? If it is for my sake, you can stop doing it right now. If you really think I am doing this for the sake of the nation, you must humbly accept it and follow me. Therefore, no complaint is possible here.

I have never once complained in the course of restoration. I have had many good reasons to complain and say for example, "If God really loves me, how can He put me through such difficulties and torture in prison life?" But I knew that in that way God was going to give me more grace—more love. The more complicated and difficult it becomes on the way you go in search of love, the stronger and brighter the love becomes—not weakened and faded. When the degree and scope of difficulties of what you are doing is expanded, your efforts to overcome them will be fruitful—just as after the toil of summer months, the plants are fruitful in the fall. Don't be discouraged when you must go through great difficulties. Your success will be measured in proportion to the degree of difficulties which you go through. In the summer months, if you've toiled very hard on your crops, the harvest will be more bountiful. If you work with this kind of heart and attitude, you can never be exhausted.

I hear people saying that I am a man of iron. I have my secret and a knack of keeping going like this. A few days ago I went to Richmond—which is 13 hours drive from here. Do you know what I did? I prepared myself thinking that it would be three times as great a distance. Then when the destination was reached, I thought, "Oh, we've arrived already!" In this way any distance is easy to overcome. One more thing is that I don't allow myself to doze off in the car. I take interest in looking at the scenery along the road. I imagine myself dashing along the road set by God. Then I immediately think, "I must work in this land where the people are so blind and unknowing. How much more God has to worry and help me!" I feel suddenly deep sympathy for God. Then I can enjoy the drive even though I am tired. More grace comes, and I feel my spirit renewed with more spiritual power; and I want to go even farther when I am at the destination. I forget fatigue. If you are hungry, don't complain that you are hungry—be ready to go through even more hunger. Then you will not be hungry any more. When you are tortured in prison, you must get over it by imagining that more torture is to come, and think that by being tortured you can conquer the world. Only those who have overcome their circumstances with this kind of resolution can understand this.

It is past 8:00 and those who thought Master would speak only until 8:00 are beginning to feel restless. Those who expect to work ten hours and who have to work twenty hours will not be able to endure it when asked to work longer; but those who expect to work 24 hours and just have to work 20, will feel easy. In North Korea under Soviet Communists, I went through a torture of being forced to stay awake for one week. I endured it by thinking, "Let's see who will be the winner—my torturers or myself." If the ordinary man were forced to stay awake for one week, he would fall asleep even while speaking. I can sleep with my eyes wide open. I trained myself to do that in my prison days. I often utilize that method when I am too sleepy. When I experienced severe pain and became black and blue from torture in the prison, I would cure myself by a certain exercise, which I also use when I am very tired. Even now, I can keep going even with only one hour's sleep every day. If I were to try to train you all now in that way, you would all want to escape from me. I can speak twenty hours a day every day for a month in succession. From the beginning of a speech, I don't have a concept of a time limit on how long to speak.

Now you are meeting God, who has longed to meet you for 2,000 years. Can your conversation be limited to an hour? The message I receive from Him, I want to convey to you in my talk. I always think that I can spend day and night with God, and I am ready to spend any amount of time with Him, working together with Him. Could you tell your loved one not to call during the night? I want to train you in such a way that you can be mobilized any time, day or night, whenever I call. I may not feed you properly or give you proper sleep. Even then, you cannot afford to complain. The amount of time you have spent with a person and worked with a person will decide how close he is to you.



## IMPORTANT PERSON

You must know that in order to become important persons you must be able to inspire people with God's love, and help them to harmonize with each other with you as the bridge between them. Here again, you need training in many areas. In proportion to how much time and energy you put into it, you will be more or less well trained. How many here have not gone through one week's fasting? All of you must do that. In order for you to carry out God's will, you may have to stay awake many nights in prayer. Yes, it's absolutely necessary! Everything goes step by step to reach the ideal standard. You European members are lucky that you have come to America to be trained. But what if I sent you to the southern tip of Africa for training? Are you willing to go there? [YES!] In the army you are forced to go wherever you are stationed even though you are reluctant to go there. Here I don't force you to go, but you must be willing to go. Just imagine, would you be more happy to meet me in Africa? What would make you more happy: to meet me with many other people in America or to meet me in remote Africa after having been so far away from me, missing me all the time? If I should meet you in the jungle where only wild animals are roaming about, we would embrace each other in utmost joy.

Would you rather meet God when you are happy or when you are lonely? How wonderful it must be to meet God when you are in a difficult and lonely situation, where you are badly in need of Him! It is still better if you can say to Him, "Don't worry about me, I am all right and I can take care of myself and my problems without your help. Why don't you get some rest?" If you pray to God for help to meet twenty people today, while you only met ten people yesterday, that kind of greed in prayer can be justified. Don't ever pray to God that you meet fewer people than the day before because you couldn't handle all those people. Prayers are only answered to those who try their best to fulfill what they prayed for. Prayers will help strengthen you to prepare for the goal you want to attain. When a person who has fulfilled 20 percent of his goal prays to God to help him to fulfill 100%, God will be ready to help him and Satan cannot accuse him. You need prayer and God's cooperation when you want to pour out more energy, more effort and more sacrifices. Otherwise your prayer will not be justified by God and it will result in corruption and ruin.

I am a man of such disposition that once I start doing things I will never rest until I completely carry them out. For instance, even in my childhood, when I was curious to see what was behind the mountain, I would go there at all costs to see what. God seems to like this kind of person. In the year 1965 when I made my first world tour, I wanted to cover 48 states of the United States and I did it in 40 days. Then, I visited everywhere I wanted to visit. At that time I visited 40 countries in haste, blessing the holy grounds in 120 places. Now that you are here for training, you have a little leisure time for yourselves, but I will not allow you to have such time in the front-line. If you want to be a great and important person, you must not draw a line of limitation for yourselves around how much you carry out. You must do your best, never thinking there is a limit to your capabilities. You must cling to God at the risk of your life; and He has got to help you.

In order for me to come to this point, I have had to do many things at the risk of my life. It is natural that victory and success will not belong to those who do things without risking their lives. If you are drowsy, poke yourself with a needle. It is possible that in the moment you doze off, the tower you have built up will be torn down. You must train yourself in such a way that you can resist seeing things that you so badly want to see, hearing things when you really want to hear them, or sleeping when you are badly in need of it. You must train yourself to be a good listener, twelve hours, twenty hours or even a year. But then, you must have the confidence that as soon as a speaker stops speaking, he will be yours and you can occupy his mind.

As you see, I have small hands, but with these small hands I have done practically everything possible. When you are studying, I want you to study all through the night; but when you have the time to play do it thoroughly. Even though a person may love to play, I would play so enthusiastically with him and with such boundless energy that in the end he would give up and beg me to let him sleep. It is a common practice for me to stay up the whole night doing things. I used to take even women members to the steep mountains for physical training by hunting wild boar. If they pressed me to go back, I would purposely stay another night—meaning to train them. If they asked me to continue, then I am reassured of their conviction and would stop.

Everything I do to you is to train you. Do you like this idea? How do you like nine hours of lecture every day? You may complain and say that it is summer and you need air conditioning, but I am deaf to your pleas. If I were to be so generous as to install air conditioning for you, then how would you be able to endure life in southern Africa where there is no air conditioning despite the heat? Here is how to overcome the heat: It is hot now, but in only a few months it will become so cold that you will miss this warm weather. Imagine that you must be trained now to endure the heat, and after some months training you will be rewarded with cold weather.

## IMPORTANT PERSON

If you endure the environment and digest hardships only as much as other people do, then how can you be greater than they? Because of my age, I know I cannot see as well as I used to. But sometimes I am compelled to read without my eyeglasses. And do you know what I do? For the first few minutes everything is blurry and I cannot see too well, but in the next moment my gaze is fixed and the letters become clear. Once my eyes are well focused, I can read without once blinking my eyes. I have trained myself to keep from blinking my eyes for even a hour.

You need training in many aspects and in many ways. You must train yourself to give up and forget the person you love, at the very moment that person betrays you. You must so train yourself that at the time of failure, you can immediately go back to the starting point again. Your once beloved one can betray you and become your enemy. In that case you must be able to part from him without shedding even a single tear.

Who can decide that what you have done is a success? There is always room for greater success, or a higher standard of accomplishment. Don't ever be satisfied with what you have gained. You must be everlasting ambitious. Until we crush the last Satan of the evil world, fight on with high morale, while always training ourselves as I have explained. You must go through training with this attitude, with great concern for many aspects of many things. You must be grateful every moment—all through the training course, gladly assuming your share of the responsibilities. Then you will become great and important person.

BELVEDERE TRAINING SESSION  
MASTER SPEAKS

**THE STARTING POINT OF GOOD AND EVIL**  
(Translated by Mrs. Won Pok Choi)

It is difficult for us to define exactly what is good and what is evil. As we have seen through human history, a thing was called good if it was in conformity with the idea of the philosophy of the age, or else it was thought to be evil. More specifically, for example, if and when one who has made a promise breaks a promise or fails to carry it out, the other would call it bad or evil. The individual would call something good when he gains something and causes himself plus, or bad if he loses something causing himself minus. When we ask ourselves if it is really good when something causes us profit or bad when it causes us minus, then we are not sure because the standard of profit or loss varies according to the individual. When we compare the conditions in the Communist world with the conditions in the democratic world, religion is not admitted in the Communist world whereas it is admitted in the democratic world. We can safely say that the standard of good and evil in the Communist world is different from that in the democratic world. Roughly divided, there are two main ideological blocs in the world: the Communist world and the democratic world. But even in the democratic world the standard of good and evil can vary according to the nations and to the view of life of the people. Then, what is the origin of good and evil? It is fundamental to clarify at what point good and evil started.

The starting point of your life is your parents; the starting point of your parents are your grandparents, and so on. When we trace back our human history, the starting point for humanity is our first human ancestors—Adam and Eve. The starting point of Adam and Eve had to be God, and therefore, God's standard of good and evil should be the absolute standard. Therefore, the standard of good and evil after the human fall could not be a fundamental one—even if we do find a better standard of good and evil in the democratic world, where people believe in God. You are not the starting point of good and evil; and neither am I. Then, what is the starting point of good and evil, and where is it?

The starting point of good and evil was Adam and Eve, the first human ancestors. Again, it has something to do with God. Originally the relationship between God and man is that between the Creator and the created, or the Master and servant, Father and son and, in general, that between subject and object. In no way is man the subject being in his relationship with God. Man is the result of God's creation. Right from the beginning man was not born out of his own accord. We were born from the motivation of another existence, which was God. Therefore, it is clear enough that we are not the subject, but are in the position of object to God. We were not born because we wanted to be born. Then, what could motivate our desire? We cannot think of ourselves separately from God as the subject. We are nothing without Him. Only when we look for Him and find Him can we find the motivation of our life. We are destined to find God before finding the true meaning in life. We know that we have our own desires but we must know that these are secondary desires. The original desire can be found only when we find the ultimate subject, God, and become one with Him in love and in goodness. In other words, the standard of goodness cannot be defined by ourselves, by man. The standard of goodness must be defined by the ultimate subject Being who is absolute and perfect—whether we name Him God or something else.

Then, the question is what is it that God would have us do as goodness? Would He not want us to attain the purpose and value of our lives by becoming one with Him and doing good things? Then, goodness will start from that point. If man is in the object position to God as the subject, God is compelled to show us the way of goodness. And He already showed it to Adam and Eve. As I said before, the relationship between God and man is that between subject and object. The subject and object must finally become one through the action of give and take. Love alone can keep the perfection of give and take making any two into one. Centered on love, what kind of relationship would bring the two into the closest and strongest oneness? It must be the kind of love which we first experience in our life as a child to our parents, which will last forever. That is the love between father and child. As I said before, the very beginning of our lives started with the love relationship between our parents and ourselves. Only when there is perfect love between a husband and wife can they give birth to perfect children. The love between parents and children will last through eternity, while conjugal love can be broken.

## THE STARTING POINT OF GOOD AND EVIL

So, again we must say that the love relationship between parents and children is the strongest. Even without trying, in their loving and serving their children, parents are the example for us to learn how to love and serve others. The first thing in our life we learn from our parents is how to love and serve others. We cannot deny that our parents, in the position of God, have shown us the example of God, loving and serving His children. Then we come to the conclusion that if man learned from God in the beginning how to love and serve others, and put it into practice, a world of love and harmony would have come about. Loving and serving others is the example and tradition set before us by God. If Adam and Eve, following His example, loved and served each other, and they, in oneness, served and loved God, the world of goodness and unity would have come about.

