

IN  
HARMONY  
WITH THE  
ETERNAL

PAUL WERNER



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*Words of Spiritual Guidance*

IN  
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WITH THE  
ETERNAL

PAUL WERNER

*Published by*

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*Dedicated with  
deepest love and gratitude*

*to*

*The Reverend and Mrs. Sun Myung Moon  
who gave me new life*

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# *Preface*

**E**ternal" and "eternity"—words which sometimes mystify, sometimes terrify, but surely stretch the imagination. Speaking about them is one thing, but to attempt belief in or comprehension of, quite another. To the faithful, the idea of God as an Eternal Being is certainly not a new one. And the hope of living with Him for eternity is also not a novelty. But what gives birth to a host of scenarios is envisioning what it will be like. Once we live in the next world *will* we sprout wings and take up playing the harp in order to praise our God? Is it possible that we can build relationships of love—of harmony—while we still live here on earth? *Can* a mere human being find harmony with the Eternal?

People the world over want to learn more about finding a unity or brotherhood among the different colors of mankind. Yet it is not just individuals who are seeking harmony. The *world* is also looking for that inimitable "peace on earth," and asks that the citizens of all nations put down their armaments but then link their arms in effort to breed mutual care and concern for all peoples. How does God view our efforts?

*In Harmony with the Eternal* is the second of three books of spiritual guidance and inspiration by Reverend Paul Werner. The reader is treated to discourse which uncovers and then presents some possible answers. Within its pages, Reverend Werner puts forth the probability that God is looking for us to search within ourselves to find Him, as well as to discover that creating harmony with Him is critical before we attempt unity on a larger scale.

As with *Heaven Down to Earth*, the preparation of this manuscript for publication ensued the task of perusing talks given by Reverend Werner. Transcripts of over one hundred seventy-five talks given between November, 1983 and November, 1985 were read and divided into broad topics which became the chapter headings. Rather than choose a specific topic on which to speak each time, Reverend Werner encouraged the members to prepare questions for him to answer. Queries on innumerable subjects came forth—how and where we can find God; what is the meaning of restoration and perfection; how can we be forgiven by God; how do we become a person of integrity and fidelity as we live a life of faith; how is it possible to overcome our personal problems; how do we become successful; what is prayer; and so forth. Answers were given extemporaneously.

In describing the basic contents, I would like to coin the phrase, "inspired guidance." As the reader will realize, Reverend Werner has within his mind and heart a huge treasure chest of spiritual jewels. Very often one person's question would unlock several doors at the same time and out would pour much more than a simple answer.



Rather than using the format of question and answer to present this material, we felt to excerpt the inspirations, thoughts, and stories and group them under chapter titles and/or subheadings would best capture the spirit with which they were shared. In this way, *In Harmony with the Eternal* follows the same basic format as *Heaven Down to Earth*, the first book of this trilogy. The thoughts are presented as capsules and not meant to flow as one speech, but rather each stands alone. There are exceptions in this book however because the thoughts within the chapters on "Communication" and "Harmony" are threaded together.

This material was given orally. However, in order to bring the contents to an audience of readers, of necessity, the editing had to follow a certain vein. I therefore regret any imperfection in transmitting the spirit—the humor or the tone of seriousness—with which Reverend Werner so skillfully conveyed his heart. I am sure you will find the contents of this book reveals experiences and insights of a true man of faith. Throughout his more than twenty-three years as a member of the Unification movement, Reverend Werner has studied the Bible and the Unification Principle intensively. His life of faith is exemplary; his faith tested and strong. He is a man of prayer, and his devotion to God is very visible. Reverend Werner faced those who opposed his religious conviction, and discovered his personal harmony with God. And that is what he desires to share with us to help us discover the essentiality of finding peace and harmony with Him.

To me, these books are a valuable aid in cultivating stronger faith and a greater love for God and True Parents. An index is located in the back of each book in order to better reference the myriad of topics covered within the broad chapter headings.

Although the words conveyed basically speak to an audience of Unificationists, they can also address the hearts of people of any faith who may question the purpose of life, or desire to grow spiritually. I invite you to embark on your journey through these pages and would like to point out special highlights you will be able to enjoy:

The chapter entitled "The Search for God" speaks to the necessity of meeting with God on a daily basis, and once we do, we are able to taste "The Love of God." This chapter reveals something of Reverend Werner's own experience with this beautiful commodity and brings us the poignancy of God's desire to someday bestow His true love—no longer His love of sympathy or pity—upon us. And "The Eyes of God" gives us insights into how God's viewpoint differs from our own, but its words challenge us to sharpen and attune our own spiritual senses to better attain God's point of view.

A person attempting to live a life of faith wants to know something

about "Living for God" and "Glorifying God" and which vehicles will allow him to do so. The chapter on "Prayer" shares a great many different aspects involved in consuming and digesting this daily bread of a spiritual life. And the material included in "Loving the True Parents" discloses Reverend Werner's own experience of how longing to be like True Parents helped strengthen his love for them, and he encourages us to do the same.

Within the words of the chapter on "Tangible Faith," the reader is able to understand that learning to cultivate the particular traits mentioned will help us to live a "Life of Faith." "Tears" gives inspiration of one very precious way an individual can communicate with Heavenly Father, and even his fellow man. The chapter entitled "Relationships," includes many points about creating new ones and *restoring* the ones that have somehow disintegrated.

In the chapter on "Harmony," Reverend Werner shares how harmony or unity can mean so many things—from the relationship between our heart and mind, to the way we can perform at work.

In the respective chapters entitled "Integrity," "Fidelity," and "Trust" we are reminded that these are noble qualities to attain for those who desire to love God. "Sensitivity" beautifully portrays the sensitive way God has been treating mankind and how He hopes we will learn from it.

All of us would like to be victorious in "Overcoming Personal Problems" and within the pages of this chapter, Reverend Werner discloses many practical points how to accomplish this. In this world so geared toward "Success," we need to learn what real success means and how to achieve it. This chapter provides many interesting insights on what success means to those who strive to live as men and women of faith.

"Perspectives on the Principle," "Perspectives on Religion," "Perspectives on History," and "Perspectives on the World," measure some new perceptions which all of us can learn from as they help us penetrate new levels of understanding.

In this world still divided from God, there is the acute need for "Communication" with Him and with other peoples, and between one human being and another. This chapter gives us insights on how.

The first book in this series is entitled, *Heaven Down to Earth*. It contains the following chapters: "God's Heart," "God's Suffering," "God's Trust," "God's Involvement," "Loving God," "The True Family," "The Creation," "The Kingdom of Heaven," "Action," "Judgment: Sorrow or Joy?," "Friendship," "The Arts," "Suffering," "Our Position," "Witnessing," "The Reality of Spirit World," "*Tang Gam/Indemnity*," "Attitude," "Public-Mindedness," "Fears and Insecurities," "Self-Confidence," and "Life."

The third book, *Tapping the Unlimited Reservoir*, will present Reverend

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Werner's insights on: "God's Manifestation," "The Presence of God," "God's Sovereignty," "Experiencing God," "God's Perfection," "God's Will," "True Parents," "Heart," "Love," "Blessed Marriage and Family Life," "Basic Needs of Life," "Jesus and Christianity," "Satan," "Repentance and Forgiveness," "Restoration and Salvation," "Perfection," "Human Responsibility," "Leadership," "Respect," and "Our Offering."

In closing, I would like to commend the contributions of: Carolyn Bing-Wo for her persistent efforts in transcribing the tapes; Franco Famularo for his editorial comments, his help in proofreading the manuscript, and his assistance in tabulating the index; Pier Angelo Beltrami for the beautiful cover design; and Bill and Pepper Parker for their assistance in the reading of manuscripts and the selection of material.

On behalf of all, I hope you will savor the words you are about to read; may they inspire you in your quest to mirror the image of God and to find real harmony with the Eternal.

Nancy Barton  
Editor

Toronto, Canada  
February 1986

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# *The Search for God*

The search for God has continued throughout the ages. At first people queried, "What is God?" Then the question became, "Who is God?" and finally, "What is God all about?" And the exploration becomes ever more penetrating and probing today. We now pursue the inner essence of God, something extremely mystical and mysterious. Unificationists pose questions different from those asked in the past. What we explore and strive to accomplish is something most other religions do not even consider. Because their search is not as detailed or poignant as ours, some who misunderstand our intentions may consider us blasphemers. They cannot relate to what we are talking about when we share with them our deepest desire to meet God personally. Some Christians feel that Jesus does most everything and all a person has to do is pray a little in order to feel good. But since Unificationists have been given the Principle, we are not satisfied just to feel good. We want to penetrate the very heart of God, analyze all that we find, and then discover ways to fathom still deeper.

In a way, the nature of God is not all that simple. In fact He can be considered quite a complicated being, for the essence of God even dwells within sub-atomic particles. But on the other hand, He is extremely unpretentious and easy to understand. His nature becomes obvious once we become mature. Yet the *search* for God is often seen as problematic. Throughout history, numerous religions and cultures developed on the basis of their pursuit of God. Since countless books of theology and philosophy have been written, it would seem that He is indeed highly complex. But once you find Him, you can discard all those elaborate plans to excavate His character. The quest is over: you have met Him face-to-face.

Yet sometimes you turn your head the other way, and in your confusion feel He becomes complicated again. If you feel downhearted, you can no longer see or sense Him. Even when somebody reassures you of His presence, you still find it hard to believe in Him. As you climb the ladder of faith once again, you naturally come ever closer to God. Once you have ascended even greater heights and can survey how far you have advanced, you yearn to know more about Him. And then suddenly your exploration becomes simple once again.

I have journeyed this rarely traveled path in search of God. I can tell you where some of the rocky cliffs and swirling eddies are. I want to do my best to guide you over the mountain passes of doubt and away from the whirlpools of disbelief that could suck you in or even swallow you. I want to assure you that He awaits your arrival. Once you discover the entryway

to His castle, it will all become clear. It is only if you are in hell or near its borders that the exploration seems incomprehensible.

Even though an individual may tell you with conviction he does not believe in God, I feel that every person possesses an element of faith, even if he isn't vocal about it. If someone confronts you with such a statement, why don't you ask him, "In which God do you not believe?" His answer will reveal the level of his faith. Everybody believes in something. Some people may keep it a secret and feel that they disguise their belief pretty well, but I feel that in his own way, every person searches for this entity we call God and when he comes into trouble, yells for Him anyway.

Maybe the thought is subconscious, but I am convinced that people generally want to know what He looks like. Maybe those you meet have an intense longing to know what your God looks like. Tell them. You must have caught at least a glimpse of Him!

You can meet God by working on the frontline. To a Unificationist, the most easily discernible "frontline" involves the activities of either witnessing or fundraising. True Parents encourage us to engage in them in order to afford us the greatest benefits of spiritual growth. Through this kind of work both our character and heart are judged; we have the opportunity to experience the intensity of suffering both God and True Parents endure, and in turn cry tears of loneliness and misery for this unrestored world as they do.

Some people pray with fervor, "Oh, my God! Do You hear me? Do You still love me? Or have You changed Your mind?" Rest assured, He will never change His mind about loving you. But realize that God is on the frontline; if you have not met Him recently, examine yourself. Has your heart left the forefront? Some Unificationists who are employed in work other than witnessing and fundraising do not always engage in as intense a battle with Satan on a daily basis. Nor do they encounter the full extent of victory it is possible to win.