If you serve others without love there, true unity cannot come about. If you calculate profit from others and for that purpose, serve others and exalt them, the person cannot become one with you, because only love can make true unity. If you serve others at the sacrifice of yourself, centered on love, the love can be returned manifold; however hard you may serve others, if it is not centered on love it will cause nothing and you will have worked in vain. If you really love someone, you can leave everything in his hands with assurance. It is because in love there is no "mine" or "yours," but everything belongs to both. Only love makes it possible. In this case, loving and serving that person will not cause any loss to you. If you leave things to someone you love, they are still yours, and what is his is also yours—thus in love, you have twice the benefit. As you love and serve the person, you can come to completely occupy his heart, thus coming into perfect unity and harmony with him. So no power whatever can separate those who truly love each other. If you serve people with love, what you have given will be returned to you, with all he has added to it.

In the beginning God would have wanted all humankind to become one with each other in love. The expression of love should have been service and sacrifice for others. God, Himself, did the same for mankind. If Adam and Eve, after the example and tradition of God's love, had loved each other, and if they in oneness had loved and served God, their descendants would have done the same and the ideal world would have come about. Only in this way could God have built the ideal world through man. In love you want to completely occupy your mate and you want to be completely occupied by him. Isn't that true? Yes, you want to be completely occupied by your mate, until there will be no "you." In that situation there can be no "you" and no "he," but in oneness both of you are elevated to a higher dimension of yourselves. In that kind of love there can be no complaint, no negative power can work there; even though you may be smashed and trodden upon, your love cannot be broken. If, on the worldly level, your physical parents loved and served you by bestowing Godly love in their hearts, you then could have done the same following their example, while your children in turn would do the same for their descendants. This is how the kingdom of Godly love could have come about. The children who had received this kind of love from their parents would learn to love their parents in return. This is the first love the children learn and the first love they practice.

As I see, in this country of America, the parents are not quite with such love. If the parents should love their children transcending individual interest, then their children, too, could have learned and practiced the love towards them. Then, the bond of love between the parents and children could be so strong that the parents would never divorce each other and leave their children in misery and unhappiness. No child would want his parents to love him with self-centered love or half-heartedly, with their interests in something else. The same applies to brothers' love towards each other. Even in the relationship between the government and people of a nation, if they do not love and serve each other, their relationship will be broken.

Now we have come to the truth that the starting point of goodness is to love and serve others. This is the standard of goodness which started at the beginning of human history, and has lasted through the process of history and will endure through eternity. The same thing applies in the relationship between God and man, parents and children, husband and wife, brothers and sisters—and between families, between tribes, between nations, thus making the whole world into one under God in love and goodness. We call this present world a world of evil because this world is not what it should be according to the standard of goodness we have set.

You are Western people, but suppose there is an Oriental man loving you more than any Westerner, including your brothers and friends, would love you. Would you not love this Oriental man more than you would love your own brothers? It is man's original tendency to respect and exalt the persons who love and serve others. We cannot deny this fact. If goodness is to serve others centered on Godly love, then what must be evil? Evil is the contrary. What must it be to love and serve others for the sake of oneself? Is that good or not? Even though people seemingly love and serve others, if they love and do things centered on themselves, it is evil.

So, we can see that good and evil start at the same point but head for different directions. Service to others is seemingly good, but unless the service is centered on Godly love, we cannot call it good. So, we cannot deny that good and evil are headed for

## THE STARTING POINT OF GOOD AND EVIL

different directions according to the quality of love they are centered upon. Even in witnessing to people, if you evangelize in order to go to heaven, then what is this, good or bad? You must rearrange your way of thinking and put things in order. You may say to yourself, "In this movement I must bring at least three or more members in three years' time in order to be blessed. I must work desperately hard." Is that good or bad? If, in that case, you think of the urgency of God's providence of restoration and are desperate to witness to the people from that viewpoint, then it is good. It is good because you are doing that not for your sake, but for the sake of God.

Every religion teaches us to pursue goodness and practice good, teaching how to love and serve people. But we must have the clear picture of how good and evil start at the original point, going to entirely different directions, according to the quality of love that things are centered on. We know that Adam and Eve fell somewhere in the beginning. This means that evil came into existence at a certain point, where it could have been good. For a man who was born not out of his own will, to have wanted to do his own will was the beginning of the fall. In order for him to be good, he was supposed to do the things his subject, God, would take delight in. But apart from this, they wanted to do what they pleased and thus caused evil to come about. Evil having been brought about from this point, if anything starts at this point, we can define it as evil.

I am here as your leader, but if I always want you to do things for my sake, then you will fall away one after another as time goes by. If I keep doing this, there will be none left here. All will escape from me. If I do things for a selfish and self-centered purpose, the outcome is only too clear. I could pretend to be good for awhile, but sooner or later your spirit would come to know that I am not, and though you pretended to obey me you would inwardly complain. Finally everything will meet with rupture. Nothing like perfect unity is possible there. The more we struggle to be united into one, the quicker the rupture will come about. This is what has happened all through human history, everything being judged by the people as to whether it is good or evil.

In this light, we can judge that persons like Jesus led a wonderful and good life, according to the ultimate standard. From his childhood he did not think he was born for only his own family, his tribe, or his nation. He knew he was born to save the whole world; thus he called himself the son of God. He had the definite idea that God was his Father and he His son. He thought, "I am born for you, I live for you, and I am going to die for you." Therefore, he was confident that God's love would abide in him forever. We know that was a great discovery. With this confidence he left a great example of divine love—even asking forgiveness of his enemies who put him on the cross. With this great love he influenced and moved the hearts of the Roman people who had once oppressed and persecuted him; and from then on, the Roman Empire came into the sphere of Christian culture, playing an important role.

If the people of the United States and the people of the whole world really know this theory of divine love, the whole world will come to be a world of goodness with every possible scientific achievement used for the good of the world, and where every man knows he is born for others and for the sake of the whole. That's why every man by nature wants to do things for the public benefit, thus leaving good accomplishments after his death. You want to be thought good by others, but before being proud of yourself, you must be able to be proud of your friends, your group and so on—larger units of society. Then the people around you will be proud of you. If you are too proud of yourself, others will not like you. Always think that you see things, hear things and experience things not for the sake of yourself, but for the sake of appreciation of the things you perceive. Do this in order to appreciate things you see and hear. In this way, your viewpoint is entirely different from that of ordinary people. The stories you will want to hear most are those which other people take delight in. Your original mind tends to like things which all others like. Isn't that true? To do that we must tear down the walls in which we have been confining ourselves. We must take the initiative to tear down the walls to reach out to others instead of waiting for others to reach in to us. Suppose there is a highway newly paved. Everyone would want to drive on that highway instead of the narrow, bumpy road. In this case you don't have to tell them to drive on the highway, they will do that automatically.

Now I am sure you know clearly what the starting point of good and evil really is. We know that if we serve others centered on divine love, it is always good. Everything you do for the sake of yourself is either bad or at least not good in God's sight. If I hold up my hand for a selfish purpose, is it good or bad? At least you are not interested in my feat, isn't that true? But if I hold up my hand for your sake, the same act will arouse your attention and interest. Suppose there is a marathon runner on the Olympic track, racing desperately representing the nation; wouldn't the people themselves feel as if they are running the race and cheer him on? In that case the runner is doing a great things for the sake of his nation.. Is that bad or good? *[GOOD!]* When the runner wins first prize, it really doesn't belong to him alone. His name will remain with the history of that nation. Would you, too, want to become a famous and important person on the national level? Then, try to serve others centered on true love. Even if you were a candidate for president, would the people elect you if you are serving others for self-centered purposes?

## THE STARTING POINT OF GOOD AND EVIL

Now the Watergate event is the focus of world attention. American people believe that Nixon and his colleagues did that for their own interests, but if the President did that with the belief that he was the only way this nation could be saved from its difficulties and that he therefore had to be re-elected, then he might be justified by God. Who knows? Then any disrespectful attitude from the people toward the President would not be right.

The kingdom of God is the ideal world where goodness alone dominates. That is to say, it is where people exalt and respect those who serve others. At the time of the human fall, the archangel dominated Eve and Eve dominated Adam, while the order should have been the contrary. Each wanted to utilize the other centered on their own interests; this was the beginning of evil. Thus, in the fallen world, fighting between individuals and wars between nations have continued. Wars have continued because the defeated nations or people always wanted to restore what they lost.

Have you ever stopped to think in what way we must do things in the Unification Church? Members of the Unification Church believe that the world cannot be saved except by our group. We know clearly that our church will develop and expand to cover the whole world with love and goodness. Our motto, as you know, is "With the heart of the parents, in the shoes of the servant, let us shed tears for mankind, sweat for the earth and blood for heaven." Are those simple words? Have you ever tried hard to put that into practice? Would there be any "I" there which is ego? No ego is possible there. It means we have to be the incarnation of parental love towards mankind. If we practice parental love towards mankind, serving them as a servant would, then we should never regret shedding tears, sweat and blood for the sake of mankind, giving out our whole being. If we do this, we will not have done this in vain, because we will have many people appreciating it and following the example. In studying, or in witnessing to the people, if we do that with the concept that we are going to be famous or appreciated by people, then it is already bad.

In speaking of success would you want to be successful now or later? I would rather reserve success to the end, because if you succeed now, it will be a small success, while later it would grow to be a success of greater dimension. More than that, if you succeed now you are apt to be arrogant, and being contented, you will never struggle on. Then your success will end as success centered on yourself. Should your success be self-centered, or centered on others?

In the history of mankind we have seen without exception that just as a nation enjoyed its prime, it would begin to fall or decline. America cannot be an exception. The United States is proud of being the leading nation of the world, but it cannot go on for eternity. You must know that your nation is blessed by God not for the sake of yourselves but for the sake of the world. If there is any way at all for your people to keep your blessing, it is for you to think that the success of your nation is not for yourselves but for the benefit of the world. You must not only think that way but you must act that way and do things for the benefit of other nations. Then your success will not remain where it is but will be multiplied until it will cover the whole world to save mankind.

You must think that today's success is the training and preparation for tomorrow's bigger success. For most people success is for self-benefit and so they cling to it, never sharing with others. They are apt to enjoy their success—never working harder. This is a totally wrong idea, because they could not have had success without the aid of others; so it does not belong to them alone but to others too. If you feel like being proud of yourself, you must first be proud of God and mankind who made your success possible. Then your success can be justified. When you are successful you must turn to God and say, "Oh Father, but for your help, I could not have been successful." And turning to mankind you must say, "I could not have done it by myself."

So your success belongs to God and to mankind. Then both God and people around you will be pleased and will have you enjoy it. They will think you are a wonderful person entitled to success. If you have this attitude, succeeding will not end there, but you will have still greater success in the coming days. But if you are boastful then success will end there. When you think of yourselves, have you lived your lives with that attitude? If not, you must realize that you are not entitled to whatever you have attained. So, bear in mind that your success must always be returned to God and to mankind, always serving others with God-centered love without any complaint or regret, to the end. Then, you are going to be qualified for victory.

You must always put yourself in the position of object to God as the Subject, and to other people as another subject, and be ready to love and serve them. Then, they, in turn will love you and would be willing to let you enjoy successes and victories. Jesus, too, though he died on the cross for mankind, looked like a failure at that time, but history has proven that he was a success because his ideal and deeds remained alive in human hearts—thus causing Christianity to develop as it has. Therefore, if you sacrifice yourself for the sake of others, you are already successful even though it may seem that you are a failure. There is room for you to rise again for bigger success. If you may have to fail once, twice or even a hundred times, there is still room for

## THE STARTING POINT OF GOOD AND EVIL

you to succeed if and when you do things for God and for others. Such a person will be helped by heaven and earth until he attains victory. But those who struggle and do things for the sake of themselves, their accomplishment will be ephemeral and limited.

Which kind of success would you choose? You know too well. We must re-evaluate ourselves according to this standard. I know that among the Unification Church members there are some who would say, "I have been in the church so long, and what has become of me? If I am going to die like this, what will be left behind me? Don't I look more miserable than when I was in the world 10 years ago?" Is this a good way of thinking or a bad way of thinking? Don't ever think that way. However hard a situation you are in and however miserable you may look, and even though you may be on the verge of death, your sacrifice will be justified by God and you must be sure you are doing this for God's will and for the sake of mankind. When you are on the edge of defeat, without your realizing it, reinforcements are being sent by God to rescue you. On the spiritual level myriads of saints will come to save you, while even on the physical level, people's minds are on your side supporting you even without their being conscious of it.

In movies you have seen many such instances. Suppose there is a patriot who is captive in an enemy camp. After severe torture, he is at last about to be shot to death. Without his knowing it, reinforcements are coming to his rescue. His last chance to be saved was when he was asked to help the enemy against his own nation, to save his own life. If he had been cowardly as to say yes, when the reinforcements came to save him, he would have been put to shame. But, if he should say, "I have lived for my country and I want to die for my country," then the reinforcements will praise him and the whole nation will exalt him and leave his name in the nation's history.

In a way you are fighting in this kind of battle for the will of God. Billions of spirit men are mobilized on our side. Have you ever thought of that? How wonderful it is to know that because of one individual like you, the whole spirit world is mobilized. Suppose that there is just one more peak to cross over, and then there will be a highway paved where you can reach out and gain the support of all mankind. Then if you are frustrated on the way, at the threshold of victory, how pitiful it will be in the end.

So, you must know that you are not fighting alone, but with companions on the spiritual level as well as on the physical level. Therefore, even though the battle should look unfavorable, the next moment it can turn out to be a victory. If you fight on with readiness to sacrifice yourself, so much help will come from above and around you. How wonderful our battle is! Those who begin things with good motivation must never vacillate but carry it through to the end. How much more would it be so when the matter is centered on God's will! The beginning and end, alpha and omega, must meet. God will find the world through us and the world will find God through us. God and the world will meet through us. On the vertical level, God will connect with us, and on the horizontal level individuals will connect families, tribes, nations and finally the whole world.

Satan tends to take the offensive while heaven is on the defensive. The time for victory for the heavenly side comes at the end of the battle. It is too early and even dangerous for us to be boastful; and it is safe for us always to be humble and steadfast. At the end we can be proud of our victory, and it will be yours for eternity. It is characteristic of the satanic world that people are always proud of themselves and boastful of what they have done. They always initiate battles, but in the end, the victory will be for the heavenly side, where people have always been attacked. In humbleness and with strenuous effort, we will finally defeat the enemy who is over-confident. On the Godly side, people defeat the satanic side while serving others centered on divine love. If you are ready to give your lives for the great cause, you can win the minds of the people, which is real victory on the side of righteousness. This is the standard of goodness. If we go on like this, any opposition or persecution is nothing. We can be sure that before long, everyone will come to our side.

My words will prove to be true. Otherwise there is no God. As long as there is God, our will united with God's can be realized. God's will is not for America alone, or for any one nation. We know it is for the whole world and for the entire mankind. That's why we are here, transcending racial, national, and religious boundaries. We are here for training in preparation for the coming battle, to advance forward to the end of the world.

We must long for and love the kingdom of God more than we do our respective nations. In the love of the kingdom of God and its people, we must serve the people at the sacrifice of ourselves. This alone can bring us victory to erect the kingdom of God on earth. We must restore the relationship of love between God and man. In order to be loved by God, we must first love our brothers and having united with them, come back to God's bosom and be loved by Him. That is to say, by our winning our

## THE STARTING POINT OF GOOD AND EVIL

Cain and returning them to God, He will be made happy by us and can really enjoy a rest after a long struggle. This is the way we should live to be as filial sons of God. We must know that this is the true way of life.

If we are thus in the strong love relationship with God, no other power whatsoever can sever our relationship. By our doing this alone, we can build the kingdom of God on earth where peace, happiness and the ideal can prevail. There is no other way possible for us to build the kingdom. In the kingdom we are going to be the first citizens under God, our Lord and everlasting Father. Thus, good and evil starting at the same point will end in the victory of righteousness. Everything dark and negative will be eliminated, goodness alone dominating. Then the world of God's original intention will start right there.

God has never once been frustrated or exhausted in the long, long battle against Satan. He could fight the battle only through us. So we as His children must resemble Him by following his example, never getting frustrated or exhausted, fighting through to the end until we win the final victory. Now we are going to march forward to the whole battlefield of the world with the United States as our base. I want you to go through this training with a strong sense of mission, and perfectly prepare yourself for the coming battle.



SECOND INTERNATIONAL TRAINING SESSION  
MASTER SPEAKS

OUR SITUATION  
(Translated by Mrs. Won Pok Choi)

This morning my subject is "Our Situation". Where do we stand? We know there is a God. We know that God created all things. We know that out of all His creation, human beings are His masterpiece. God, having created everything, is the center point of the whole universe; man is the core or center of all the creation. What makes us dominators of all the creation? We really don't know. There are some things about man that are different from any other animals or creatures. But we don't exactly know what the difference is. Perhaps human conscience and human desire are the two things we have that are different from other animals. But even human conscience differs from one individual to another. We find that there are many standards of conscience. According to one standard, this man is right and that man is wrong. But according to another standard, the contrary is true. We don't know exactly where to set the standard for human conscience. So we cannot rely on the conscience itself. We need an object to operate with the conscience, so we can expose the workings of the conscience.

With the object operating with the conscience, we come to see the value of truth and beauty. Then what must be the ultimate standard of our human conscience? We name, sometimes, intellect, emotion and volition. But these do not give us correct or obvious guidelines either. When you speak of truth, beauty and goodness, those are not necessarily common to each other. So we must qualify them and say "true intellect", "true emotion", and "true volition". The truest one must be a unique and just one.

To make a thing true, where do we have to put our stress? Since man left his true position, we cannot rely on the things that man made. Since man left his position and his conscience is not situated at the right point, we cannot rely on what we think is true. We must seek after someone or some reality which will define the truth—and we must rely on that. Truth and all other virtues must be set on an absolute point, so that they will never change; they must be unique and eternal. From then on, we will have truth, true beauty, and true goodness—true everything. Starting from that point, we can develop a view of life. If there be any existence or reality which can set the standard of truth, true beauty, and true goodness, it must itself have intellect, emotion and volition. That reality would not be static, and it would have existed before our birth. He is a thinker and He plans and manipulates human beings. What must be the nature of one truth, beauty and goodness that this being would put as the standard before us?

This being must be related to us and we must be related to Him in order for us to have a connection, and in order for Him to work through us into future generations. He must have intellect, emotion and volition. We have these things because He has them. Through those things, which we have in common, He will work with us human beings. He will plant in us His intellect, His emotion and His volition. How can we know that? Those will come through the conscience, not through the body.

When we analyze our conscience we find that there are three elements: intellect, emotion and volition. These do not stay still, but they search for truth, beauty and goodness. Human conscience is marching forward and advancing toward a goal which has been set up by someone behind us. Looking at human volition, we find that our conscience is forcing us to go and reach for the goal. We are on the way to reaching the goal, but we have not as yet attained the goal. In marching forward, we find that our conscience is telling us to act in a certain way. That voice in our conscience is from someone else, not from ourselves. That being knows our environment, our tendency to act in a set pattern, and He is guiding us, knowing all these things. Sometimes we find that there is a difference between this voice and our own desire. So which do we rely on? This is the problem. Shall we rely on that voice or on our conscience? However, we know that ultimately our conscience tends to follow that voice.

When we analyze human beings, we can roughly divide them into male and female, which relate to each other as subject and object. We find that those two sexes also have things in common. Both are headed for the same goal. However

## OUR SITUATION

high a goal you have before you, if your spouse is inclined another way, there is conflict and disharmony. For your mutual well-being, it is necessary to set a common goal before you. When we study what the truth is—what intellect, emotion and volition are, we find that the goal must be the same for those three. Man, being the masterpiece of all the creation and the core of all the creation, must study himself first. After having studied man, the next thing of higher dimension we must study is God. We know that man has intellect, emotion and volition, but what is their source? When did those things begin to operate? There must have been something in the subjective position to them. That subjective being also must have intellect, emotion and volition.

Anyway, we have to have a subject and an object. Without the subject operating with the object, no action can take place. The more we know our subject or our object, the better we understand their relationship. In proportion to the degree of their closeness, there arises emotion or love between them. Only where there is emotion, will volition arise to the fullest. Volition and goodness cannot come about with yourself alone. You need someone who can appreciate your volition, someone whom you can work for. Your intellect or knowledge also is something which can come about only when you want to cultivate this for someone or through someone. When you say you are happy, it means you are not happy all by yourself, but you are happy because you influence someone.

In other words, you must have someone as your object to work with or to share your love and happiness with. In sadness you find the same. When you are sad, if someone you love dearly appears, all your sadness changes into happiness. Then we know too well that happiness or anything of virtue comes from the subject, with ourselves as object—or from the object, with ourselves as subject. When you have your lover, you are happy; when you have your good friends, you are happy. Happiness comes from outside yourself. Then where does it come from? You are taught that kind of thing from your teacher, from the prophets, or from the saints. But all those people have that from another source. Ultimately the things of virtue come from heaven—from God. In other words, things of virtue do not come from anyone on the same level as you, but from above, from God. Coming from heaven, those things will be conveyed to us through an agent, or a mediator, as the central personage to reach out to all the people of the world. Finally, we can say that only by knowing God, knowing the absolute and ultimate Being, can we know ourselves. The degree to which we are associated with or united with Him will determine how much knowledge we have of human beings—which is the core of science and knowledge.

When we study man, we cannot deny that there is both male and female, and that those two have a tendency to unite into one. Throughout human history there have been persons sent by God, through whom God has worked. I am here at the present moment, situated at this level. Through these people, the standard of goodness has been set. I am the fruit of that. I am situated here as the male, as opposed to the female being. Through the teachings of those people you have another leading person here, a central figure in human society, sent by God. If you become one with him, you can become perfect. We must set the standard of our conscience on him. God is teaching us the law through that man. Any individual male or female is the fruit of his or her ancestry—but in God's sight, any man or woman of conscience will inherit the law of God if he or she becomes one with the man sent at this moment, the central figure.

The male is the right side of the human being; the female is the left side of the human being. God's purpose in creating man is realized only when those two are united in perfect oneness. There we realize the value of God's creating man. This is the horizontal line; if we draw a vertical line, this will make 90 degrees. We say that there is a 90-degree difference here, but which line should come first, the vertical line or the horizontal line? The vertical line coming from God is always the standard. If you have that goal you can draw the horizontal line with a 90-degree angle. If the 90-degree angle is drawn on both sides, then it's natural for 90 degrees to occur here. Then goodness will be multiplied from you to the following generations. Those people also have 90 degrees on both sides.

In another diagram, the core is you. If we draw a horizontal line and a vertical line, the core is at the junction and everything outward is yours. This male and female, when they meet each other, or when they are united into one, multiply their children to the family, tribal, national, and worldwide levels. They want to multiply goodness to reach the whole world. When they have attained goodness on the family level—which is upward—on that base, they can attain goodness on the next level and the next. Higher up, they come closer to God and they can have God. In an individual human being, too, there are two parts: mind and body. If they are on a level line and united with each other, they become one with God at the junction on the vertical line.

## OUR SITUATION

But when and where does it start? However hard we may try to reach God, if God is not willing to reach us, we cannot do it. It comes from God. Everything coming from God can be set on the central point. With 90 degrees on both sides, the vertical line from God will play the role of the axis. For any existing thing or environment of a group, there is only one core, one axis, one central point. All others surround this point, tending to unite with it. Then what is the central point and central axis coming on the vertical line? God, we can safely say, is the central point. Godly love is the center of everything.

We can have peace of mind when our mind and body come into conformity with each other, when they are united into perfect oneness. Our fleshly side, our body, must obey what our minds commands. We know that there is love, and love alone can make either our mind or our body happy. And even within our minds, the outer part is actually the "mind", while the inner core is our conscience. Our conscience and our mind must be one. In our conscience, God must abide and our conscience must be one with God. Like every other pair of things, mind and body also must become one. They must come closer to reach the point where they meet. At one point here they can multiply things of virtue upward to reach God. When your mind is in agony, you don't want to move your body; and when your body is in agony, you don't want to move your mind. When those two are put together in peaceful oneness, you can multiply peace or anything else of virtue.