Many people could never imagine God's intimate involvement in history, and that He constantly resides on the edge of the conflict between good and evil. But if you want to meet Him, that is where you have to go. In fundraising work, both your life and your result are on the line every day. And without meeting God, it is almost impossible to survive. People persecute and even ridicule you. They may call you stupid and be angered by your commitment. You undoubtedly suffer. You may not even eat at regu-

lar times. And when you *do* take the time to eat, you usually need to eat all by yourself. Yet that is hard to do day after day. Tears may stream down your cheeks, and after the pangs of self-doubt rise and ebb, you could begin to rationalize, "Poor me! Nobody cares about me." Have you ever experienced that? Those are the times you can remember easily. And those are the times you really need to meet God. But haven't you also encountered the grace of God at such moments?

It is when we live by quite a normal and regimented schedule that we are not always conscious of our everyday activities, and one day comes to feel quite a bit like the next. Perhaps it is because we do not invite God to enter our life and live with us. That is when we come to live more on our own than with God. But it is when we work above and beyond the call of duty that we find God. Everyone strives to fulfill his duty, but what moves the heart of God is when we go beyond what is expected.

How is it possible to meet God if you don't work on the "frontline" activities of either witnessing or fundraising? The frontline is still the place of encounter. No matter what your work, you can make your *heart* the frontline. It takes more guts, courage, and spirituality, but it *is* possible to meet and live with God in the frontline of your heart.

**G**od is the greatest reality. He was real before anything else became real. And He will stay real for eternity. When all of us are gone from this earth, God will be as tangible as He was in the beginning. Even though we keep our individual nature or uniqueness once we live in the spirit world, we have to meet God as our true identity—one cell of His being. In fact, we have to return to Him and become one with Him.

**A**t the most unexpected times we may feel God bestowing His grace upon us. He is near even when we least expect Him to be and His presence has a way of simply overwhelming us. But on the other hand, we cannot *force* God to meet us. Feeling the love and grace of God does not just stem from desire. It depends upon the connection we make to Him through action. One way to perceive His presence and meet Him daily is to keep our senses attuned.

**I**f we put God first in our life, our individual problems will diminish in intensity. But they can easily recur when we don't expend the effort to find fulfillment in this relationship of love; when we are self-centered, God has a much tougher time to communicate with us.

We have the desire to live with God: He has the same desire to live with us. And the impending question of "how" continues to reiterate. We hope to find a formula that would allow us to instantly reach our target, God. Once we begin to taste His love, we become desperate to discover any shortcut to meet Him. Yet if we continue to go our own way, compromise, and live more for ourselves than for Him, we will only zig-zag back and forth and go around in circles, continuing to approach God the same way mankind has done throughout history. The only real "shortcut" to God is to walk straight, but going that way is by far the most painful.

Have you ever experienced seeing someone cry and then felt tears run down your own cheeks? Empathy is very real. How do you feel when you gaze at a little baby yawning and napping? It is natural to feel paternal or maternal stirrings in your heart. Your heart may also be deeply touched when you see an old grandmother folding her hands to pray; you notice the lines creasing her face and realize her faith must have deepened through the years she bore her suffering and struggle. And when you see an accident, you might involuntarily sympathize and suffer along with those involved.

When your heart is moved, you can be sure that God is very near. In his inexperience and naivete a child cannot readily participate in such displays of human emotions because he does not comprehend that kind of affinity. And when we become childish through introversion and self-centeredness, we have a much more difficult time experiencing the heart of God or understanding and empathizing with either the emotions or the circumstances of the poor and the forlorn.

I think it is better to experience hell than nothing at all. People who are not impassioned by anything are spiritually impoverished. If you only observe life, your reservoir of experiences and emotions will run dry someday. Plunge in; live! It is through experiences of life that you can meet God.

We each experience a great internal struggle through living a life of faith. We long to meet God and want to perceive that He really loves us. We desire to be in accord with our Heavenly Father even though we still live in the world which Satan controls. His values have nothing to do with God's, but unfortunately we inherited them. Mankind became estranged from God and had to fight hard to discover His existence, and much of humanity is still not convinced that He is alive. Yet even since the time when man envisioned God as thunderbolts and lightning, he has been afraid of Him. Per-



haps it is because man does not trust that God loves Him. I feel that no matter how irreligious a person is, he knows intuitively it was man who walked away from God, not vice versa. And for that very reason, man's guilt often prevents him from reaching a real closeness with God. Yet there is a very deep longing in every person to experience the love of God. People might look for love in things which are so distant from God—such as free sex and shallow relationships built on small talk—just to satisfy that longing for love.

There is no way to perceive His love without searching for and meeting our personal God. We just waste our time if we continue to run away from Him or the responsibility that He gives us. The most foolish thing is going only part way to meet Him—being "half" a Unificationist, Christian, Moslem, etc. Being only halfway home will never be the same as being home. A person may have the goal of walking one hundred miles but if he only succeeds in walking fifty, he may yell down the last fifty mile stretch desiring to know if God is really there. God may hear him and try to reply, but the person most likely will not be able to hear His response. To come to God, we have to march through the desert. But a person in such a situation stands at the point of no return, in the very middle of the desert. He abhors the idea of going back to Satan but at the same time, resists coming closer to God. He belongs to nobody—neither God nor Satan.

Unificationists have the commission to assist True Parents in the restoration of the whole world. When God called us to this task, we acknowledged by committing our lives. If we already gave our life to God, how can we take it back? How can we reclaim even ten percent? By rights it belongs to Him, and is no longer ours. From that point on, we should listen only to His command. Once we give our lives to God and God tells us what to do, we should be obedient. We cannot divide ourselves, donating half to God and allowing Satan to keep the other half. God cannot accept such a stained and impure offering, and Satan becomes angered if our loyalty is not totally given to him. Yet if we search for God, meet and eventually live with Him, we have no choice but to leave Satan.

If you come closer to God, your conscience definitely becomes much more keen, and it will balance your intellect and emotions. By the results of your actions, you will see that God has been with you, and indeed answered your prayers. And you will see the consequence of His walk with you.

When you encounter God, you may feel embraced and almost

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squeezed to death by Him. Like a cloak, His love may come down around your shoulders and gently caress your total being in its folds. Then you no longer breathe air, but rather your lungs are filled with the love of God.

Each of us should experience spiritual rebirth to some degree every day. Every time we sit down at our place of prayer, we should meet our bride or bridegroom—God.

Our heart is the Most Holy Place—the place where God can reside, and the place we encounter Him. One problem in attracting God is that many times our Most Holy Place is not kept as clean as our Holy Place. Our prayer area may be more clean and spiritually pure than the chambers of our own heart. We have to season our heart, preparing it for God's arrival. When we do, the meeting that ensues will be a very personal and precious one.

Too often we allow our emotions to become so twisted they almost strangle our heart. At such times we may be overly concerned about what others think of us. But what God thinks is much more important. Yet unless we prepare our heart, how can we connect with God? We have to cleanse and purify it so that it can serve as the altar on which we present our offering to God. For when He enters the heart, things begin to happen!

If you meet God in prayer, you definitely open up your heart to Him. And when the heart of God fills you and you feel appreciated by Him, you will reveal even more. The more love you receive, the stronger becomes your desire to be close to God. That is when a real relationship of love begins. You will want to serve Him and even die for Him.

It is important that we start by respecting and giving value to others, and on that basis, come to love them. That is the way we can also nurture our relationship with God. Of course it is a continuous thing, and it all stems from God's initiative. We have to relate to God by sowing seeds of respect, but the final revelation will spark within us in the most splendid and glorious love when we ourselves meet God.

If we really want to come to God, we must first cleanse the rooms in our heart. One way to do this is to make peace with every brother and sister and mend any heart that we personally had a hand in tattering. Even though we cannot accomplish that within the span of a single day, we can begin to heal any broken relationships through repentance. And we must

forgive anyone who may have trespassed against us. We ourselves need to ask for forgiveness for all that we did and all that we did *not* do. Unless we have a clear conscience, we will not be able to face God.

Free yourself of resentments. Apologize to the people you have hurt. Once you are free and clear, you can come before God. Apologize that you are still not perfected; He will forgive you. And your ultimate meeting will prove that your search was well worth the effort.

**O**ur daily actions, thoughts, and feelings must be focused upon paying off our debts; we must satisfy Satan through our payment of indemnity so that he will agree to release us. If we want to come to God, we have to fulfill our responsibility toward spiritual laws, and toward God Himself. As we pursue God, we may be tempted to look for a painless way to restore our relationship with Him; unfortunately, it does not exist. If there was one, Father would have discovered it a long time ago.

**O**ne essential element in searching for God is maintaining a prayerful attitude throughout the day. Yet if we focus almost totally on horizontal relationships, we will not really be lonely enough to search for God. Living quite comfortably and making sure the necessities of life are taken care of could become an obstacle in our search for God. If we have no need to communicate with God, will we earnestly look for Him every day?

Do you recall the very early days of your life of faith? Remember the desperation to meet God you once felt? He still has that kind of yearning to meet with you, but how intense is it from your side?

**L**earn how to meet God. If you learn where and how you can find Him, then you will eagerly anticipate your encounters with Him. You will begin to feel real compassion for God and some emotional "juice" will begin to flow. But then who wants dry emotions?—God is a God of passion and deep love. As His children, we can be the same. Meet Him in your intense situations. You may find a beautiful juncture and realize that even at your loneliest moments, He is your companion.

Once you begin to comprehend and perceive the heart of God, you will be able to recall those experiences again. That is when you can make the contact and plug yourself into God. I find that to meet Him, you must both have life as well as life of faith experiences. If you can eventually plug into the socket of God without looking, but rather just by feeling, you will have far fewer problems.

Every human being is a part of God. Observing mankind can show us so many things about Him. We learn about God by studying a person—his soul, his heart, and even the quality of love he generates. We can find God in every person, but to meet the total God, we would face the task of getting acquainted with every individual throughout the entire world. Yet we want to find our *one* God. We want to talk to that one precious entity, not four or five billion people. If God is manifested in everybody's mind and heart, where can we find this one God we are talking to when we pray? We can start by looking within, and then we can lift our heads and begin to look around!

Why can't you pray? Because you are tense, clogged up. You say your heart is in a sepulcher and a stone blocks the entrance? Roll it away! As it was in Jesus' time, so let it be now. Confrontation can bring to the surface the same kind of tension in any of us. You are not the only one faced with such a problem. The way to meet God is to surrender yourself to Him; that action in itself will make you free and able to resurrect from your spiritual tomb. If you come to the point of total capitulation to God and are willing to do whatever He may tell you, you will have a tremendous encounter.

The important thing is to reach God. Yet to do so is not a matter of juggling knowledge or experiences. That will help, but if you are not able to feel the heart of God, then all the facts and figures you have stored within you have no meaning. Unless you sense what God feels for a person, you might destroy him. Your investigation into the God you love begins by meeting and embracing the person right beside you.

I remember one vivid experience I had with quite a unique aspect of God. It happened when I looked at the drops of rain running down the window of the car; I simply burst into tears. I felt I met God even in that simple moment.

We can see God anywhere and everywhere. Next time you walk through a street or the woods, be more fully aware that you can observe God all around you. Notice the number of manifestations of Him you previously overlooked.

In order to sustain our spiritual life, we need to have experiences

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with God. We need reaffirmation of His love. If we meet God anew every day, we will know with assurance He is there. What are we waiting for? We have been called to work for God and humanity. And to do that effectively we have to be in constant communication with Him. Of course that will take some work, but we have to realize that our Heavenly Father has an even greater desire to meet us!

**W**e must consider God's position as we pray. We must allow Him to remain on His throne and not pull Him down to the realm in which we live. Instead, we should prepare to elevate ourselves to meet Him.

We should begin our talk with God by telling Him that we deeply respect Him. We should offer Him the honor He deserves before expressing our desire to receive some blessing. And we should realize that when we go to pray, we go to meet the Absolute Being. It is with humility that we should approach the threshold of His heaven. God resides in the highest realm of the spiritual world; if we do not reach that level, we cannot touch Him spiritually.