We can see that when we are situated at the central point, the vertical line comes from God. So long as the vertical line has 90 degrees on both sides, we have a level horizontal line. With this drawn on both sides of ourselves, we are solid, peaceful, stable and feel good. In order for us to be able to do that, we must have 90 degrees on every side. The wholesome action of give and take thus takes place, virtue multiples, and volition emerges. With those four powers—mind, body, conscience and God—put together in you, the next power is coming to accelerate you and to multiply goodness, to perform actions of truth, beauty and goodness. If you are in that position, if you are situated there, nothing can stop you from doing good things. You are entirely one with God; so whatever you think, say or do is in accordance with God's will. So you cannot be conscience-stricken. If you are down here, reaching to God up here, that is the point where the top of the triangle forms—the meeting point of three lines. You are happy, solid, and stable. These points form the foundation of four positions. But this can come about only after those two come together in oneness.

This is very important. When male and female are put together in harmonious oneness connected with God, solidly situated on the vertical line, drawn from the vertical line, when these two are at this point, a good family is formed, creating the foundation of four positions on the family level. That kind of good family is perfect in God's sight. Another family, in the object position, would become one with that family, in the subject position. The many families would multiply to form the clan and then the nation. In the same way, subject and object nations put together would form a wholesome world of goodness. This diagram shows male and female essentialities. Only by putting those two together here can God be here. When God is a perfect being of plus and minus put together, He is everywhere. But when He is put in the core of man, He can think that He is above them.

When we draw the diagram on the horizontal base, He is at the core. When we draw the line on the vertical base, He is above. He is in the core of the thing and is at the top, where three points meet. When He is facing every direction, He is situated at the point where the three lines come together. He is situated where the one vertical line and lines from two horizontal positions come together from three directions. Vertically and horizontally together, He is both the core and the top of the foundation of four positions.

With man, another triangle can be drawn. Our mind and body, being plus and minus, must come together to meet here. God, also, has intellect, emotion and volition. That means plus point, minus point and central point. At the central point is emotion; at the plus, intellect; at the minus, volition. Man, too, has intellect, which pushes him to do things with volition, and with those two working, emotion will be aroused. God has intellect, emotion and volition; and He is guiding man to act in a similar manner. If man's emotion comes into accordance with God's will, then man's knowledge and God's knowledge become one. Man becomes one with God. When these three are put together, they tend to develop or multiply, and reach out to broader levels of existence.

We have been saying intellect, emotion and volition. Which comes first? Which is the central point? Emotion is the central point. Emotion is something aroused by the force of love—love of things and of human beings. We can safely say that God created man out of His love. So our knowledge also must become love of knowledge and other things of virtue. In literature and the arts, you can well see how any novel or movie shows the act of human love.

## OUR SITUATION

Volition is something aroused by ideology. Volition is headed for the ideal goal of mankind. But ultimately, both intellect and volition come from emotion, which is aroused by love. In human relationships, there must be love of friends, parents and everything. But the core of things is the love between the opposite sexes—love between husband and wife. In that case, if they are united into perfect oneness with God, their love never changes—is unique and eternal. Love between man and woman is on the horizontal level. But without the vertical level, the horizontal level can never exist. So we can say that love comes from above, drawing a vertical line to reach us. We can thus logically conclude that there must be love coming from God in order for men and women to love each other. That's what makes love so beautiful, so true and so good. When you are with your sweetheart, you want to talk all day long—throughout eternity. You never tire of each other or of your conversation. That desire to continue for eternity is unique, and is something very good. If that relationship is broadened to the next level, to the next scope, and your family is in perfect harmony in the love of God—your relatives, your clan, your nation and the whole world will be like that, and that will be the Kingdom of God on earth.

So you must know this. The center of man's ultimate hope is love. That love can come about only when your mind and body are one, the opposite sexes are one, families in the subject and object position are one, and so on. When love is situated on the central point, that love is perfect. When people in the subject and object positions, in any unit of society, come together, they create only a horizontal line, not two lines. Even if they come on parallel lines, they are still not one with each other. There must be one line drawn on the horizontal plane and one on the vertical. One line must come from God to create the central point. If the vertical line is an absolute line coming from God, the horizontal line must be from subject to object. No other vertical line is possible. Once man and wife are united into one in Godly matrimony, there is no divorce possible. So God recognized matrimony, the first love in God, as most important, and it will never change. There is no other love possible besides the love joined by God. If you stray from God and fall into animalistic love, that's another matter entirely. But if you want love recognized by God, there is only one love possible.

Centered on yourself, your mind and body must meet at one point. Through that point comes the vertical line from God. In your own being, there is a central point of love from God, a line drawn on the horizontal, and one on the vertical level. With those things done, and you at the core, you want to advance straight forward and reach the goal that God has set for you. Your individuality is perfected on that level—when your mind and body are in oneness; and through that point on the horizontal, the vertical line from God comes through, and your mind and body meet there. At that crossing point, from the central point where God is abiding, He wants you to march forward to goodness. Broadening your scope, not only your mind and body tend to become one, but male and female, in the subject and object positions, tend to become one and unite with God on the vertical level. Then a broader foundation of four positions is drawn. With those two put together, all things can be unified.

FIRST 100-DAY TRAINING SESSION  
MASTER SPEAKS

VICTORY OR DEFEAT  
(Translated by Mrs. Won Pok Choi)

Good evening! We just had a telephone call from Korea; that is why we were delayed. Welcome home to Belvedere. I thank God that you are safely back. I can imagine that you have such long stories to tell each other, to tell me; I will be hearing from the State Representatives, Itinerary Workers and Mobile Team Commanders. But in case I don't have enough time for all of you, you must excuse me. I want you to feel my heart, and feel that my heart is reflected on your mirror; and God's concern for you, love for you, will be felt on this occasion, and I hope you will be able to go back refreshed, strengthened and revitalized. Some may have thought, "What a man! Master is stirring up the whole thing, and I cannot go on like this." In that case, excuse me. This is the last day of March, spring is here, and I hope the spring is everywhere, in every part of the earth.

Youth have so much to do with spring, and I am very regretful that you cannot enjoy the spring of your age; but in another sense, I can imagine that you are enjoying spring in the ultimate sense. I have to use my interpreter, and I am apt to look this way--but don't you misunderstand, I keep sending my mind to that side.

This evening my subject is "Victory or Defeat in Accordance with the Time Element." Now is the time when we must conclude whether it will be victory or defeat, on the individual level, on the group level (like ours), on the national level and on the world-wide level. The situation in the whole world is like this. More so with the providence of God--but in the outside world, also, the time has come for a final decision on serious matters. We who claim to be sons and daughters of God are grieved over the fact that our first human ancestors fell to darkness. We must solve this problem because we are God-loving people. A defeat or fall can come about when we are vague in our sense of purpose, in our sense of the direction or goal.

If our first human ancestors, Adam and Eve, had known the purpose of God's creating them and what their goal was, and if they had had the sense of responsibility to carry out their mission according to that, they could not have fallen. We are the descendants of fallen ancestors, and we have the hope of restoring ourselves to the original position. But to do that, we must be enlightened by an understanding of what God's purpose was in creating man, and what our part or mission is in realizing that, or making it an actuality. We are here for the restoration of that which, in the beginning, our first human ancestors failed to carry out and our forefathers, including all the saints and prophets, left unaccomplished; it is for us to accomplish those things. We have to make right what was turned upside down; return those things turned upside down to their original position like this. But we feel this is no easy job at all. Unless we excel Adam and Eve in carrying out our responsibility and attaining the goal--carrying out or realizing the purpose of God's creating man--we cannot accomplish our mission.

In the providential history of mankind, Adam fell on the individual level; Noah fell on the family level; Abraham on the tribal level (clan level); Moses, on the national level; and Jesus, both on the national and worldwide levels. All those things are not a history of victory at all. But when we think of centering on the man Noah--he kept his faith, trying to carry out his mission for 120 long years--but we have to excel his faith. Abraham was the father of faith, Moses was a man of faith, Jesus was the son of man, trying to carry out his mission at the cost of his life. But they are, in a way, failures. So, in order for us to accomplish our mission, our whole-sided mission, we must excel them in many ways. It makes it difficult for us to carry out our mission; but when we pour out our whole energy, our whole being, into this providence project, we can get the cooperation of the spirit world, making it possible. We must turn all things upside down like this, making it a reality, and making it a success. Jesus had a strong sense of purpose in his mission, but ours must be even stronger than that.

When you closely examine what you are and what you are doing, are you on that standard, and do you have a stronger will power to carry out your mission, with the strongest sense of purpose and responsibility? We must be able to elevate the standard of our mission, of what we have carried on, ever higher and higher. Some of you are State Representatives, some are Mobile Unit

## VICTORY OR DEFEAT

Commanders, and others are I.W.'s. You are not doing things on the individual level, you are representing so many people under you.

God is here, watching your work, and He expects something great out of you. But His heart is agonized to see the possibility that you might fail your mission. In watching over what you are doing, He always compares you with Adam, with Noah, with Abraham, with Moses, with Jesus—and He is anxious to have you carry out your mission in a greater way than they did. If He finds you unqualified for that, He will be agonized to see you, grieved, sad. First of all, we must have a clear, strong sense of the purpose—stronger than Abraham had; stronger than Moses, Noah or Adam had. Ours must be greater and stronger and clearer than theirs. What can make it greater? We can say that our faith determines it; but faith can fade away along the course. God cannot trust you unless you have gone through those things for several years, until you have gone through your mission for several years at least. He wants you, as the leaders of groups, to be able to animate the power in the people under you. He wants you to be really dynamic, to arouse people's attention, to emit the light of love and life, and He even wants to be stimulated by you. Sometimes He feels: "I must wait and see if they can carry out their missions," and He is more or less disappointed.

In the olden days, as in the time of Moses, God could actually work a miracle in leading the people under Moses—but why is it not so with us? Unless God can find one stronger or more dedicated than Moses, God cannot do that. This being the close of the age, the Latter Days, God is anxious to help us more than ever; so, if He finds you greater than Jesus, greater than Moses, greater than all those passed-away saints, He will surely be working with you. Thus, Satan, who caused Adam to fall, is still here and would accuse you, saying to God, "Well, let me see how faithful, how dedicated your children are. They are here, claiming that they are going to restore the whole world back to Your bosom. How strong are they?...I will wait and see." And, every minute, he is ready to accuse you. In that case, would God be confident enough to let him accuse with all his might, with all his colleagues mobilized, accuse you of anything—with your having no condition for which to be accused? Is God confident about you? Are any of you here confident enough to make God strong before Satan—able to say that? If there is anyone here who can readily say, "I am such a person," raise up your hands.

I could assign you to do something of one third the importance of what Noah, Moses or Abraham went through—and you would shrink back and feel so burdened, and feel that it is almost impossible, and that you want to escape. How can God trust you in that case? As time goes by, up to the present moment, God wanted to trust Noah; He wanted to trust Abraham more than He did Noah; to trust Jesus more than He did Abraham; and He would like to trust us more than He did all of those people. Yes...trust us. We must be so trustworthy to Him; and can we keep asking God, "Give us strength, give us faith"? Can we ask that? We are the fruit of all those people, so we must excel them in many ways, as I said. Then, in what sense are we greater than they are? We can be different from them and greater than they are, when we pray to console God's heart—instead of praying for help like those passed-away saints did.

In praying to God, we want to console Him, we want to even encourage Him from our part, we want to stimulate Him and make Him happy. I want to ask you if you have been doing that. If you have been in despair, shrinking back to a confined place in your heart, grumbling and complaining, you are a failure there; instead of doing that, you must be able to encourage God, console God's heart, stimulate Him. You must be able to do that. You must be confident enough to be able to carry out your mission without God's help. You must have a clear sense of purpose and strong sense of responsibility to be able to carry out your mission in place of the passed-away saints who failed to do so. In taking the responsibility, don't try to leave your responsibility on someone else's shoulders; try to win it out, try to carry out your own mission, and day and night be thinking of that. Every minute, you must be able to try hard to carry out your own mission without leaving it to someone else.