Bring your relationship with God into everything you do. If you behave toward God in a certain manner, you should act the same way toward True Parents and the others who share your life. Whether we like it or not, our actions and habits reflect our spiritual standard. We cannot advocate a certain behavior and promise that once we live in spirit world we will abide by it, and yet act contrary to it while we still live on earth. Jesus says that what we "bind on earth shall be bound in heaven." We will be judged by what we do, right *and* wrong. If we behave correctly here, we will behave likewise in the spirit world. We cannot conduct ourselves wrongly and then expect to meet God. We must become upright, virtuous people—physically and spiritually.

Realize that despite all the difficulties in your search for God, you are so close to Him! He cooperates with you day and night. No doubt you are great friends. Accept the fact, but also do not forget that He is still the almighty God, the Creator of heaven and earth. He is omnipotent, omniscient, and all-powerful. You are a son or daughter of this almighty God; that is your most precious treasure. But since He occupies such a high position, even as a son or daughter, we must show appropriate respect and know how to behave in His presence.

If we start every day with that thought and maintain a sincere attitude, we will surely make progress. If we address Heavenly Father with esteem, many spiritual beings will join our chorus of praise and help us to meet God every day.

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People from all walks of life pray. But on the whole, does mankind really understand the significance of prayer? Can we recall moments of heart-break when we were able to meet God in prayer? Based on our understanding of truth, we should be conscious of our ability to come close to the heart of God. Never before in history has this been possible. Never before in history has mankind been able to discover so much about the nature of God.

Throughout the ages people have prayed in much the same way they do today. Some people bow before God in public church buildings. Some bow down and whisper words of prayer in the darkness of night when no one else is looking. Moslems respond to the call for prayer by bowing before Allah five times a day. We praise Him as the Creator when we sit together and in our discussion unravel the many wondrous qualities of our Heavenly Parent. By doing this, we discover time and again that He is our beautiful, loving Father. We ourselves grow spiritually. We not only groom our hearts to meet Him, but we also prepare the red carpet that winds its way to Heaven, upon which others can walk straight to His throne.

Through my observation of human nature, it seems that at least in many developed nations of the world, addiction is becoming more widespread—addiction to alcohol, drugs, gambling, sports, and so forth. There is often group support available when one reaches out for a solution to these problems. In Western society support groups have formed for the thousands who have problems with addiction—from foodaholics to smokers. Drug rehabilitation centers and fitness clinics have been initiated; people seem to take great comfort knowing they are not the only one with a certain problem. But addiction is so rampant it penetrates every level of society; it points to the fact that people are hungry and desperately searching for something.

Today, far too many people have empty hearts. At this time, society can witness countless people turning to different objects of love just to make it through the day. The fact that people turn on the television again and again proves that they need a partner; they want to communicate with someone or at least watch other people do something they themselves long to do. But the question remains whether a person will confront others and the world by forming realistic relationships, or simply get lost in abstract, symbolic stories in which he never fully participates. It is usually fear that holds people back from doing things in real life and opt for a substitute.

Indulging in material pleasures will never bring any of us closer to God. Being popular may bring a certain sense of fulfillment, but it does not fill that chasm in the heart, or help stave off the waves of insecurity we may

feel when alone. What will assist us in going home to God and reaching perfection is silent service—serving others, not ourselves. That is, after all, exactly what God has been providing since the outset of creation. Addiction to certain gods can be displaced by new desires; we must develop a different motivation and after meeting the one true God, old obsessions can be replaced with a new one—an addiction to God!

**Y**ou may talk to God in your desire to meet Him and ask, "Heavenly Father, please manifest Yourself. I'm looking up to heaven but all I see now is the sun and I am blinded by it. Please come forward and show Your face."

You feel that it is possible to use words to describe the face of God, but then discover it is difficult to formulate the ones that will evoke from every other person the same emotions you feel. Even in describing nature, someone will always notice things in a different light, with a different slant. Someone might focus on the brilliant and muted color scheme, while another person will describe the wildlife. Still another would talk about the way he feels when he gazes at the particular scene. A description is clearly only a substitute; you have to see something for yourself.

If you meet God personally, you will know what He looks like. But even after you meet Him, you may still have a difficult time to convey that to others. Each one of us has to meet Him personally.

In his speeches, Father describes God and the qualities of a true man. He has used multitudes of examples, but still we do not totally comprehend. All the descriptions are piled in books of words and although we may read and re-read them, each one of us is much more excited about the possibility of encountering God personally. And so we continue our own quest. Although we can help each other by sharing our individual experiences with God, we each must meet Him personally. We must fall in love with God and find our own harmony with the Eternal.

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*The Love of God*



To us God is a loving Father. Try to envision how He accompanies us on the arduous journey of our life of faith. He is within us and experiences all the calamities that we have to tackle; He is with us as we overcome our personal problems. He knows intimately all our suffering, even the difficulty we have in paying indemnity. Our God is acutely aware of every rejection we receive. That is why God has much more compassion for us and our situation than we have for ourselves and each other, but even so, He cannot allow us to relax totally. It is because even better than we, God knows how little time remains to restore this world. We Unificationists are the ones who have been given the gift of the Principle and can discern something about the cruciality of this time period; He hopes that we can understand His situation and once we do, He counts on us to go out into the world and lead home the rest of His children who as yet are unaware of where He lives. Therefore although we may be exhausted, He continues to plead with us to breathe the breath of life and love into this world. At the same time, He hopes we know the depth of His sympathy for our predicament.

No parent likes to see his or her children agonize. God is no exception. Our Heavenly Parent was tormented by what happened in the Garden of Eden. He was anguished seeing Abraham make a tragic error which permitted Satan to claim that undivided offering. But God had to endure that agony along with all people throughout history who suffered the immediate consequences. Don't you think He had compassion for Jesus when His precious son was on the cross? Can't you imagine that God cried along with Jesus through the betrayal by Judas, and when his disciples were filled with doubt? Absolutely. God suffered and commiserated along with His son, knowing that the way of the cross was the only way to redeem mankind—even if it could only allow Him to grant His children spiritual salvation.

Today, God despairs because human beings are still the objects of Satan and still do not recognize Him as their parent. No one knows better than God that the job to restore the world is much, much greater now than it was at Jesus' time. So many satanic forces are poised and at the touch of a button, ready to destroy the world before its restoration can be completed. The amount of nuclear weapons and military forces existing in the world today is mind-boggling. The time is crucial. And better than any of us, it is God who feels the seriousness and urgency. He sees what could happen in the future. He sees that potentially Satan's force and power could destroy His whole beautiful plan. That is why God is forced to drive us out into the wilderness to suffer; He has nobody else. If we do not oblige his request and follow His direction and that of True Parents', the salvation of the world may be prolonged indefinitely.

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But we must be aware of one thing: by no means does God want us to feel like He is a general who orders and commands us. Not at all. What He wants to do is to impress upon us what He feels deep within His soul—His longing and His immense love for mankind, and His personal affection for us. It is out of love that He entreats us to follow Him. Yet it is up to us how much we perceive that love.

We receive the love of God vertically and then we should accept the responsibility to distribute that love to everyone. Although God is over-generous in pouring out His love, it is a relatively small handful of people who can really understand and perceive it. But He is counting on us to inform many, many people that He is definitely alive and that His real identity is our loving Father. We must herald how important it is that they perceive and accept His love. For once they experience that love, they too can begin to feel the resolve to live for Him.

As soon as you succeed in ripping apart the voluminous curtain of doubt, the overwhelming love of God can enter your heart. The love of God has the power to squeeze your heart until tears begin to fall from your eyes. God is so different from many of the concepts we have built up in our mind. God is never concerned about punishment or judgment. He just wants to embrace us and engulf us in His arms. He wants to give us a hug, the likes of which we have never had before! Can you imagine? When you pray, pull away the veil which surrounds your heart. Go toward Him bearing the gift of your heart. It is unnecessary to speak many words; when you are in His presence, the whole glory and love of God can caress you. And it is the most beautiful thing you could ever experience. You don't have to go far; His majestic love is alive within you!

What God understands about love is something so different from man's limited comprehension. We are so short-sighted. Whereas we condemn people, He lifts them up. If we act coldly toward a person, He radiates compassion.

This is also the kind of love that True Parents offer. It has a different fiber and vibration than the kind of love we give; it is unconditional and divine in nature. By experiencing love from True Parents, we can realize that God must feel quite despondent looking at the misery which exists on earth. God could never harm anyone; He has compassion for each one of

us. Satan is the one who does the killing and incites man's inhumanity to man. And Satan is the one who perpetrates our suffering.

When Satan claimed the realm of love and assumed leadership of the world, God was forced to allow his insurrections to continue; it was God who made the force of love stronger than the force of the Principle. But because of that particular spiritual law, His own heart and love have continued to be steadfast in their loyalty to us, and even now He works at a furious pace to bring the world back to the point where He can once again assume sovereignty.

**G**od is the creator of both the universe and humanity. Once a man and woman conceive a child, they usually continue to shower that child with love even after it becomes an adult. This is the nature of parenthood. Not all parents necessarily live this ideal but God, being the original Parent, is absolute in this respect. He has an unchanging picture, a master plan of parenthood and the ideal. It would be impossible for God to abandon totally any of His children. He has no choice; He is the law, the energy which is self-existing and self-generating. And He is the heart; He is our Heavenly Parent. Bound by this law, the love of God is destined to be consummated in each of His children.

**F**or thousands of years, God has been gazing at mankind with great longing. He so much wants us to understand Him. And He has been waiting for *us* to look up to Him and finally discover that He is not a judgmental God, not an ogre who wants revenge or who would delight in destroying us. For thousands of years God has been hoping we will recognize that He is the God of love who wants to forgive, take us home, and finally embrace us in His arms. He desires to make us feel as we have never felt in our whole lives!

**A**lthough we may toss around the word "love," either in a casual or serious conversation, our understanding is very limited and abstract in relation to the true love God represents. This is one thing that I have learned through my years as a Unificationist. As a result of mistakes or sins of omission, I have often felt like such a sinner. I figured that God should and *would* leave me by the wayside. But instead He loved me as if I were perfect. I discovered that I was all wrong about God. Yet even at that moment I wondered if I had misunderstood, and then I became troubled by the fact that

maybe it was *He* who misunderstood, and for some reason had not yet seen how tarnished my spirit really was. But instead of banishing me, He pulled me even closer to His bosom. He cradled me in His arms and touched the marrow of my soul. I felt ashamed for my obvious error and misconception, but at the same time, I was incredibly comforted. It was such a direct experience with the love of God. Have you had a similar encounter that put you in harmony with our Eternal?

Consider yourself watched by God at all times. God is an ever present guide. Like a parent, He observes all of His children and prays that they will grow up to become healthy, wise, knowledgeable, morally upright, law-abiding, loving human beings. It is out of His deep love that He wants us to learn to become people of integrity, people who possess inner dignity, and people who have unshakable faith. The tests and trials, the endeavors and confrontations we face each day, polish the rough edges of our character. Some days we are happy, yet others we may be depressed or feel melancholic. It is normal to experience different emotions, but we should not stay morose or apathetic. Within the span of each new day, numerous lessons decorate our lives. And God is most happy when we learn from them.

God is compassionate; He understands our problems well. It is just that God also thinks years ahead! And because of His keen insight, He pours a thick layer of His love upon us to help arm and fortify each of us against Satan's attacks.

Be assured that God loves you. God treats every person as if he were the only person He loves. Believe that you are that special, because at least you are to Him!

Because God created all mankind, He feels responsible for the entire world population. He even feels bound to provide food and shelter to all people. Yet how can He accomplish this goal when there are so many underdeveloped nations which suffer from a severe shortage of food? There is such an imbalance: other nations throw one-third of their food into the garbage.

The Messiah must see that ultimately all nations on every continent are taken care of physically, as well as spiritually. He comes to proclaim the love of God, not just the news that God is alive. The Messiah feels account-

able to feed, shelter, and clothe the people because he feels the responsibility and the motivation of love which flows from God, the Father.

Through the fall, man lost the ability to perceive the love of God. The restoration process then helps us regain the ability to perceive that glorious love of God. One step forward in an effort to know Him better is making a declaration of our desire to become intimate with Him. And if we keep walking in that direction, eventually we have to feel His love. But it definitely takes effort to go back to God.

The fall resulted in a separation between God and man. Through that very division, we were cut off from the love of God. We no longer knew what it was. We no longer could feel or perceive it. But we are made in such a way that within each of us is a built-in receiver of the love of God. We are meant to be temples of God. We are meant to know and live within His love. And I feel that after this spiritual quarantine we now live in ends, it *will* happen.

The assurance of the love of God comes from many directions. But if you are not able to perceive that love, then even though you hear a thousand times that God indeed does love you, you *still* will disbelieve. It takes two to make the bell of love peal—it takes both you and God. Allow God's messenger to proclaim to you that God loves you. Or let your heart be reassured if you hear God's own voice telling you directly that He loves you. If for some reason you don't believe it, you will face problems of self-accusation and isolation. But He wonders whether or not you will allow anyone to pick you up and heal you after your battles with Satan.

If someone begins to talk about God and brings His love to us, we may be able to recognize it. It is similar to a baby finding its mother's breast. Even with closed eyes, it can sense where the breast is and then begins to suckle its needed nourishment. We all have the built-in sense or possibility to nurse on the love of God.

The love of God binds us together. If this love has weakened within you, you may find that you separate yourself from others. If this happens realize that for one thing, your love for God has subsided in some way. Encourage yourself to restore the dynamism of your relationship with Him. Continue to be tied to God, True Parents, and to others with the rope of God's love. Its tautness has been tested.

Love is the world's most effective glue. Sometimes Satan comes with a knife which he tries to wedge between us and God. On occasion he succeeds in loosening the sticking power of that love-glue; that is when life looks confusing and becomes difficult. Then God must work to repair the connection. But once more adhesive has been applied, the whole world looks bright again because we feel secure in His love.

\AThen I worked as the lone missionary to pioneer the movement in Austria, I prayed day and night and fasted almost all the time. I searched for people and paid indemnity through fulfilling stringent conditions. But nobody answered my call. Nobody wanted to know what I had to say. Because there was such a lack of human response, I was forced to come close to God. I needed to talk with someone; I needed a response. I needed a partner, and I made God my companion. Even though I was lonesome for a few years, God endeared Himself to me so intensely that I could hardly sleep anymore. My whole being was saturated with God's love and I constantly felt His affection for me. He was my oasis, my shelter.

My prayer life was strong; I was active, intent on living for my God. And I felt the love of God so strongly. I became a real fireball. I had so much love from God, I gathered up basketsful of it every day. It was so real to me, I could almost see it. My heart opened up, and my intuition and spiritual senses developed. We built a beautiful mutual devotion, and the love of God blended with my faith and my love for Him. It became like a medley, so soothing to my heart.

I found that I was one tributary that emptied into the river of God's love. And that river meandered along the shoreline of the grounds of God's palatial home; it was there I rested and took refuge. There are so many spiritually dry riverbeds among the whole of humanity. Yet each one of us has the potential to become a full-fledged tributary, for God has the desire that ultimately each of us drain into His reservoir of love.

**M**any of us do not understand why God chose us. We wonder, "Why *me*?" Everyone has his weaknesses; everyone is individualistic to some degree. Most of the time we shrug off the inconsistencies in our character, but during the moments we struggle most, through our tears we may cry, "Why did You pick me, God? *Why*?" I myself asked that question countless times.

Sometimes when we struggle with another person, we may ask God why He chose *them*! That also happened to me. One girl who joined in Vienna ran away two or three times. She even tried to commit suicide by

taking an overdose, but I found her in time and took her to have her stomach pumped. And in her gratitude, with spite in her voice and anger in her face, she said, "Next time you *won't* stop me!" And then she landed in an institution. After a few days she called me, "Please, get me out of this place!" When she saw all the crazy people around her, she begged me to bail her out.

This girl gave me so much trouble. She ran away *again* and I was so angry. I went into the prayer room and said, "Father! I don't know what to do for this girl. As far as I am concerned, enough is enough. If You really want her, send her back right away. But if You don't want her, then please don't let her show up ever again!"

A few hours later, members had gathered in a room on the second story of our building. Suddenly, we heard someone whistling "Arirang." Who but another Unificationist knew that song? I went down and opened the door; there she stood! I was amazed but simply invited her inside.

That was an amazing lesson to me about the depth of God's love. Obviously, God wanted her. Sometimes we are much too hasty in our judgment and often cannot discover what it is God loves about a certain person.

**I**f you only communicate spiritually, you only get a spiritual response. But instead of just using your heart, absorb the love of God even through your skin; when you do, it will overpower and refresh you. It is not just felt spiritually, but ultimately even our physical senses will feel the passionate love of our Heavenly Father.

**L**ove is God's element; it is His most beautiful quality. If you are able to comprehend it and give it a home inside of yourself, you can become the temple of God. You can be the embodiment of goodness and love. Undulations of love can emanate from within you to wash up on the shore of another's life. Those are waves of love from God that have the power to create high or low tides.

**W**hy do we have problems opening our hearts to God? Why do we come up against spiritual bottlenecks? Fear. But what is there to fear? People go to psychiatrists to become unblocked mentally. Through prayer and a life of faith, we can become unblocked spiritually.

Begin by surrendering to God. Doing so allows you to perceive God's love. It will make you feel embraced and secure. Insecurity comes from the

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idea and then the belief that no one loves us. But if we can become confident that God loves us, we will have no more fears. We are still fearful because we don't trust in God—or His love—enough.

God is different from what we sometimes think. We cannot fathom the depth of His love and longing for us. Could it be that this omnipotent and almighty God is lonely? The answer is an unqualified *yes*. He begs us to accept Him and His love. He forgets and cancels our past, treating us as if we had never sinned. He longs for us to be close to Him. He wants to feel joy, and wants us to feel the same way. Each one of us has to reach out to God on our own. We have to step over the threshold ourselves. But once we do, we will be able to enter His house, and breathe His love for eternity.

How did God continue to give out love even when people did not respond or return love to Him? People always doubted or disregarded Him, but He kept on loving anyway. He is God—our loving Father. And His love is pure, true.

God continues to have patience. He would feel relieved if all mankind would return to Him immediately and love Him. But He cannot make that move for us. There is nothing He can do until we ourselves take action. But despite His long wait, God is unchanging in His love. God keeps on loving because He knows that in the end He will win our love. Father knows God intimately and shares this burden with Him. Even if someone argues with Father, he sits patiently and listens until the person is finished. Then he slowly begins giving out love and washes away the person's resentment or pain. He is always the victor in love. That is an attribute of God—unconditional and perfect love.

Everyone is longing to be loved by this mystical God. Instinctively they feel that His love would be true and genuine, very unlike the cheap substitute Satan has perpetrated. The love they have experienced from the imperfect people of this world has been tinged with falsity. Its illusion has caused countless disappointments because people have wielded selfish love and manipulated others with it. But if only we could discover the essence of true love and bestow this divine love to people, they would naturally hunger for more. And they would want to pursue the one who originated this kind of love. It is our commission to assist in making the introductions; once they see His face, I am sure they will desire to unite with us in accomplishing the will of God.



You can never forget how the love of God tastes once you sample it. Even if you don't savor it again soon, you just can't discard the idea to ingest it someday. There is nothing higher than the love of God—the perfect, true love of God. Nothing less will satisfy you after that. Nothing else can equal it. Real, true love is an absolute consummation of joy. After you sample the love of God, no lover can ever pull you away from it. God's true love tastes so pure and refined, everything else will taste like artificial sweetener in comparison.

By law, God is attracted much more to those people who have greater love. And conversely, people who have the greatest love are more attracted to God. People are drawn to those who possess the magnetism of love. A believer who does much for God and loves Him, is naturally much closer to His heart. Even the criminal is God's son, but is far away from perceiving and receiving His love. Every person has the basic necessity to experience love from God. The amount or degree of love we feel for God determines our distance from Him. God too feels such yearning to be loved; I believe it is His greatest need.

God loved the people who died in the flood at Noah's time. We must realize that they were His people—His children—but had rejected Him and united with Satan instead. Even though God had created them, in one very real way, they ceased to relate to Him as their parent; Satan took them away and became their father. If God had not destroyed them, they would have kept sinning. They would have created mountains of invisible animosity and enmity against God. To the unspiritual eye, the Flood Judgment may appear to be a rash move made by an angry God. But seen in light of the dispensation, it was actually an act of pity and love. God removed the possibility for those people to interfere or block His dispensation. And He could then begin to create a new world with Noah's family.

It is important to first learn how to perceive love from both God and people, and then become a container strong enough to hold it. The closer you come to God, the larger your container and the greater becomes your capacity to handle love. God has so much love; He does not know what to do with it. Most people have a very small container of love; only so much love can be poured in before it starts to overflow. Yet all of us should work on expanding our reservoir of love.

You are the one who determines how much God can work with you. You may ask Him to work with you but once you do, you have the respon-

sibility of doing your part. You can achieve anything with the assistance of God and the spirit world. If you create bases for God to work through, you cut off your strings to Satan. Yet Satan often proclaims his love to us and ensnares us in his trap. Once we are on his launching pad, he may hurl us into the nets of hopelessness, depression, inferiority complexes, insecurities, fears, and inabilities. Those nets cut us off from God's love until we break free of them and can once again be embraced by our Heavenly Father.

**W**hen we become God's true sons and daughters, His love for us will no longer stem from pity. Yet during this time of restoration, of necessity His love is primarily based on charity or sympathy. The pure and total love of God can only be experienced when the perfect God meets His perfected children.

**W**hether a person is able to sense the presence of God and perceive His love is a question of sensitivity. Not everybody can. Through the fall, man lost that ability, and the process of restoration involves reestablishing it.

**T**he love and passion of God is like fire. But fire needs oxygen to keep burning. When you buy a pressure cooker, you get a set of instructions on how to use it. The "cooker" of God's love is available for our use, and the Principle is our set of instructions. But it is up to us whether or not we use it or simply put it away and allow it to collect dust. Why not cook! All you need to do is read the directions, and ultimately your dish of love will turn out delicious and satisfying to both you and God!

**T**he divine love of God is something quite strange and different from what we might have thought previously. In fact, we may also have envisioned the entire spirit world and the Kingdom of Heaven different from what we understand now. We look for the spotless, the perfect when we search for the ideal where even the thought of hatred, animosity, or anything negative or evil would be unthinkable! But how do we live today? How much do we still think in such ways and unite with Satan even in small things? How much do we reject the love of God simply because we do not notice it? Is every thought and feeling we have divine? The real essence of love is something different from what we experienced in the past.

If you once taste the love of God, you will desire to feel it all the time. You will reflect upon what you did to get to that point. You have to uncover both what your disposition and your attitude were at the moment of impact with His love. The love of God in itself is what motivates you to reach that height once again. You want the same love the next day, the next week, and the next month. Once your appetite is whet through even one experience of God's love, you will no doubt hunger after it with voracity. And as its sweetness lingers adamantly to your heart, you will not settle for anything less. You know it will buoy and sustain you above the murky waters of Satan's world.