We can safely conclude that if you are like that, God is ready to help you any moment—even if you don't want His help. So God is on your side, working more than ever with you. If you have that strength, that faith, that dedication—then without your asking, God will be there to work with you, to work through you, and you will have the strength and confidence that you can make your mission a success. Each State Representative here, population-wise, represents some four million people. With that in mind, have you felt a deep sense of responsibility from them? Have you ever felt that you are responsible for those people—and that your every action, every thought, every word will determine whether or not they will be saved? That is the great problem/question. If, with that attitude, you have been struggling hard, day and night—waking or sleeping—for this mission, the whole spirit world cannot but be mobilized in your aid. What makes it that way? In that case, you are in the position of Adam or Eve before the fall. You are in accordance with God's will; so those who are in the position of the Archangel must help you and minister to you. In other words, you are in the position of Adam and Eve, sons and daughters of God, having nothing to do with sin, conforming entirely with God's will.

## VICTORY OR DEFEAT

Then, since those passed-away people on the spirit side are in the position of the Archangel, they are compelled to minister to you and help you—or else they are not carrying out their mission and will be punished. Among the vast numbers of spirit-men, those who are on the side of good are compelled to help our movement; and they are, even in the spirit world, fighting against the Satanic power. So they will be helping us—and our group cannot but have success and victory.

So, whenever you feel that you have not quite...that you have failed in bringing in people, don't blame God, don't blame the nature of the people, don't blame the nature of the city—blame yourself. In that case, have you ever repented and bowed down before God, begging His forgiveness, begging like a sinner before Him—have you ever felt that way? In that case, you must be ashamed to even look at the nature around you, to see the people around you. You must be ashamed of yourself, ashamed of your **being able** to eat, ashamed of your being able to wash your face. Every minute of your life, you must be feeling that. If you focus **your attention** on one point, and if you pour out your whole being into your nation, you can even sense what is to come and in what **way** you can approach people and witness to them, how you can convince and persuade people. You must re-examine yourself, analyze **yourself**, criticize yourself and recruit yourself—re-educate yourself.

You must be more than a poet in communicating with the things of nature. When you visit a place of scenic beauty, you can talk to them, saying, "I am sorry you are still in travail, waiting for the perfected sons and daughters of God to have dominion over you. I am going to do that for you. I am going to be a real son, to be able to soothe you and love you and know your value. Well, I am spiritually low now, ragged like this; but when I come to see you the second time, I will be elevated like this, and you will rejoice to see me, and I will communicate with you from the highest level." You must be able to talk back and forth with nature. Sometimes, when you see the sunrise, the glory of the sunrise, you can cry out to the sun, saying, "I will make you glorious, because I am the son of God! And once I carry out my mission I will be able to really appreciate you and make you really glorious, to shine over all human beings, like I do, in the spiritual sense. I will make you glorious because of me." Could you say that to the sun, to nature?

During the night, in deep nocturnal meditation, did you ever try to resolve, to be determined in your mind, to succeed in carrying out your mission and accomplishing what was left unaccomplished by the passed-away saints—and becoming the dominator of light, eliminating or erasing the darkness? Well, were you confident enough to claim that, and cry it out to the darkness? When you look at the chains of mountains, can you cry out, "I am the son of man; I am the first one to be able to really appreciate you. You are there always meditating over things of beauty, but I am here to create beauty and to restore all human beings with beauty, love and everything." When you hear the chirping birds, when you see the reflecting ribbons of river, have you been able to face God, have you been able to sing the glory of God, saying, "This is my garden, from my Father, who created it for me; and I will beautify this place and I will beautify myself. And by perfecting myself, I will glorify God and bring all the children of God back to His bosom." Have you ever felt that? If you don't have that kind of experience, you are not qualified to be State Representatives, or I.W.'s, or Commanders on the mobile teams. If you have been grumbling, saying, "Well, I am forced to do this, I want to escape from this. I am reluctant to do this," and you can barely drag yourself on—then you are already a failure.

Once you are assigned this great mission, why don't you be qualified for your mission?...and after carrying out your mission and glorifying your ancestors, glorifying the passed-away saints and glorifying God, seek another place where you can help out people with other missions? If you are like this, would God not love you and look for you, to console your heart? In that case, God would confide His heart to you and everything of value, which has been stored away, will be taken out by God and given to you. Unless you are a person God needs, your prayers will not be answered. Those who really feel that they are needed by God, will you hold up your hands? Is it true—are you really so? Are you imagining it, or are you really so? Is God really in need, is our Master absolutely in need of you? Are you the people needed by the Unification Church, are you the people needed by the people of this world?...does the state need you? **[YES!]** I can see that you are not too confident, because your "yes" is not strong enough. You must reawaken yourself to the fact, and you must recruit your strength.

You must be confident enough to feel that you can crush the people with both hands like this, and you can be responsible for those four million people under you, in your state. You must feel that, once you kick at them, they will be crushed under your foot; kick at the mountain, and the mountain will be crushed into pieces. You must be able to say, "Once everybody, anybody, appears before me, you cannot leave me without being defeated or being absorbed by me."

I said that my subject was going to be "Victory or Defeat." Then who will be the victors, and who will be the defeated? Who are going to be the victors? **[WE ARE!]** And who is going to be the defeated? **[SATAN!]** Yes, Satan. And the whole population

## VICTORY OR DEFEAT

of each state represents the Satanic side. Isn't that true? [YES!] Well, your answer, as I see, is in the affirmative—but after one year's work in some of the states, there is only a handful of people, and in some places, I find that only the State Representative remains. You have taken three meals a day, for one year—that is 1,080 meals you have taken—but some of you have done practically nothing. What can I say to you? The very food can accuse you. So, this must be a grave question. You must be more serious than God; you must be more anxious to carry out your mission than God is to have you do it. You must hate yourself for that more than God would. Have you gone through that feeling? You take things for granted—and no change can come about, and no difference is there from yesterday, today and the days to come. If you have not been able to bring in members, you must at least be able to leave something that no one else could do. If you are a failure in that state, when we next send someone as State Representative to the people there, they will be scornful of the newcomer, the new State Representative, and say, "I am afraid he is going to be a duplication of his predecessor." Well, before leaving your post, you must be able to at least leave something that could never be done by other people. You can do that at least. If you fail to move the hearts of the people, try to move the rocks, move nature, praying the whole night on a mountainside, talking with God. Always, the question comes to your own self: you must have a strong sense of being a warrior and soldier, fighting for the sake of the state for which you are responsible. Then, after the battle, after each war, you must be able to cry out, "My battle today was a victory!" While the people of the state are in utter darkness, in despair, in the dungeon of hell—you must be able to let the people think there is light, and once the light shines out it will be warmed up, and they will be animated. Have you left that kind of thing to the state? Yes or no!

You must be able to find yourself always improving, better every day, every moment. And you must have been changed a lot for the better. Are you like that? Do you have that ambition? In my prayer, I can sense that for the first few weeks the mobile team members were so anxious and even fearful before God as to whether or not they would be able to carry out their missions—and they were so anxious to carry out what was assigned to them—but after a few weeks they have become somehow settled, not in the good sense, but in such a way that they have become lax and do things in a habitual way. That is not the way you should be. That being the battlefield, every moment is so precious, so important—and you must be well-armed, first of all, with a sense of responsibility. Every minute, a new sense, a stronger sense of responsibility. You must be stronger in your ambition, sense of responsibility and sense of purpose, because there is Satan—who can come and attack you at any moment. Anything alive has to grow; cessation is the eve of retreat. You must go on, advance forward—you must be able to find yourself ever increasing, ever progressing. You must be able to say to yourself, "I was a failure last year, but it was not in vain—it taught me a lesson, and this year I must plan to do this and that." And after this year, if you find it is still a failure, you have learned another lesson from this, and you can grow in that way, and you can finally make your mission or project a success. You have learned the principle that where there is a perfect subject there is sure to appear a perfect object. If you are really aggressive and ambitious in carrying out your purpose—which is God's—then the ground for you to work on will be provided. And it's natural for the object to come about for you as the subject. And, since you are a better self than what you were yesterday, then you are entitled to more things. Since you have improved, and you are better than what you were last month, you can hope for something greater. Then, have you been lending attentive ears, attentive eyes, looking for something greater, some greater project for which you can be responsible? You must be so attentive and so anxious to carry out your mission that when you see, for instance, a yellow car coming from a distance, you will imagine, "There must be someone whom I can witness to, and bring into the movement. God must be sending at least one in that car; will it be a woman, will it be a man, will it be a girl or a boy?" In anxiety, you are waiting for someone to come—and a miracle will happen, and the car will happen to stop before you, and a prepared person will come out and you can speak to him. And he is the very person for our movement. Have you ever done that? Suppose, on the contrary, the car passes by, and your heart is saddened; and without your being conscious of it, tears run down your cheeks, and in deep prayer you console God's heart and say, "Oh, Father, I know that You have gone through when You have failed to restore Your children," and to that prayer God will surely respond or answer. You would say, "Oh, Father, I feel so discouraged, I feel so dark, so low—but have You not gone through all these things all throughout human history, for 6,000 years? Well, I can recruit my strength." And before the table, eating your supper, you can be in utter devotedness; and you can eat your supper, and God will be with you, strengthening you, and you will feel God's love there.

If you are intoxicated in doing things, if you are almost crazy over the joy of bringing in members, the spirit world will work for you, people will see visions, will see you in their dreams and wait for you to come. If you have the attitude that you are waiting for a lost child to come back to you, and you set out in search of lost children, and you set aside a portion of your candy or any delicate edibles—with a waiting heart you set something like that aside for your spiritual children to come and relish—if you are in such a mood, with such an attitude, with a parent's heart, waiting for lost children to come back to you, God will be with you and you will be able to find at least one. From my experience, I can readily tell you that if you are in that mood, you cannot fail to find your children, spiritual ones. All through the night—you would stay up the whole night in meditation before God—and the tick-tock of the clock would have a strange influence on your ears. You can fancy or imagine that every second there are new lives coming into the



## VICTORY OR DEFEAT

world. You can say that at every second there are so many people dying away, and you can cry out to the clock, "Don't you ever feel, don't you ever sense that there are many lives dying away?" And you can even listen to your own heartbeat, and every moment you are so anxious to bring to life the "dead" people—and you will be really serious. Every morning, when you wake up, try to count your pulse: one, two, three, four, until you count your age. In proportion to your graveness, seriousness, your pulse will say something to you.

Well, every moment, the more numbers you count, the more you are nearing the end of your life—have you ever imagined that? But if you have joy, happiness and courage, the beating or pulsation will encourage you more and more. In every pulsation, you can feel God, and you can feel that your life is here—and with that animation, you can work the whole day and turn the whole world upside down. If you are conscious of your eyes blinking, twinkling every moment, then you will feel God or life there. When you walk, pace by pace, you want to pound against the earth; you can feel courage and you can feel you can crush the earth and all people under your feet. If you are powerless, your pace will be that of the defeated—so you don't want to be that. You must be able to encourage yourself every moment. A moment—a second—may decide whether you are the victor or the defeated. You must not forget that. We can never know which moment will determine whether we are going to be the victor or the defeated. Sometime, a burglar may come to you, pointing a pistol at you—but after a moment, you are going to be the victor. Sometimes something great is happening—but the next moment you are going to be defeated. You are very happy, with broad daylight smiles, really laughing—but who knows but that you are going to be defeated in the next moment? You are very hungry like this, and you can think of nothing else but eating; and then, at that very moment, who knows—you may determine whether you are going to be the victor or the defeated. How anxious have you been to achieve victory? How long have you been waiting for victory? How long have you been struggling to attain or gain the victory? Have you been doing things at the risk of your own life, risks on the verge of life or death for that victory? Have you ever tried to gather your strength and get cooperation of your parents, your brothers and sisters, your relatives and friends, to make your mission a success, a victory? Have you been able to get the people around you to come to your rescue, or to aid you in that mission? Have you been able to love the people around you, and miss them as you would miss a bowl of food when you are hungry? Have you been forgetting to sleep and eat, in your search for people? Have you been losing weight in your anxiety to find spiritual children? Have you ever experienced loving your spiritual children in such a way that you would hate to see them leave you, so that you would stop them and give them everything you have, and tell them interesting stories to stop them from leaving—and would do just anything for them, to draw them to yourself? Have you ever slept with your clothing on, in meditation, thinking of the people you miss, your spiritual children? In that case, when you wake up in the morning, you don't feel rested, but you are so anxious to find out about your lost children—so that you even forget your fatigue. You would fall asleep just as you are, clad, and then find yourself in a vision, all illuminated, all turned into white, glorious, as though you are in the palace of God. You can have that kind of experience. Then you would weep and sob in gratitude before God and all through the night; even though you sit up the whole night, you will never feel fatigued, never feel tired, and you would be only grateful toward God.