**N**o matter what work you do, thank God that He called you to do it. It is out of His love that He chose you for it and it for you. He knows you intimately—what situations will help you grow, which are the points you need to overcome. Feel the love of God, even in your work. Once you do, your emotions and your reactions to situations you confront every day, will be different.

Some people desire that their emotion of love develop more strongly than their intellect. That is a healthy thing to do: allow God to bathe your heart and emotions with His love. Once you are replete with His love, move forward. That is when you will be able to approach each day with optimism.

I feel warm all over when I merely think about God. I believe that with the right pinch of determination, any of us can feel the same way. Push zeal into your entire being by thinking positive things—things full of love and tenderness. When you go out witnessing and carry the love of God within you, you will even be strong enough to reject rejection! It is a question of the right attitude and preparation. And part of that is opening yourself to allow the passion and radiance of God's love to flood your heart. Then, spill out spiritual affection to those you meet.

**T**he majority of people in this world do not know what love is. Many of them live in poverty and have very little to eat. Their first thought is how to get food, shelter, and clothing. They do not reach the level of love and cannot think about loving God. They might not even know who God is. They deify food; it becomes their god. However, if God reveals His love to certain historic figures or groups of people, they then have the responsibility to care for those who don't even have the basic necessities. The people who have received some knowledge and had some experience of God's

love must give their fellow man something to eat, shelter in which to live, and clothes to wear. Only when these economic necessities are taken care of, can they share wisdom and experience God or His love.

If you offer even a little bit to them, that alone will be a substantiation of love. If you have plenty but give someone who has nothing even a little of your blessing, it is still an expression of love. When we feel the love of God, we automatically receive His command to give that love to others. As we do that, God will naturally shower even more of His love upon us. And we, in turn, will be able to give out more of it. This just expands and escalates. As we grow in spirit, we need to increase our container to receive greater amounts of love, and at the same time, develop our capacity to disseminate it. I feel that personal spiritual growth is actually the process of expanding one's self to be able to contain the love of God.

**T**here is a constant outpouring of the love of God. Even though we may not comprehend that God is with us or that He loves us deeply, He definitely takes care of us both physically and spiritually. It was God who designed the laws of nature. And it was God who designed the laws governing the world of spirit. Most of us experience such things as gravity, wind, and the ticking away of time, without giving too much thought to the dynamics behind them. We may do the same with the spiritual law of God's love. Do we recognize that God is love and that He shares His love with mankind? Even in His loneliness, He pours out His love to elevate us so that eventually we may grow and become His true children.

How can we behold the love of God?—through prayer life and activity, and even by connecting ourselves with nature. Although we can distinguish the love of God within the creation, it is especially made manifest within our interpersonal relationships. That is one very real way He uses to communicate with us—when and if we let Him.

**I**f we are fortunate enough to meet God, we will discover what He is all about. It is when we do His will that we can fathom His love.

**I** feel sure that all of us ultimately want to come to the point of feeling the heart of God and becoming a channel for the love of God. In order to do that, we have to deepen our consciousness and the level of our own love. Those of us who are no longer single people share our vision with our spouse; that is the way we are able to see more of the world. As we transmit

this view to each other, both pairs of eyes observe the world in a more total way. That means that between husband and wife there is a greater capacity to perceive the love of God—not just on an individual level but also through the experience of conjugal love.

When a couple has children, there is the potential for God-centered spiritual love to be seen through even more pairs of eyes. "Heaven" can be experienced within a God-centered family, for such a family becomes the channel of God's true love. That love then flows to each member.

We become channels of the love of God once we individually work on establishing our vertical connection to God through prayer life, meditation, and action. Whatever input we receive from God, we must then transfer to our neighbor. That is a part of our commission from God. We must have give and take on the horizontal level—with our spouse, with our children, and with each other.

If parents behave like God and raise their children in a God-centered way, they become conduits for the love of God. If millions of families could live in this way, they would form God-centered societies and nations. Then the world would be an artery through which the love of God could flow and meander. The love of God could then be funneled through those families and each person would receive some of that treasure.

God wants to restore this fallen world by injecting His love and truth. He implores all of us to change our hearts and lives. Those who have the mission to lead others must themselves be centered upon God. They must be aware that the love of God is being channeled from the individual through the family to the society, into nations and finally within a network covering the entire world.

God desires that we stay pure and chaste in order to individually become channels for His love. If we do not have the love of God within our heart, what quality of love can we share with our mate?—only superficial, physical and horizontal love. But the real essence of human life is the divine love manifested in all three levels of love which originate in God (as explained in the Principle).

**D**o not try to find the love of God only within the hearts of your partner, friends, parents, children, and associates. Look around you! God offers you the whole universe—a veritable rainbow of colors of flower blossoms, the mutant greens of the trees, the shades of pearls, the subtle tints detectable in coral and seahorses—something everywhere we look. There are especially beautiful parts of this world—natural wonders like the Grand Canyon. This is all God's offering to each of us. He wants to touch our hearts with His

love through the colors in the landscape, through the blossoms, through every tint and hue with which He painted the world. Not only that, but He hopes that at times we will also enjoy feeling the whipping wind and cascading rain that He used to perfect the multi-dimensional picture. Our feelings and heart are not only touched through what we observe with our eyes; those experiences penetrate straight through our skin. We can experience the universe through our very pores. And that is a precious moment in which we are able to feel one characteristic of the love of God.

**G**od is forced to keep His true love in reserve. Each of us is a sinner and that naturally compels us to live apart from God. At present we are still under His indirect dominion; His true love is something that we have not yet experienced to the fullest. Even though we may have had a taste of it or remember a moment when the full weight of God's love moved us, it was love based on His compassion for us.

Father often talks exuberantly about God's love and while our mind may eagerly race along with His enthusiasm, there is still an important element missing; we cannot totally comprehend what He refers to. Because of His own laws, God is not free to play a tune of true love on the heartstrings of imperfect man. Perhaps He has been able to strike a chord at one time or another, but He cannot pour out His true love to us. He has no doubt already composed many love songs within the perfected hearts of the True Parents. And I am convinced that He has a ballad ready for each of us—when we reach that same stage.

**A**ccording to spiritual law, God has to give all His love and power to His object. He has been looking and longing for His object to return. That is His nature, very characteristic of a parent. Whether He wanted to or not, He just had to pour out all His love to find His children. For the first time, this union with God manifested through True Parents; He found what He had lost in the Garden of Eden. God could not share Himself with Adam, Abraham, Buddha, Mohammed, Jesus, or any other figure in history as much as He can with perfected Adam and Eve—the True Parents.

**T**he love of God is so different from what we think. Our concept of love cannot be compared with God's. To begin with, God's love is unconditional. Whether or not we love Him in return, respect Him, or are obedient, He loves us anyway and provides all the necessities for our lives. But most

of all, His longing for us—His children—is so great that He is motivated to do just about anything for us. In fact, when He manifested Himself through Jesus, He even offered His own life for us. That is one clue revealing the nature of His true and sacrificial love.

**T**he billions of people in this world are all longing for God. Many may have given up looking to meet God in reality, so they have opted for substitutes. But everybody is still looking and longing for love and fulfillment. The echo and hollowness which resounds in their souls does not ring true; and each in his own way prays that there is something which will fill the void. People find substitutes in all kinds of secularized and worldly things. But it is our mission to convey to all those people that real love—not animalistic or superficial love—which comes from God is what they ultimately seek. In order to transmit this serious and weighty message, we ourselves must become the incarnation of such love. We really have to connect with God and at all times be fortified against the aggression of Satan. In a true sense then, we need to convey to people the fullest possible image of God, including the nature of His love.

**W**e know that God is represented by the good spirits in spirit world. Once you shoot yourself into the heights of spirit world, billions of spirits and angels will surround you, desiring to cooperate and respond. And when they sing the same song as you, your voices and actions will create beautiful harmony. You will hear melodies which you never heard before—not only through your ears, but even through the pores of your skin. At that moment you will feel God. You will feel "in heaven." You will feel love throughout your body and your heart. It will be like diving into a sea of love. But you need to make a breakthrough into that realm. If you cannot find the way out of the labyrinth because you cannot detach yourself from your material possessions, then you will be unable to experience a true spiritual liberation. You must dive headfirst into the love of God.

**G**race is another form of the love of God. Feeling the benevolence of God—His forgiving heart and nature—makes it easier for us to come home. God's grace does something to you. It makes you do an about-face; it even cancels sin. It opens the door and brings you closer to God. It opens your eyes to God and allows you to visualize what He has in mind for your life.

The pillars of fire and cloud revealed to the Jewish people were signs of

the grace of God. God meant for the dove to be a sign of His grace to Noah. But His grace is also tangible today. We are given signs—words of both encouragement and warning from True Parents. These are direct blessings from God. It is as if He says, "I am with you." Not just spiritually, but also physically. His mercy is both the promise and its realization. Yet the grace of God does not just suddenly descend so that you will bask in its light. The grace of God definitely demands a response.

**O**n impact, the love of God melts open the door to our heart. Truly, it can even roll away the heaviest stone blocking entrance to the human heart. The liberation that comes about at that point is the freedom for which mankind searches. We have a longing to be emancipated and free of all the weight and burden of sin. We all have such a desire to be genuine, to be ourselves and not someone else. It is the most beautiful thing to develop into the perfected human being God created each of us to be. How wonderful it will be to just give up the pretense. If you pretend once, you have to continue that game, but it is incredibly strenuous and draining. You become a phony if you do that; you even lose respect for yourself. People will find out soon enough whether or not you are genuine.

God is only able to reach a heart that is pure and humble—a heart which longs for God, and one which desires to serve Him. He can speak through a heart that is child-like, not a complicated machine that twists words and emotions before they even leave the area of the heart.

**M**ost questions we have can be answered simply if we use one common denominator: the love of God. Contained within it are the answers to all our questions. Always connect your thoughts and feelings to the love of God and do whatever you do in the name of True Parents. That will solve everything. Love is the measure of all things and the love of God is the best measuring cup of all!



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# ***The Eyes of God***

**W**hat color do you suppose they are—those elusive eyes of God? The traditional brown, blue, green, or hazel? Could they possibly have flecks of yellows and greens, or are they a spectacular and unusual shade of turquoise or violet? I surmise that the eyes of God are iridescent—a rainbow of colors displayed in ever-changing patterns.

Some people may have speculated about the color and nature of God's eyes. Some may never have even envisioned the Almighty having eyes or a body, even though a number of artists have tried their hand at delineating a facsimile of what He looks like. Many of them have portrayed the infamous image of an old man with white hair and a long white beard who carries a staff, sits on a bejeweled throne, and surrounds himself with angels playing harps. Further examination of the portrait shows those angels gazing at Him as He looks back with crinkled, smiling eyes and peacefully listens to the melodies they produce. Such a picture of God depicts Him as quite oblivious to the happenings of the world. It further perpetrates a potential view that this great and glorious God of ours probably even sports rose-colored glasses. They cannot imagine Him having anything to do with history or present-day events, and no doubt feel that God refuses to see the world other than in that way. Other artists have shown a man with long, white rather unkempt hair, flames dancing in His eyes, as he points His finger of judgment from between the clouds of heaven.

Through the Principle we can discover just how wrong such views are. God is not the happy and peaceful being many people conceive Him to be. He does not put on a pair of spectacles that automatically make the world appear rosy, revealing the idyllic Garden of Eden He purposed so long ago. He is *not* disengaged from either the happenings of history or the events of today. Nor can He shut His eyes to them.

He is constantly forced to look at everything occurring in this world. He is free to observe the majesty of His creation and surely there must be times when He gazes at the ever-changing yellow-orange and vermilion hues of foliage in late autumn; the spray of brilliant colors at the budding of daffodils, lilacs, jonquils, and tulips; the sparkle of a periwinkle-hued sea; or the glints of sunlight as they bounce off a turquoise ocean. There must be days when our God looks at towering minarets against the mauve sky as it welcomes dusk to the Moslem world, the stately pagodas along the backdrop of Asian heavens, a series of colorful Bedouin-style tents as they shadow so little of a vast stretch of mustard-hued desert, the delicately sculptured statues left in varied corners of Europe in the wake of the Renaissance, or the opulent palaces we call skyscrapers against the smog of a modern day industrial city.

God has the opportunity to look back in history and watch again the brutal conquest made by Russian soldiers, how dromedary camels and their masters rode the sands of Arabia during the Thousand Nights, the Incan civilization of Machu Pichu, the magnificence of the Byzantine empire, the construction of the pyramids, even the cave dwellers' discovery of the wheel. He has seen the past glories of Sodom and Gomorrah, the rise and fall of societies in this world. He saw Rome in its day. He has seen change in the hearts of mankind, and through His tears He has also observed the construction of the godless societies throughout history. He is the one who knows whether or not that lost continent of Atlantis really existed. And God is the one who can solve the mystery of the Bermuda triangle. He saw the iceberg before the crew of the *Titanic* did. He saw it all.

Those real and legendary historic tales conjure up truly vivid images in our minds. But there are those sights today which must disturb Him greatly: bloodstained shrouds which cover the bodies of those of His children who died in the skirmishes of war, and the black and blue tortured bodies of those of His children who are forced to live in concentration camps. God's eyes see the colors of mankind still separated because there are those of His children who continue to disbelieve that the people inside the five shades of human skin can co-exist in peace, and even blend together as one.

I envision God surrounded by myriads of television sets all tuned to various channels. He observes events happening throughout the world, and He cannot shut His eyes for a moment. The sights He beholds each day must tear His heart to shreds. I feel He must jump out of His throne many times a day, desperate to persuade His children not to commit such atrocities against one another. His eyes do not miss any of these scenes of life. But He is rendered powerless to do anything to turn off the sets. Nor can He climb inside those pictures and do anything to change what is happening.

Yes, God definitely has eyes. Many people thought God's eyes contained flames of hellfire, and felt that those eyes watched so cautiously, waiting for us to reveal our transgressions so that He could condemn and strike. Consequently, the people who viewed God in such a manner had no desire to face Him; they were afraid His eyes would cast judgment. But sadly, those people could not understand that His eyes are actually filled with kindness and at the same time, overflow with sorrow. Those people cannot realize that the pools of His eyes never drain of tears because as they scan the world daily, those reservoirs are constantly replenished. Not one tragedy—whether in the life of an individual or the life of the world—escapes Him. And His dream is that He will find those of His children who desire to make their home with Him. He wants to face His children and with His eyes communicate even a portion of the love He feels for them. He

dreams that we will come to find a harmony with Him, for it is then that we will be able to share His vision.

If you use your former viewpoint and the view taken by the rest of so-called "normal" society, then many things which Unificationists do and talk about today might seem absurd or outlandish. But the new world we are trying to build has nothing whatsoever to do with that old world. The old world is going down the drain; it cannot survive. It is disintegrating and has almost collapsed. Even with all its riches, this world is worth little in the eyes of God.

It is impossible to use the standard of the old world to judge the new world, especially because the new one has not yet totally emerged. God sees the values of this world as satanic, therefore how can we use the eyes or the standard of Satan to judge what we are doing and building today?

There is a heart within each of us capable of understanding God's viewpoint of the universe. But the vision of God which our hearts can perceive must also be transmitted to our minds. We must begin to comprehend things from God's perspective. To do this, we must first connect our hearts with His. When we do that, we will be able to adopt His point of view and then see the whole universe through the eyes of God.

If God speaks through our heart and in turn our heart governs our understanding and intellect, it becomes soaked with divinity and is infused with the viewpoint of God. That is the moment we begin to see with the eyes of God and feel with the heart of God.

A person in secular society looks at present history and through eyes of fear sees the suffering and development. To come closer to God we must all become more sensitive. We need to look at history and humanity from a much different perspective. We have to feel the heart of God for those suffering people throughout the world. We suffer much more about the situation than people who are more coarse in heart. If they cannot perceive such things, they just do not suffer in the same way. The beautiful poems, love songs or stories might make us weep a bit, but until we fine tune our heart, it will be more difficult to feel deep concern for humanity and the state of the world. To do that, it is necessary to draw close to our God.

The smallest and most touching event can take place inside the castle of your heart. It is when you raise the drawbridge and allow God entry, that

miracles start to happen. We must make sure that what we do to connect to God is done with sincerity and humility. As a Unificationist our action or *inaction* has great effect upon the whole of history. As we come closer to God and also see with His eyes, we are better able to understand the "how" and "why" of life and of history. Once we are able to see how God values a person and how significant that individual is to God, we can more easily perceive how God views the global situation.

The archangel could not see with the eyes of God. If he had experienced God's feelings, he never could have committed his crime. If Adam and Eve had been mature enough, they never would have inflicted such a personal injury upon God. But as a consequence, they left the Garden of Eden crying, filled with grief. God too was full of sorrow. He was heartbroken, for just as the archangel, His children failed to see through His eyes.

Until we acquire the viewpoint of God, absolute obedience is the most effective way to grow spiritually. Just as a child should be obedient to his parents, we should totally obey God. When you cling to your parents and your parents move forward, they will automatically pull you along with them. Eventually you will understand your parents' urging.

Such compliance is essential until the time we are able to see with the eyes of God. For it is then that we will stand upright and walk the path ourselves, not needing to be pushed or dragged by others. That is the time when we will perceive clearly the will of God and then commit ourselves to fulfilling it.

When we cease scrutinizing each other with human eyes, but look instead with the eyes of God, everything will appear different. That is when we will see that there is hope for every person to reach his potential as a child of God, and consequently his perfection.

One way to gain God's viewpoint is by asking and praying about the things which trouble us. When we stop a minute and pray, we internally quiet down. Decisions made in haste usually turn out wrong unless we have thoroughly investigated the situation beforehand. Therefore, if you are at a crossroads and need to make a decision, just stop. Pray to see the situation with God's eyes; beseech God to impart His wisdom to you.

The one decision that you can make at any time is to give your life to God. But if you have to make any other major decisions, I have found that the wisest thing is to make them in the morning. "Sleep on it!" It is possible to be infused with the spirit and wisdom of God even as you sleep. The whole world often looks different in the morning.

God sees things in such a different way than we do. When someone is described as being radiant and beautiful, it is God we see shining through the person. Too often we simply don't recognize who it is.

The closer we come to God, the more we are able to see with His eyes. We are elevated. We become deeper. Once we see through the eyes of God, we will notice that *everybody* is beautiful. We are presently so steeped in negativity. We live in the past—often concentrating on the evil and the misery that is a part of our history. We come to have a distorted standard of values. The world is so deranged and distant from God's standard that our eyes become filmy and clouded, unable to discern beauty, purity, divinity, or godliness.

When a person becomes intimate with God, he will look at you quite differently from the way you look at yourself or others, unless you yourself have established a closeness with God. As you advance nearer to God, you will look up to your brothers and sisters, able to discern how He manifests His nature through each one of them.

The time will come when we will see spiritually who we—as Unificationists—are. At that point, we will bow before each other. Anyone who even now possesses the gift of spiritual sight would fall down on his knees in front of any one of us, paying homage to the essence of God we harbor and reflect.

Use the eyes of God to comprehend things, but realize that to "borrow" them takes patience and effort on your part. If Lucifer had seen with the eyes of God, he would not have made his mistake. The mistakes we make every day may not be quite as weighty as his, but are still of certain consequence. We must strive to possess the ability to see with the eyes of God. Everything—the will of God, the plan of God, His creation, mankind, relationships, and interrelationships between human beings—should be seen through His eyes. That will assure us that everything is in its proper perspective. But if we opt for using our own eyes, everything is taken out of proportion and all things will naturally seem out of balance.

We can see through the eyes of God when we become His temples. That is the time when He is free to allow us the use of His eyes. The Principle explains that every person—regardless of social standing, financial status, or any other aspect of human viewpoint—is a son or daughter of God. Therefore, every person has value. When things are seen through the viewpoint of God, their value automatically increases. When we use Satan's

eyes, we will devalue everything. While hatred is the basis of that cognition, God's eyes see through the filmy covering of Satan's world by using the torch of divine love.

Father always respects even the most lowly person. Do *we* respect everyone—the street dweller, the beggar? Do we even respect each other? Each person is due a certain respect, but do we admit that *everybody* has great value? The divine spark within a human being is the original nature which God endowed. And since that is what God looks at, it is exactly what we should discover in one another.

"In the sight of God"—these are powerful words. When people are viewed in the sight of God, they are elevated and are regarded as His image.

**Y**ou cannot but love a person when you look at him with the eyes of God instead of your own. No matter whether he has a flat face, hair that sticks up, is fat or skinny, through love you come to understand that physical appearance just does not matter. All you eventually see is his heart, his character. You see with the eyes of God, and deep love wells up within you when you recognize what is inside. You love all that is divine within him. You are naturally attracted to the purity of his soul. When people are close to God, they project His divinity; this has the pulling power of a magnet. And you ultimately end up looking beyond the facial structure or clothing, and with a heart full of love, pierce the very core of that person.

**G**od sees people already stripped of the burden of sin. His eyes have the amazing ability to discern that the blackness of evil no longer shrouds a person's heart. And His are the eyes that allow the brilliance of spiritual light to engulf that heart.

Our own eyes play such tricks on us. We think we see things we don't, and just as often, we don't see things we should. We waver tremendously whenever we depart from God's standpoint. That is when we run into complications. Even though we review our understanding and according to logic it all makes sense, too often we tamper with our knowledge and want to use it to benefit ourselves. But that is when the trouble begins. Our fallen nature takes over; we no longer see with His eyes. And we encourage God's eyes to divert from looking at us.

The result is that mankind now faces an incredible dilemma. Inch by inch, all of us have moved away and compromised. Satan has so cleverly worked through our fallen nature to dominate us, and thereby makes sure that we no longer take God's position.

The best thing you can do is to take the same position as God and see things through His eyes. When you can do that, you will even feel compassion for the person who offends you. You will not chastise him even in your mind because you sustain and can even emanate compassionate and pitying love for him. If you see with God's eyes, you might even shed tears for the one who hurts you, realizing that he may be even more miserable than you are.

Be wise enough to understand the ways of God and able to forgive others. Even if it takes a bit of time, try to see them and the whole world through the eyes of God.

If you center upon yourself or humanity rather than God, realize that you have adopted a humanistic viewpoint. But if you are more concerned with God—His feelings and rights—then feel confident that you have assumed a spiritual viewpoint. The most important thing is to center upon God. If a person claims he is a humanist, and he does not want to see people suffer, he is naturally concerned with human rights. Such a person is a friend of the people, a philanthropist. You may wonder what's wrong with that. Nothing, *if* he puts God above the people. But humanism without considering God is satanic. The most important thing is to relate everything to God, and then look from His viewpoint. That is Godism and in our work of worldwide restoration, that is exactly what we must advocate.

Since we are often not connected to God, we do not have much trust in Him and we see more in a down-to-earth way rather than from a heaven-to-earth way. But when we do that, we lose our spiritual vision. We tailspin and end up in humanism. Therefore, the first vision we must attain is vertical. And to do that, we must devoutly aspire to grow spiritually.