If you have that attitude, in that mood, the whole spirit world will be mobilized, and will go in advance to reach people and get their minds prepared for you. You must have that kind of experience; you must be rich in those things. You must have that kind of experience, so that in missing your spiritual children you would weep (that is a typical expression)...you must have three types of fluid coming out: tears, mucus and spittle. When you are utterly sad, when you are intoxicated with love, something like that, then you will experience those three kinds of fluid coming out. Have you ever loved someone, missed someone, with that experience? When you are in that mood, it is more than something you experience when you are in love with some girl or boy. He has the experience of loving one of his spiritual children so much that, upon his leaving, he would hate to let him go alone, so he would escort him, walk him half way to his home—and then he would come back. That person would miss him again and he would walk him back, and all through the night they would walk back and forth on the way. Well, there is nothing to laugh at—it is really a serious moment. In that case, you are intoxicated with love. You must have that kind of experience. You should not be just like so many other cases, in America—once you say goodbye to someone you forget about them—that's not the way it should be among our group.

In searching for people, you must be able to do so in tearfulness, missing them—with an attitude such as I have spoken about. Then you must go beyond the level of the individual thing. After you have found one person, you must be able to find a family, a whole neighborhood, a clan, a nation, and the whole world; in that way, we advance forward. These are going to be the foothold for God to work on, the foundation on which God can perform His part. So you must not feel that you are all alone; God is always with you. If you are a perfect object to God, He will be working with you. God is ready to give us the most precious things; we must resemble God, and be ready to give out all we have, our most precious things, to others. Then your foothold will be widened, your environment will be smoothed out, and you can pave the way—not only for yourself—but for other people to follow you.

## VICTORY OR DEFEAT

Last year, I was able to meet many senators and congressmen; and this year, I have met more of such people. After my conversation with them, I could determine or figure out what is going to happen in this nation. More than anything else, I tried to find out how many people they have around them, and how broad a foothold or foundation they have built. I wanted to know how anxious they were to meet people; and when I found one who was really nonchalant and indifferent about people, in meeting me or other people, I could determine his fate. It means they must be attentive in searching for anyone, to provide greater things for him; he doesn't know if one who is seemingly nobody will come to visit him, and through this person he will be destined to success or victory. There are quite a few people who left a good impression, a wonderful impression, on me. Among them, I counted first level: first one, second, third. And the next time I meet them, the second time, I can compare what they are at that time to what they are now. Well, if I find a certain one never changing in that attitude, or who wants to receive people even more, I can work with him—I can make him world famous, with God's help. They can never dream of my thinking of them like that. Sometimes I deliberately do impolite things in front of them. Let those who have ears to hear, hear; let those who have eyes to see, see. You never know who will be for you and who will make your fate different; there may be a sick man, an old man, coming leaning on a stick, and he may be the very person to help you—you can never tell.

Whenever you meet a person, you must now think that he may be a savior, he may be a great help to you and a judge over what you are; if you have that attitude, you can never fail. Don't be a slave to your mood; when you are cross or mad at someone, if you say a harsh thing to him, that might determine your defeat. If you are cross at someone, unkind to someone, that may determine your fate—an ill fate. I want you to be always humble, kind, loving and understanding of others, even though the person visiting you may be a cross or evil person—even unforgivably evil. God can then turn him and use him to help you, to make you a success. When you go out to witness to people, an old person may come along, like this...you may hate the idea of having to speak to that person, and will simply pass by. That is not the attitude you should have. Who knows...his son may become the president of a nation, his grandson or great-grandson may be the most famous leader. You must be such a person that that old man will speak to his children about you: "Well, all through my life, being a crippled person, I have been ill-treated, and faced with so much agony and sadness in my heart; but once in my lifetime, I met a gloriously wonderful youth, and this person is so-and-so, and you must remember him for my sake, and do your best to do everything possible for him." He may leave a will before his death—who knows. From that you may be able to become associated with his grandson, and you can—who knows—you might even marry him in the holy blessing. Well, that kind of thing could happen. The children of those old folks may be your future husband or future wife—nobody can tell. So, you can never mistreat anyone, however shabby or ragged-looking that person may be; and you must think that whomever you meet, whomever you run across, has something to do with your fate. You must not mistreat them; more than anything else, you must not be nonchalant, you must not treat them as if they had nothing to do with you.

Let's consider the case of Joseph, Mary's husband. He was a righteous man, you know that—but could he believe what he was told in his dream by an angel. His fiancée was pregnant, and he was agonized in heart. If he were an ordinary person, he would have forgotten what he received in the dream, would have been nonchalant about it, and would have denied its being the truth. But he believed in that, and did as he was told in the dream—to take Mary as his wife. You have dreams, and some dreams will come true—maybe one out of a hundred, one out of ten might come true—how could you believe in what you had in your dream? But Joseph was a man of faith, and he believed that God would instruct him, teach him what to do, how to do things; he believed in his dreams, and he was serious enough to do things as he was told. John the Baptist was a great person, prepared to receive Jesus. There had been so many prophets and saints who had received revelation from God, but John the Baptist saw, not in a dream, but with his very eyes, a dove descending from heaven and alighting on Jesus. And a voice came from heaven, saying, "This is my glorious son with whom I am well pleased." And he believed in that. I can see some dozing off like this...but who knows...at this moment your fate might be decided.

Out of the thousands of words from Master, this one word might be planted in your heart like a seed, to flourish and to make you a victor...who knows? Well, if you are sleepy, go ahead and fall asleep. I know you are tired, I understand that; but I am all the more so. Because I have gone through so much fatigue and so much sleepiness, I can understand you. It is because we are tired that we need this moment.

The time element is so important that, if you can grasp a moment, you can be a victor; on the other hand, if you let it go, you will be defeated. I warn you not to be overjoyed when happiness comes to you; and don't try to escape when misery and heart-break come. All of it is for you. Please be aware of the fact that you are responsible for everything that comes to you; and if you can meet with it and win over it or conquer it, you are going to be the victor. You will at least learn a lesson from the experience. You are responsible for the occasion; and if you are victorious over the difficulty, you must be able to pass it on to others, and you

## VICTORY OR DEFEAT

must be able to link it to your goal. If you are deeply sympathetic with a person in need of that, then it can turn his fate upside down like this, and you will have won the truest friend.

I will tell you one of my experiences in prison. Someone beside me knew—I don't know how—but somehow knew my birthday. I am greatly indebted to him, as to many others. You can never imagine how miserable life is in Korean prisons, under the Communist or Japanese regimes. For example, people are so hungry there...and some die eating, with their mouths full of rice, and do you know what happens?...he has still a mouthful of rice, and the prisoners around him hurry to get that rice out of his mouth, and would relish that rice. You can never imagine. And some would have visitors give them a handful of rice powder—they would never take anything in the whole world for this, they would never let it go for the whole world. But if Master received some of that rice powder from his visitors, he would give it out—handfuls or spoonfuls to everyone there. And out of all those people, one, after eating a portion of it, would save a tiny bit, put a tiny amount aside. And when that had accumulated to this much, he remembered Master's birthday; and on that day, he did something with the powder. He made a dough out of it, molded it like a cake or pudding, and celebrated Master's birthday right there in the dungeon. Master can never forget this person; he wants to meet him in his lifetime. Master is going to repay him. When I remember him doing such a thing for me, I repent, I feel regret, and say to myself, "Why did I not give him more? He was doing this for me, even though he did not have enough out of that small portion I gave him. Why did I not give him more?" I always recollect that scene.

When I think back on that experience, I always imagine that God must be feeling the same. If I receive so much blessing from God, in such abundance, I must put aside some portion to be returned to Him—and He will be all the more anxious to give to me and to bless me with more abundance. If you are ready to return some portion, at least, out of what you have received, to God; and if you can do that in a miserable condition, not in a blessed involvement, but in a miserable condition; if you can return joy and gratitude to God; then you are going to be blessed all the more, and God will miss you, will never forget you, will be ready to help you at any moment—and you are going to be a success. My topic this evening is "Victory or Defeat in Accordance with the Time Element." When is the time? The time and the hour are here. Now is the time, now is the hour. What you hear at this moment, what you see at this moment, what you think or say or do at this moment will determine whether you are going to be victorious or defeated. So be awakened to this fact, and be aware of the fact that what you are doing at this moment will determine your fate. Our victory, unlike others, will be connected with God; and our defeat will belong to hell. So I warn you to be clearly oriented, in this thing, to be a victor in the end, and return glory to God. You are here, and you all look alike. But in God's sight, there are people who are going to be victors, other who are going to be defeated—and there are some to whom God will say, "It would have been better if you had not come at all." You must remember the purpose, the responsibility and the time element which can determine your victory or defeat. Shall we pray...

[MASTER'S PRAYER.]

ATLANTA DIRECTORS CONFERENCE  
MASTER SPEAKS

ON LEADERSHIP  
(Translated by Mrs. Won Pok Choi)

I appreciate your painstaking efforts to make our speech tour successful. You are representing the heavenly side appointed to important roles. Whether or not you are carrying out your mission will decide our success. So my topic this morning concerns the person in charge of the group.

"A leader" means a central figure. If you are in the center, playing the role of the central figure, you must not be inclined to one side or the other. The central figure will decide the balance of all those placed in different directions. In order for you to be able to keep that balance, you as the central figure must stand up straight and balanced yourself. You must be like an upright tree. If the trunk is straight, the branches extending to every direction will be well balanced. And the roots are also affected. So in a word, you must not be inclined to just one side; you must keep good balance.

You will be getting information from all directions, and you must not be too attentive to one side, neglecting what is coming from the other side. You must be good listeners, and you must be able to analyze and criticize in the best way. First of all, you must be good listeners so that you can judge correctly. Those who are under your leadership will live or die dependent upon one word coming from you. However unhealthy a branch may be, it should shoot out towards heaven, towards the sky; so you must nourish those under you well. In order for you to be entitled to scold the people under you once, you must appreciate ten things they are doing right, and then point out two or three things they have lacking. If you just strike them for what they have not done right, they will be broken. The problem is how, for instance, with 20 people under you, you are relied upon and trusted. In order for you to be liked or loved by them, you must love them first of all.

Again, I must say that you are the trunk of the tree. Over many things, you are the one who must be responsible. Seen from that standpoint, we must sincerely say that anyone who is in the leader's position does not exist for himself. You are apt to dwell on your authority as the leader. However, the authority of the leader must not be set up by you yourself, but by those people under you. If you think of yourself as powerful and authoritative, that is not the right feeling. You must rely on others, your members, and it is they who must think of you as a powerful leader, an authoritative leader.

In the local churches, this is always the problem. You must know that authority is decided upon by your members, not by yourself. The people around you or under you will estimate your power highly because of the deeds you have done. Your utterances, your heart, your acts—there must not be a difference between what you say and what you do. In speaking, too, you must not speak of two things at the same time. You must not be saying two things different from each other, or opposite to each other. So those three—heart, action, and words— must be in accordance with each other.

For instance, I give words when you are invited to the training course, or gatherings like that; and then you go back to your own posts, and you convey the message to your members. Then you must not only convey the message to the members, but act it out. What you are instructed by the central figure, or your leader, will be something like in the case of Noah when he was told by God to build the ark. You receive the message from Master, and you convey it to your members. But if you don't act it out, the words will be valueless.

You are the trunk, and you must have the branches upward like this, as close as possible to the trunk. If you don't carry out your mission as you are instructed, it means that you have your branches scattered and far apart. The branch tips must be headed for heaven, the sky. When you transmit the message from Master, you must always dwell upon what he said and remind yourself of the message again and again in prayer and before acting. In order for you to grow, you must have nourishment from the soil and from the air. The roots will absorb the nourishment from the soil, and the leaves must absorb

## ON LEADERSHIP

the nourishment from the air, sunlight, and everything else. The roots represent your members. The leaves mean things coming from the spirit side. So without those helps coming from above and beneath, you cannot stand up straight. You are in the center, and you must get cooperation from the members under you and from the spirit side, or you cannot stand up straight, well-nourished and healthy.