It may be quite easy for us to perceive love in the circle of our church community or family, but once we confront non-members, we might find it much harder to behold God in them. It could be difficult to look into their faces and see the countenance of God, because so many are unsure of His will and their hearts do not beat with the same kind of vibration as God's. But do we have the right to judge another person because he has not committed his life as we have done? Does that make a person unlovable? I feel God's viewpoint is so different from ours. He can love those who do not yet



know Him because He looks at them with love: they are His children and He knows that it is only a matter of time before they realize it.

We should concentrate on doing the same. We should accept people at face value and do our best to dig below the surface to discover the beauty and freshness of their spirits and hearts. God and Father are gifted with the foremost ability to do that. Therefore the closer we come to becoming one with God and the Messiah, the more we will be able to love the people of society. In fact, that is the whole secret of witnessing: see those lost people with God's perception, and convey how lonely He is. Invite them to come home and rest by the hearth of God.

The principle of putting God first is absolutely necessary for spiritual survival. Anyone who deviates from that principle automatically floats further into the hands of Satan and is much more susceptible to using Satan's eyes than God's.

Love is the essence of life. Spiritual development is the process of increasing your capacity to receive love and the ability to give love. If you are "soaked" in love, then you are governed by perfect love. Being dictated by love is to look through the eyes of God or to take God's view and see a person as His son or daughter. You want to uplift that person. You want the very best for everyone, especially those entrusted in your care.

God has a certain goal in mind—for the world and for each of us. Although we may understand this in the broad sense, we do not necessarily perceive or view His small success stories as a means to that end because to us, they do not necessarily look like "success." It is just that our eyes do not open as wide as His. We may make an offering and even demand that God use it where we suggest. But we should allow God to choose where and how He wants to use our energy, our prayers, and efforts. Perhaps He wants to further some work in China, Ecuador, or Afghanistan; that is His prerogative. He can see much better from His point of view. He knows much better than we where the deficiencies are, and where love and energy is needed. We should empower Him to decide. It really does not matter if we don't see any tangible result from the work we do. We should just persevere and let God use our offering wherever He desires.

The more encounters you have with people, the better judge of char-

acter you become, and the better you will be able to see qualities of God's nature within them. Life experiences are vital to be able to see with the eyes of God. If you become able to look at a person with a loving heart, your judgment will be different from any appraisal you would make by looking at them with a hardened heart. If you see through the eyes of God, you are more able to probe deeply into the person's internal and external makeup than when you only see with your own eyes.

Take the viewpoint of God before you examine another person. When you do, you will naturally make allowances for him and you will not be plagued by the obstacles that keep you back from really understanding that person. Many times your first impression of someone causes antipathy on your part and you may well reject him. But realize that under a new set of circumstances, both that person and you would react differently. You would be different people. Perhaps in another situation that person would reveal more of his true self. Presently he may not seem relaxed, but then neither do you. You wonder what his impression is of you, and perhaps he speculates what you think of him.

It is impossible to really know a person from a first meeting. He may have immediately erected his defense mechanisms—you may have done the same. He might automatically wonder what you want from him. There may be no openness, no embrace of each other's strengths or weaknesses. Without effort on both sides, your meeting may be saturated with suspicion. You have to be able to burn through the outer shell first in order to really discover the person. You can do that with the wisdom and love which God implants within you, especially once you petition Him for those gifts. Pluck out your eyes of judgment if they offend you—or someone else—and ask for a replacement from God.

But seeing another with the eyes of God involves a goodwill proposition. You have to *want* to see the good in the other person. You have to want to make friends, not simply appraise him with criticism. What do we notice when we look at each other?—only clothing, hairstyle, and the color of eyes? Do we take the time to examine the spirit—the true character—of someone? Do we see what he represents? We are often too horizontal and fail to recognize these points. You have to want to meet God in that person. If you do, you will be able to unearth many qualities within him that otherwise you might never have noticed. And you could find that the discrepancies within that personality may be very few and eventually fade away if you are able to encourage him with enough love. Of course by using a magnifying glass you may easily discover that he has deficiencies here and there. But are any of us so different? Don't we all have problems? Consider these things whenever you want to judge a person. Realize that at the same time

he may be scrutinizing *you*. Doesn't that make you want to erect your own defense system?

Why not form an alliance instead. You do that with the greatest effectiveness when you change your attitude and viewpoint and employ the use of God's eyes.

We generally judge things according to whether or not they fit into our quite narrow concepts. Unless we unite with God and True Parents and grasp a total, universal view, we may tend to cling to a very limited point of view and become self-centered or at the very most, family-centered. But Unificationists ultimately desire to care for the whole family of mankind. If we hold tight to our own ideas, we may become stuck in inconsequential things. And when we do, it will be much more difficult to see the clarity of the Principle in action; it will be much more difficult to see God working in our lives, and we may just come to feel sorry for ourselves or become angry with our circumstances. But at those times the spirit world may just reject cooperating with us.

Being narrow-minded limits your life. It is best to project yourself out of the small world to which your mind currently confines you and acquire the big, universal vision of God.

Replace your old views with new ones. Use new terminology; begin a new way of looking at things. As described in the book of Revelation, the Bible indicates that those people who accompany the Lamb will sing a new song. I believe that refers to the fact that they will adopt an entirely new outlook on life. Of course we generally feel most secure if we have something upon which we can rely, but as the twilight of the old world fades and the new one dawns, we should do our best to embrace the concepts which have been restored according to God's viewpoint. If we stick with our old and also adopt some of the new ones, we run the risk of being bruised by the conflicts and battles which take place within, and we will have trouble in discerning which is which.

Discard your old concepts and develop a new way of thinking and feeling. Adopt a new ideology, a new way of life, but make sure God is at the center. When questions come up, always reflect on how God would look at the situation and what He would do about it. Then work to do the same.

The more we unite with our Heavenly Father, the more we will find ourselves able to take His position and step into His shoes. When we stand

in the center of the universe looking at creation from His vantage point, we will be truly awed; it is a remarkable and breathtaking sight. Revealed to us will be the labyrinth-like complexity of details He designed and fashioned in each entity and within each human being.

Seeing the universe with the eyes of God is quite different from just looking at it with the self-centered viewpoint that it should serve us during our life in this dog-eat-dog world. And when we look at people with the aid of God's eyes, we will surely unearth new worlds of emotions.

Since we are basically oriented to measure life in terms of the dimensions of time and space, we tend to view things in terms of hours and days. We have the tendency to make the world revolve around us. We rarely see the milestones in the last decade or even look toward the other side of the world. Instead we "look" with our logic and still relate to man's rather than God's view of human history. In the sight of God, values are quite different from those perpetrated throughout the secular world. According to the standard of values in secular society, our activities and even the characteristics of purity and humility we strive to illuminate, might be considered abnormal by many people. But in the viewpoint of God we are victors, indeed His own children.

The viewpoints of God and man are very opposite and contradictory in standard, but so much of the meaning and quality of life is decided based upon which one we take.

If someone is negative or uninspired, initially you may feel that God is not with him. But go one step further than you usually do: look *through* the skin and what you see at first glance. Look into the soul of that person. If you take the position of God, you will see the person's potential rather than merely what he is today. In fact, you will more easily discern his eternal value.

If you have found this hard to do, you may not have realized one secret: the eternal is hidden below the skin, deeply buried within a person. His give and take with society is centered upon Satan, whose power can change an individual's personality temporarily. But God's power is also great. If the person happens to come face-to-face with God and then sees into eternity, he may drop everything in order to live with Him.

If you see that the whole universe is created for God and man but look at it with the eyes of a child, it might look interesting, but you may feel

quite distant from it and uninvolved. However, if you view it with the eyes of a mature person, it will take on much more meaning. Yet if you see it with the eyes of God, you get the total overview. Certain emotions which have been locked away will burst forth when you perform even the tiniest action—from looking at a flower to listening to the howling wind. Everything will seem alive. Once you see with the eyes of God, you will discern the intricate details of God's embroidery woven throughout the universe, and His handiwork known as mankind. And that is when you will see the essence of His soul!

**B**ecause we do not see with the eyes of God, we usually cannot comprehend the spiritual side of life. But when we fail to do that, we subconsciously degrade every person. I find it so sad that there are people who unite so much with Satan they just accuse everyone else. We forget that Satan has eyes, too. But unlike the soulful and beautiful eyes of God, Satan's eyes are burning with scorn and contempt, and when we unite with him, he insists we look at life and other people in that way. When we do, we inherit one of his most heinous practices: he accused God for not giving him enough love. And since the time of the fall, mankind as a whole has followed his example.

Unfortunately, there are even Unificationists who may accuse God, Father, the Principle, their brothers and sisters, or the Unification movement, but this judgment is based on Satan's view. Those people have not traded Satan's eyes for a pair of God's. When we continue to use Satan's eyes, we multiply sin and perpetrate fallen nature. We certainly do not see with the eyes of God, nor do we behold how much we inflict suffering upon our Heavenly Father.

**D**on't take the narrow viewpoint. Don't center everything upon yourself. Connect with the central point and try to view all things from the standpoint of God. Do whatever it takes to get there. If you are spiritually elevated you will be able to see things in a much broader way. The whole world looks different to you once you see it through the eyes of God. I know. I have used His eyes many times, and this is not just a theory to me. To get to that point it is essential to talk to Him and feel with His heart. When you do, you will be able to perceive the love of God through your brothers and sisters, and you will treasure both their contributions and offerings.

**W**hat vision do we have? How do we see things? Do we see with the

eyes of God? Do we see things just as God sees them? There is a vast difference. Try to project yourself into the center of all that is occurring in the universe without asking, "Father give me this. Father what do you think about this?" Just think and feel what He does. When you do, you become a prophet and you speak as God does. Any of us are only able to speak based on what we see or perceive. The vision that we have to acquire is God's own. That will take some doing but why limit yourself by believing you can't. It is basically a question of consciousness.

**O**ur feelings and emotions stay on such a basic and elementary level when we do not reach out to incorporate the world and cosmos. If we talk to God in prayer, we will hardly be heard unless our heart beats in accordance with God's. His heart encompasses the whole of humanity. It makes much more sense to us once we begin to fit ourselves and our world into the cosmic concept.

Whenever Father speaks, he always relates his words to the cosmic level, to God's view. Unless we connect ourselves to this higher purpose, we will have a much harder time understanding what Father is talking about.

**E**verything looks different when viewed through the eyes of God. We tend to downgrade each other when we use our own eyes. We too often look down, instead of up, to each other. But this is contrary to what God does. If we could follow His pattern, so many of our personal problems would dissolve in the heat of His love. Problems arise when we look at and speak to one another in a condescending way. Doing that only serves to hinder people from developing healthy self-esteem and in fact cuts them off from actualizing their purpose. We should always strive to foster respect and love. When people look up to you, you can begin to respect yourself and will naturally gain greater self-confidence. But if somebody constantly belittles and berates you, you would eventually feel quite worthless.

It may ultimately benefit someone to point out his faults to him, but if you leave him flattened by steamrolling him with criticism, he may stay deflated. If you notice that a person is defeated and depressed, it is then your responsibility to lift that person up again. That is just what God does. His eyes see so much more than any of us can ever perceive. And they glisten with tears of love for each of us, especially when He has to inform us where we have gone wrong, and knows we have been hurt.

**W**hatever we see and whatever beautiful experiences we have are

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just a shadow of what God has in mind for us in the future. But our perception is minimal. We are not quite able to understand the viewpoint of God.

We may just be living from day to day when suddenly something erupts. All of a sudden we reach the point of a tremendous spiritual breakthrough. It can be compared with the Industrial Revolution. After its emergence there were abrupt developments which suddenly changed the whole world. And once the nuclear age came, any of the previous limits were abolished. Beforehand, no one could dream that this would ever happen. Today we find ourselves in the "nuclear age," spiritually as well as physically.