Leaders are in a more or less dreadful position. I as the leader have sometimes been afraid of my being apt to commit mistakes. However authoritative and powerful I may be, if I don't get the balance from beneath and from above with myself in the center, my work will be a failure. For instance, I always prepare before going out on the stage to speak. I have gone through many speeches by now, so I know the contents by heart. But the most difficult and important problem is how to be one with my words and how to be one with God in heart. And I want to be truthful in uttering the words, and when I do that, my spirit goes out to the audience, projecting that spirit to the hearts of the people. Nothing will result or come into being without a cause. You must be enthusiastic, you must be full of heart in giving words to the people, or else your words cannot move their hearts. You will see how important your words are.

If the listeners are attentive to what you say and absorb your words, it will change their lives. And if they fail to receive these words, they are destined for hell. It is a grave matter. You must be responsible about what you say. If you don't have God standing before you, whatever you say will be a failure. If you have God standing before you, then you as the instrument will be the spokesman through whom God can speak. Then what you say will be fruitful, and if it is going to be a failure, then God will take the responsibility for that, and not you. If you speak with the heart of God, even though your utterances may be the stumbling block to the people, you will not bear the responsibility—heaven will do that.

If you as the leader speak out, and you forget about your being the instrument through whom God is speaking, then what you say will sometimes be fruitful, but mostly it will not be fruitful. And in that case, those who fail to receive the words will accuse you of your mistakes to eternity. If you are like that, however hard you may struggle to win members, you will fail to win them. And even though you win the members, they will fall away easily. So you leaders are in the position to be judged before anyone else.

I speak every evening, but my feeling before going out onto the stage is that of a criminal before being executed. I am that serious every time. I feel so grave because I know that multitudes of lives will depend on me. If I am God-centered, and God is with me, and myriads of saints are helping me out, then I speak fluently. And not only do I speak fluently, but what I say will be fruitful in the hearts of the people. If not, then not only that audience present at the meeting, but their descendants also, will accuse me of my failure.

If you, as the leaders, are not able to carry out your mission, your descendants will be affected, too. So you are in a dreadful position. It is something like you are walking on razor blades. That is the position of the leaders. Whenever I have someone who says that he has something to inform me of, then I am worried. After hearing about something unsuccessful, I think that I might have caused that man to fail, something like that. You must love and care for your members, and day and night you must be thinking of them, praying for them, and seeking to nurture them. God is the Center. And in leading the people, you are in the position of the center. Then the person in the center must be giving out all the time. You must invest your whole being one hundred percent, and then you can expect a good outcome. Without giving to them, you cannot expect any crops from the people. You may be without a penny. You may not have material things to give them, but you have heart. By giving your heart, you are not going to lose anything. You must always be conscious of your living for the members under you. So if you are given rich things to eat, you must be thinking of your members first; and if you have good things to put on, you must be thinking of them first; and if you have a good place to sleep, you must be thinking of your members first.

After three years of your leadership, some will be successful and some will be failures. And those who failed to carry out their missions will have a headache. After having long been a leader, you are apt to criticize people without your carrying out your own mission. You will easily order other people to do something, but you will not do things yourself. My philosophy is to do things myself, and then to let others do them. The principle is simple: you sleep in a humbler place, you eat poorer things, and you wear poorer clothing. Leaders will have many opportunities to appear in public scenes, so your members will be considerate and have you put on good clothing and look nice, and that is what your members should do for you, not you for yourself.

## ON LEADERSHIP

Our movement and whether or not we will prosper in the United States, will solely depend on you as the leaders. Even in case what you are doing is successful, you must not be boastful of your being successful, because the success did not come because of you, but because of the members. You must be thankful to God and to the members for their cooperation. Without that notion in your mind, you cannot progress. You must hate to be indebted to your members, and you must endeavor to have them indebted to you. If you as the leader find yourself being indebted to the members, you must retreat from that position—that is far better. If you go on like that in the same role, then God will strike you. You will be a failure, and you will feel disgraced before the members. You must really experience all those things. And you know too well whether or not you are indebted to the members, don't you? If you are indebted to the members, you must repay it. That is why you must be running in the vanguard of all the rest of your family, and you must work harder than they, and you must have poorer things to enjoy. You cannot go on all by yourself, so you must get the cooperative power pushing you ahead.

In the Bible we read, "Love your God with all your might, all your sincerity, all your soul. There is no commandment excelling that." It sounds simple. Whether you are indebted to others or have them indebted to you will decide your success or failure. First of all, you as the leader must give your members words. And you must next show them the way. Then you must exemplify how to live, how to live the words, the truth. You must have your members always feeling like jotting down what you say. What you say should be so important to them that they feel like writing it down. And you must be able to get the cooperation from your members because you are working so hard that they feel like helping you all the way. And you must have your members follow your example because they feel you are always acting out what you say.

The way I instruct my members is always this: when you are given gifts, don't touch it, and think it over, because you are apt to be not qualified enough to have that. In case you use it and take it for granted, then it is poisonous to you. If the person who is giving you the gift has poured out one hundred percent sincerity and love there, and you receive it with ten percent of that person's love, then the rest of the ninety percent will accuse you, and the heavenly fortune coming to you will retreat from you. When you are given a gift, you must offer it, dedicate it to God first, and be given from Him. Your members are pouring out their energy, sweat, blood, and everything in making money by selling flowers and other things. And then if you use the money, taking it for granted, it is a sin. If you tell your people to do this and that without yourselves working more than they do, then you are liable to judgment. Always be conscious that the money is not for you, but for the public, for all the family. So if you have money, you must first of all use the money for the public purpose. In using money for myself, I am very stingy. I have never entered one of the tea rooms. I have never eaten lunch for myself. In order to take my members to the restaurants, I would go; but otherwise, I wouldn't. But when I use money for the public purpose, I am not stingy, I am generous. I am ready to use many times as much money as needed. My philosophy is that I use the money I earn myself.

The factories and many enterprises we have in Korea, even though the persons responsible for those factories would go to sleep early and get up late in the morning, I would go to sleep late and get up earlier than they. I would visit the place and instruct those people every day. The round trip between the headquarters in Korea and Sootaek-Ri takes three hours. I established the record of having visited three times a day. I would visit there once a day at least to those places; twice was very common. That is because I wanted to pour out my energy and heart into the businesses. Unless I pour out my energy and heart into the business, if I am going to use the money coming out of the business, I am a thief. For instance, when I speak, I know that using the microphone I can speak just in a soft tone. But my philosophy is to have to sweat when I speak. A stream of perspiration just pours down my back. In speaking, I am pouring out my heart to be planted in the hearts of others. You must weep when you speak. I am using the interpreter, so it bars the way. But if I am speaking in English or Korean, there are many places where I have to weep. I must have the feeling of a man being drowned and asking for help. I am that serious, so before going on the stage to speak, I prepare my heart instead of preparing the manuscript. So you can imagine how grave and serious I am when I talk. If you are like that, cooperation will come from the heavenly side, and it will touch the hearts of your audience.

In giving lectures, don't just memorize and utter the words, but pour out the heart through the lecture. If you are going to have people spellbound, you will sometimes yell and pour out your soul into the souls of the others. What you are doing is something like that, and it will penetrate the hearts of the listeners. When I do this, the listeners will speechlessly fall back.

Without cause, there will be no result. You as the cause must be powerful in order to influence the people. You are in the position of the subject. You are in the position of the center. And you must be all-zealous to carry out your mission. As the leader, how many times did you wake up early in the morning, earlier than other people and jump out of bed, and almost

## ON LEADERSHIP

at the threshold you prayed before God that your faith that day would be fruitful? In the doorway, how many times have you been waiting for the people to come? Have you been working like that? You must imagine that there are many souls waiting for you to reach out to them, and you must be anxious to meet those people. You must remember the biblical verses, "Seek and it shall be given; knock and it shall be opened to you."

Without witnessing to as many people as you planned, how can you go to bed, lying down with easy hearts? You must not feel like going to bed in pajamas. In that case, I would sleep just as you are, with your clothes on. In beginning to pray, I would fall asleep, but I would never feel like getting into the bed. We cannot afford to relax like that. If you have new members, you must be praying hard for them, and then you will be given visions and dreams about them. And the next day you can tell them that they have such and such disadvantages, and things like that, and they will be awakened to the fact. Many times you will be able to predict things, and when you point out the fact that a person is thinking this or that in his heart, that person would be astonished and would ask you, "How do you know?" "When I prayed, I saw it." And he will be thankful that you are so concerned about him and take such care of him. In light of all these things, you must judge your own selves.

Wherever you are, wherever you go, you must be with God. You must have your God stand before you, and follow Him. It is a very difficult thing to be leaders. On the spiritual level, you are responsible over the lives of the two hundred million population of the United States. If you are appointed to be responsible over one state, your responsibility is to let every one in the state know that you are there at least. Within these three years, my task is to let the people of the United States know that I am here. I am so anxious to reach out to the people with the message; and thanks to God, the mass communication world are focusing their attention on me.

The mobile team members have the responsibility to let the people of their cities know; every one above seven years old must know that we are here for them. I am anxious to let the people of America know that I am here within the period of three years. It is for that that I sent the state representatives and mobile teams into each state. First of all, we must let the people know that we are here with the message, and then our next job is to set them in the right direction. That is why I need you, and they need you. You must tell them the direction. You must go in the direction yourself. And you must act out what you say. People have the sense of comparison, so if they know that what we are saying is the truth, and by joining our movement they will gain something, they will join our movement. For instance, when the state representatives have visitors, in the visitors' eyes, would you be living in heaven so that they would envy your way of living, and they will see light shining out from you? The first-comers must find in you what is lacking in their own parents, and something that is more than the members under you have, more than their teachers in the world. If the people see that you are living in good harmony and unity, and you have something they don't have, then they will be attracted to you. If there is trouble between the leader and the members, you cannot attract the people. There must not be disharmony between the mobile team commanders and the state representatives. If there is disharmony between the commander and the members, or the state representative and the members, it is always those in the leader's position who will take the responsibility.

If you find a certain member, a certain element causing disharmony among the group, you must have the heart of the Father, and call the person in secret and take him out to one of the restaurants or to one of the theaters, and after giving him something good, then you must talk with him and discuss the matter. Then he will come to like you, he will come to love you, and you are in the position of the Parents. And wouldn't your children want to follow you wherever you go? You must create that kind of atmosphere in your family. You must be able to create that kind of feeling in the hearts of your members, so that they will like you from the bottom of their heart, and serve you from the bottom of their heart.

Here is another important thing for you to carry out, to bear in mind: as the leader, when you hear something from A, you must not convey it to B. If one of your members has committed some mistakes, you must keep it to yourself, without publicizing it. It will defame your own family. When the family is defamed, the central figure, the leader, is always responsible, and must take the responsibility for that. In ordinary daily life, it will not be too conspicuous. But if you go on a trip, or if you are in a difficult situation together with the members, the members will find out whether or not you are a qualified leader right there. Especially on the international mobile teams, when you have to pack every day and move about from place to place, then your disposition and your qualifications will become very conspicuous. Even the leaders will not like the idea of having to move about from place to place too often. If you don't like that, you must be sympathetic with the members. You must pray for them from the bottom of your heart. You must share the difficulties of your members, and you must console their hearts when they are in trouble. And you must encourage them, without just giving them commands and scolding them

## ON LEADERSHIP

or punishing them when they fail to do something. I appointed American members as the commanders and the SR's. And in your team, especially in the international mobile teams, there are many members from all nationalities. And you must be, as an American, responsible over them. It is under my command that they are here working for this nation. They are, in a way, guests, and you are the hosts. How can you ill-treat them? You cannot roar at them, you cannot scold them; you can never do that. If they don't move properly, why don't you go ahead and move yourself in their vanguard; and they will be touched, and then they will move following your example.

For the white members, I warn you to be nicer than anyone else to the Negro people when they come here. You must be humble to them. Those who are underprivileged and those who have been trampled upon are apt to be hurt very easily. It happened a few days ago, that one of our members encouraged a Negro woman with a baby to be seated in the rear, and she was hurt and left. And I thought that she could instead have taken care of the child, babysat the child, and let the mother hear the speech. The information was that she got hurt and left. Then those people will not return. And who can be responsible over the life of that woman? It is an important problem. The life of a man is so important that you must take good care of it. Your life is dear to you; then the lives of other people are dear to them. You must know that.

In witnessing to the people, you must not discriminate against old people or black people. You don't know who is connected with them, and who is in their ancestry. And in witnessing to the people, you must be fair to all the people. Young people being more absorbent, more touchable, will come in more numbers.

I am the central figure of the Unification Church, but I have never once thought of myself as the authoritative and most powerful one, being able to do anything I please to my members. In what way heaven will judge me is always the important problem to me. And if I don't take good care of the members, always loving them and caring for them, they will leave me sooner or later. In my prayer, I cling to Father that He give me strength to love my people, and if I am indebted to my members, I know that our movement will not progress further. I, as the leader of the group, must have the members indebted to me, not I to them. You must be cooperative among yourselves as the leaders first, and then have your members indebted to you instead of your being indebted to them. Creation is to invest your whole energy and whole being in those in the object position.

If you have 40 to 100 members under you, you must at least be praying for three hours every morning for them. Have you done that? You must take care of them as you would your own children. In the night when you wake up, you must look around and cover them with blankets if they are naked. You should be nurturing them as carefully as though they were plants, using fertilizer or nourishments, and watering the plants; if you are not doing that, they will not grow properly. For seven years from the early days of our movement, I wouldn't sleep at night. I would sit up the whole night nurturing the members and giving them truth to raise them. I wanted to sleep; I was tired. Still, I wouldn't. So many times I had a bleeding nose from exhaustion. Still, I would just talk on and on. My eyes would be reddened, and I could not look up at the sun in full daylight. If there is God at all, He could not but be sympathetic with me. From our surroundings would come persecution; and in the tribulation and hardships, I was so many times imprisoned. And in the midst of all those difficulties, I would just think of the members and pray for them. What do you call it: when you are too tired, there is a sore that comes out on your tongue? (Canker sores, sores on your tongue.) I had sores on my tongue. You just don't know what I went through in those days. Because I had such attitude and made such efforts, even the newcomers, when they came, would just weep before me. Sobbing, they would confess what they had gone through in their past.

It is no coincidence that your members are under you, and in the background there is historical power working and their ancestry working. If you fail to nurture them and make them solid members, then if they fall back, the whole ancestry of those people will accuse you. For some of the early members, their ancestors would appear in their dreams or visions and bow down before me, and they would be awakened to the fact that I am such a person. The spirit men are all anxious to have their descendants be strong members in our movement, to set up good deeds in our movement, because in that way they will be elevated to the next standard. Heaven will not be cheated; you cannot tell a lie to God; it cannot be hidden.

Those who are in the leader's position must play the role of servants to the rest of your family. Think of your own parents; they served you all the way. If you fail to do that as a leader, putting yourself in the position of parents, you cannot go on taking the job. But if you are a parent to them, you cannot but have your members increase.

During the first seven-year course, I would not wear this kind of suit. I wore just a shirt for several years, and then I would wear a sport jacket. And it is only some ten years ago that I began to wear the gentlemen's suits. I wanted to experience



## ON LEADERSHIP

the hearts of the laborers by myself being in that position; and I wanted to experience the hearts of the middle class people and the upper class people by myself experiencing those same things. If you visit the small clay hut I built myself in Korea, you will find it to be such a miserable hut that you cannot quite call it a house. In those days, I would wear Korean "paji," Korean trousers, and then an American G.I. suit. And I didn't have a pair of shoes; they were not mates. My way of living was lower than that of pigs. In that situation, I prayed in tears for the presidents and top-level people. Through my prayers, I would have them indebted to me. And they are in the position to repay me. If they don't repay me, heaven will snatch away what they have and give it to us. I was not anxious to elevate my standard of living, but God would have me do that.

The staff members of our church would come to me weeping and begged me to permit them to buy a house for me, and I told them to give me the money, that I had places to use the money. But God did not scold me or punish me for that. God's blessing over me would be doubled or tripled or more. All through my life, I have never thought of building my own house, or buying one. Only after having bought the churches and the houses for the members, then I think it is my turn to buy my own house or build one. When I bought the Yoido site [in Seoul], I was penniless. And now the price of the land has risen to \$2,500,000. We made the design, blueprint for the world headquarters, and after that, my intention was to buy or build a school and training center and resort for the members to go on furloughs; and then I will do something for my own self.

You must not be unfair or doing too much in God's sight before dedicating anything to God. Again, I must say that leaders are in a dreadful position. After scolding or punishing one of your members, you must sit up the whole night praying for that person in order for that person not to get hurt. And then the next morning he will wake up feeling gratefulness to you. To raise one member is more difficult than raising three children of your own. It is such a difficult job. You must live and die together, or die in advance of that person.

Now that I have laid that kind of foundation in my own country, I now work on the worldwide foundation, and I cannot go through the same thing because it will delay the work. You must at least pray three times a day: as soon as you get up in the morning, at noon somewhere in the day, and in the evening before going to bed. My way of praying is very simple: Let me sacrifice myself for these people, and let these people sacrifice themselves for the rest of the world. That is the contents of my prayer to God. Since my prayer is that way, and very ardent, I know that God will answer my prayer. So I am confident to talk to the people of the world that they should do the same. And in that case, I feel confident.

We have got to make a good solid foundation in three years' time by mobilizing so many members from so many nationalities. That is what I have in mind. What we do and what is taking place within this three years' time will be recorded in the history of America. We are concentrating our battle in America, but from this beachhead, it will spread out to the whole world. During this period, if our members from all nationalities cannot be united in good harmony, then we cannot dream of making a world of oneness and harmony. The more members we have in our family, the more members from more nationalities we have in our family, the more difficult our job is going to be. So while our members are few in number, we must practice unity here. And if we quarrel among ourselves, it will be a tragedy.

There are European leaders here: the leaders from England, France, Italy, Holland, Germany, Austria. Well, what you will have done will be forever recorded in the history of our movement, and when you die, you must tell the story of how you fought to your descendants. You must be proud of your deeds in the past, or else you are going to be a failure, and you are going to be put to shame. When you leave your will to your descendants, you must show them your own example, and tell them that they must be loving all mankind, transcendent of national boundaries, as I have so far done. And out of your descendants will come world leaders, because they followed your example, your tradition. Then God will continue to send great personages in your lineage in the future generations to inherit what you have done. So you must know the importance, you must feel the importance of what you are doing in this country. You left your own countries. Your own countries are almost empty without your leadership. But that is no issue compared to the greatness of what you are doing here. Just imagine what a great work you are doing. God is working directly with us. Master is here working directly with you, and you are appointed as the leaders in the respective states or on the mobile teams. This is a great thing taking place in our movement, and later on people will look up to you for your participation. This is the first of such opportunities in the whole history of mankind. There will never be a point like this in the future. You are commanders-in-chief. It is more than defense ministers, or any such people. You must be aware of the fact that you are leading myriads of armies forward to the front line. And you cannot sleep easily. You must be responsible over all these people in making decisions. And in commanding the people under you, you must be very careful, and very alert.

## ON LEADERSHIP

How much you contribute in building up the foundation of this movement will be the problem. Recently, I had letters from Dennis Orme of England begging me to have some of his members return to England, because he opened up the new paint business, and they are suffering from the shortage of manpower. The European members here are working on a broader stage for more important missions. So if the British members go back to their country and leave a remnant of people working here, then they will be defeated by the members from other nationalities. They must be aware of the greater importance of this mission than the enterprise in their country.

You are here laying the foundation for your own nationalities in the joint army fighting in this nation, and who will be responsible for the British army here? If the leaders leave for England, who will take care of them? I am going to set up the solid tradition for your own countries' sakes, and your ancestry and your descendants will be affected by what you are doing. So it is a very grave task. You must be all-serious so as not to want to sleep, not to eat, not to do anything for your own self, but work for your nation, to set up the tradition for the people of your nation. If you feel like going back to your country, what about those under you? The members from your nation will be vacillating, feeling like going back.

Well, I am going to have a few weeks' break and go back to Korea, but as soon as I get there, I am already thinking of coming back. You must be like that as leaders. If I drive you hard and I retreat to a cozy place and get relaxed, what would you think of me? You must speak the truth, act out the truth, and live it. If I am here sweating for this nation, bleeding, toiling for this nation, how much more, how much harder you must be working. If I were in the position of the American members, I would never dream of saying that I was in difficulty. If you have a normal way of thinking, how can you complain while the members from so many other nations are here working for this nation? If I find anyone like that, I will eliminate him. I designated some state representatives and commanders-in-chief who left their positions without carrying out their missions, and I would just let them go. When they come back, I will never appoint them to important positions. They are destined to come back, I know. I will never choose them again to be used in that kind of important position.

It is natural for me to be in favor of the Japanese members working so hard, almost bleeding all the way through, and never sleeping more than three hours. Can the American members complain about it? When I pray for them, I always become tearful. I was told that some of the Japanese members would go out selling flowers, and they would doze off while walking along. I sometimes feel like a sinner to drive them like that. They are from well-to-do families. They have their loving parents and brothers and sisters. Why are they here to labor so hard? It is because of my command that they are here. So I feel more responsibility over them, for those coming to America.

If you American members complain on the way, then your blessing will be snatched away. You must feel fearful of that. If you don't treat the Japanese members properly, their ancestry will accuse you of what you have done, of your misdeed. Those from countries other than America, hold up your hands. You American members must work harder than the European members. It is natural for me to say that, don't you think so? (Yes.) This is the first event of its kind happening in the history of mankind, and we will never see such a thing taking place in the future world. You must mobilize your whole energy to visit people from door to door, without missing any one in this country during this time.

The conclusion is: don't get indebted to other people. If you are indebted to others, you must really bow down your heads before them. In other words, I especially warn you not to be indebted to the members from other countries. You are being indebted, in fact, but you are going to repay it some other time. So if I am pushing you hard, pushing American members harder than other members from other nations, don't complain. Do you follow me? (Yes.) How do you know "algo isseo"? When I said "algo isseo", you responded immediately. How do you understand Korean?

In other words, those who are in leaders' positions are in dreadful positions, and in responsible positions; in other words, you are in a position to be pitied and sympathized with. And you will be loved by God, you will be respected by the people, by your ancestors and by your descendants in later days. I love you, and I do not intend to neglect you, so you must be giving out forcefully, sweating all over. When I prepared for a lecture, I would hate to have any visitors bothering me, disturbing me. I would just concentrate my whole efforts at preparing for the lecture and praying for the success of the lecture, and I perspire all over. I am that serious, and you must follow that example. You must be ready to give out the best part of what you have to others, preparing in prayer for that. To stand in public and give the lecture without preparation is something like being in the field, in the front line and fighting without a shield, or without armor. You must be that serious.

## ON LEADERSHIP

Again, I will say that you must be able to get cooperation from God and from the members under you. And it is the same with me. I cannot work without you; I must get cooperation from you and from God. And in that case, those who are helping me will be benefited by what we together have done. You have been cooperating with me to put me on the stage for the speeches, and when people respond well, you are all overjoyed, and God is pleased at the sight. Then, I feel I deserve being loved by you and being loved by God, and I am happy to satisfy God and satisfy you. The speeches are centered on God, and will please the people; and even though they repeatedly listen to what I say, they will be glad to hear me again and again. Haven't you experienced that even if you know what he is going to say, if he repeated it again and again, the more you listen to his speech, the more touched you are in your heart, because God is working with him and saying things through him. If God were not working, you wouldn't feel like that. Don't you ever forget: in your speech or in your giving lectures, God must be with you, or else your lecture will not be successful. You are in the position of the judge, you are in the place of the president of your country, or in place of God, Master. Sometimes you have to play the role of attorney, and you must be in the position of Jesus Christ and Master. If you cannot carry out your mission, you are going to be a failure! God cannot use you, and you are apt to be fired. You are in the most dreadful position, as I said before, and there is no cheating possible before God.

Our lectures on the Divine Principle will judge the people of the established churches, so don't ever try to give lectures all by yourself without God working with you. With the truth, with the heart, and with yourself as the example, you must be reaping the crops, and what you did will be fruitful somewhere in the future.

I will give you instructions first, and then have you make reports on what you have done.