Think about God's plan and motivation. Reflect upon why He created everything in relation to true love. How do we break through and really see with the eyes of God? How can we see what God originally intended for all things?

We are supposed to see each other with the eyes of God. That was the problem with Cain and Abel. They did not see each other through the eyeglasses of God. The archangel should have viewed Adam and Eve with the eyes of God; if he could have done that, he would not have made his tragic mistake. We see how devastating that sin was, but why do we continue to repeat it? When we look at our brothers and sisters with the wrong perspective instead of the eyes of God, we come into problems; we do not act according to the dictates of the heart of God. When we do not see with God's eyes, we leave our proper position. The Principle explains that that is one of the aspects of fallen nature. But if we can look up to our brothers and sisters and the central person, we will not face that dilemma. It is when we inwardly and secretly position ourselves above our peers and especially the central person, that we are doomed spiritually. Realize that God's eyes see any motivation hiding within the heart. But even when they do, they are still compassionate.

Relationships become stale and boring when we do not view one another with respect. Life then loses a great deal of impact and challenge. But if instead you begin the day with the desire to serve others, you will find many surprises: someone has the same desire to minister to you. God.

Examine the viewpoint of God. How does God see your present predicament and series of problems? You may have to look around yourself and desperately call out, "God, where are You now? Give me the answer. I need Your help!" But the answers may come from within because God already resides there. When you open yourself to Him, He will be able to use your eyes to see. Although at that moment you will see much more clearly that Satan has tarnished this world, you can also recognize the element of

hope rising over the mountains of faith. And that will stimulate those eyes of yours to cry tears of sorrow and joy at the same time, and stir your heart to act, no longer out of revenge or arrogance, but rather from compassion and love.



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# *Living for God*

**W**hat kind of attitude should we have in order to successfully live for God? Though He may be invisible, we should consider that He is there. When we live with Him, we don't have to sit on our knees in prayer all day long. We can simply visualize Him and include Him in whatever we think and do. If we come close to God, then what we do is exactly what God would do. Whatever we touch has the same value as if God had touched it. Whatever we speak has the same value as if God Himself spoke. That is the ideal. Maybe we cannot formulate words as well as God; perhaps they do not have the same impact, but it is still possible to become a small replica of Him.

Relating to God even when we feel there is a distance, is the real challenge. How can God live within us? God is within us when we become His temple. We merely need to look into the mirror and we will automatically see God.

It is better to die than to give up God.

**T**o really live for God, we need to make up our minds that our individual life is no longer the main focus, but that we willingly sacrifice it for all of humanity. No matter what your age, commit the rest of your life to God. Put all your dreams, visions, and hopes aside and just live for God and others. If you do that, then you become a strong personality. Furthermore, you will feel a tremendous spiritual response. That is the grace of God. He responds almost out of gratitude, thankful that we go out and work for Him. So few of us go out in His name; most people live for themselves. But God loves us for what we do for Him. And He wants us to know that. In fact, we will hear the resonance of the beating of God's heart when we strive to live for Him.

**I**f we don't offer our whole life to God, we will never be able to reach perfection. That is His commandment and our duty. Living for God is not a temporary thing, lasting one year or even ten years. It is a lifetime commission.

Father is the first one in history to explain in detail about the purpose of life, our relationship to God, and how we should govern ourselves

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and eventually reach perfection. He is the one who reveals how we can become the true children of God.

Many people have asked questions in the past demanding that God reveal certain things. During the span of these last few hundred years, people fasted and prayed. They chastised and sacrificed their physical bodies in hopes of evoking answers from God. They wanted revelations. They wanted to come close to God. They desired the most intimate relationship with Him. God felt compelled to reveal His secrets to such people. And God did reveal His secrets to the many faithful who committed their lives in service to him—for example the monks, priests, and nuns. Many people who did commit their lives sacrificed themselves for God and heard the voice of God in many different ways. They were the people who discovered that to sacrifice one's life for another person and even for humanity is the most glorious offering anyone could ever make. That was a revelation from God. That is why missionaries went overseas. They sacrificed their lives because they were inspired to love their neighbor as themselves.

**m**any people receive answers to the questions they ask in prayer. Yet they have to fulfill certain conditions in order to receive such a reply. God is able to talk to them through the foundation of their pure life of faith. Father personally created all necessary conditions which enabled God to reveal the entire Principle to him. But it took time and effort. When Father asked God whether or not some of the points of the Principle he uncovered were in fact true, God tested him by denying those findings. It was Father's diligence, tears, sweat, and sincerity that brought him through that kind of faith crisis. But God could perceive that Father's commitment to live for Him and the whole of humanity was genuine and solid. And finally God confirmed those points of the Principle were actually true.

It is the same situation with us today. If we long to discover who we are, how we should govern ourselves and control our intellect, emotion, and will, we must approach God for the answers. And He will point us in the direction of the Principle. All of us have burning questions about our future, about our present, and even about our past. In order to discover God's answers, we have to work hard and sacrifice ourselves for His sake.

Many people simply do not understand that, but instead feel God owes them everything. They think that if there is a God, He should automatically come down and perform every miracle they ask for. They wonder how He let so many wars and so much suffering happen. And then some of them proclaim that they don't believe in God anymore.

Some people are very ignorant of spiritual things. They do not perceive God or recognize the way to solidify their personal relationship to Him. Yet we must live for God without attaching any strings.

The temporal things we confront in secular society often overwhelm and even satisfy us so much that we may forget to live with God. It is not that we don't long for or have faith in God, but with the devastating burden of restoration of the physical world as our social responsibility, we have made no time for God. If this is your situation, I can guarantee that unless you do an about-face, you will spiral downward rather than upward. We are not granted salvation just through solving social problems. We have to unravel our problems of faith with God. We have to learn to prevail with God, not *without* Him. If we can do this, God will shelter and protect us, and nurture us with His love.

Don't make your relationship with God a once a week event. Create many experiences with God daily. Many religious people just concentrate on meeting God during the time of worship. They receive a little input to soothe their hearts before going home again. But can they really survive spiritually on that little input? Can *God*?

I have found that if we live with God every day, we will neither lose power nor His vision. Yet if we fail to do it, our strength to combat Satan will definitely ebb. The weapons we use to battle him have to be sharpened through a daily grinding. We also need to renew our energy through communicating with God on a moment-to-moment basis. And our capacity to live for God must expand every day.

If you really live by the Principle, you have nothing to be ashamed of. And when you face death, you can be assured that you did your best. That is when God will take you home. He will make sure you go to the realm in spirit world where you belong, and where you will live for and with Him for eternity.

Let your experiences with God become solid, natural, and so much a part of yourself that they no longer feel artificial. If God ceases to live within us, our words will come strictly from ourselves, not Him. But if we establish a rapport and a harmony with God, then to walk with Him be-

comes a way of life. It must become so substantial that it will be second nature, or eventually even "first" nature.

By living with God, we become a new creation. This point is very vital and important, but the reality is that we can only offer God and others what we are and what our reservoir holds. God wants to live through us and have us become a pure and clear channel for Him to pour out His love.

Make sure that your life with God grants you an inner peace. When you feel free and clear inside, you *will* be successful.

**G**od endowed a tremendous potential to each one of us. But that aptitude has to be developed. We must cultivate a sense of freedom, not be restricted by limitations which deform our spirit through fear and shame. That only hinders us from speaking freely and conveying what goes on within ourselves, or blocking out what God wants to tell us.

We may want to become an instrument for the love of God, but we become a channel for God only when we are spiritually free. If we want to impersonate somebody else or even want to *be* somebody else, we will not succeed in making much of our life. The spirit of God can work and speak through anyone, not only certain people in history or those in His service. Since he performs differently within each one of us, it is important that we don't try to be someone else.

Yet this does not contradict the philosophy of copying someone who is successful. What it *does* mean is that you should follow the other person's pattern according to your capability, and express the uniqueness of your own personality. For instance, Father has the best formula and is the most successful at fighting Satan. If we want to learn how to do that, who better could we follow? If you notice that someone is an excellent fundraiser, witnesser, businessman, cook, etc. find out why. How does he come to be so good at what he does? Discover his secret for success and apply it in your own life. If you notice that someone seems to be close to God, simulate his standard. If you see a couple with a good marriage, research what makes it that way.

How can you beat success? By being the most accomplished in every way possible, you will live for God in a more total way.

The main benefit in living for God is the freedom you will feel in your heart. This derives from loving God and True Parents. If each one of us is driven by the love and spirit of God, then we can really live for Him. Then we will be less tired and not become depressed so easily. We may feel

deep sorrow and suffering sometimes, but God often feels similarly. What we must guard against is giving up, becoming lazy, or using excuses to rationalize our behavior. Instead we should heed the advice of people who tell us things for our own good.

If we are in close communication with God and our heart is connected vertically, then we become the servant—living for God and the sake of others. That is the time God speaks to us. And that is when we really feel God. If you squeeze by, making everybody else do all the work and commit yourself only half-heartedly, you will not feel the tremendous love that comes from God when you live for Him.

I have found that if we just keep busy and exclude God, we can never achieve the level of success we aspire to reach. God has to be at the center of whatever we do. Include Him consciously, not just subconsciously. Call upon Him at all times. Why not talk to Him as you walk. You don't have to speak out loud, but think of Him and feel His presence. If at this crucial juncture of time in restoration history you omit God from your life, you run great risk of forfeiting these valuable days.

To me, the worst punishment is to be ignored by someone. The "cold shoulder" technique is all too effective! What about relating to God? You also punish Him if you neglect Him. And that tactic hurts Him just as much as it does you. It does not matter whether your words are weighty and valuable or simple and sincere, acknowledge His presence by constant communication, and you show him that you regard Him as the partner you call on. If two marriage partners live side by side, not talking but instead ignore one another, how can their marriage progress?

Don't slight God; even call Him into the trivial matters of your daily life. I am sure you will find that He is more than willing to come. And once you decide to live for God, you won't desire to go back to life without Him!

The end result of living with God must become visible. In fact, it should be detectable every day. Through your give and take with God, you grow spiritually, and naturally fulfill more responsibility. You yourself have to know and feel that doing so makes you a greater person. And when that happens, you will naturally have greater self-respect and power on all levels—spiritual power, mental power, as well as physical power and strength. It is pitiful when a person is so timid and *intimidated* by Satan that he rides a

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spiritual roller coaster during his entire life of faith. That kind of person suffers incredibly and experiences hell far too often than he has to. Although it is quite a process to climb the steep hill back to God, once we arrive in spirit world, we will recognize what benefit there is in living for Him.

When we travel the road which leads away from God, we can easily become coarse and cover up our emotions with beautiful dreams of financial security and a peaceful life with our family. But it seems to me that when we no longer hear God's anguished screams for us to return home, even as His *prodigal* sons and daughters, we shut off our lifeline.

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# ***Glorifying God***



**W**e glorify God by fulfilling our purpose of creation. Once the whole creation and every human being reflects the image of God, He will be exalted totally. When the artist's picture is perfect and he is satisfied that he has depicted on canvas exactly what he wanted to portray, tears may stream down his face and shivers run up and down his body when he stands back to admire his work. A person who gazes upon it may ask with reverence who created such a glorious masterpiece.

Today, the name of Michelangelo is revered. A great many people praise his work; in fact a number of them feel he must have been so close to God that he received revelations of what to paint and sculpt. People consider that the great composers were also divinely enlightened and moved. Yet even today we celebrate the inspired work of God when we listen to the manifestation of their masterstrokes.

One aspect of God is definitely revealed through music, another through art, yet another through literature, dance, drama, and so on. Such creations are well renowned and reveal the eminence of our God. But they do not represent the ultimate glorification of God—perfected humanity. When someone reaches perfection, others will look at him and say, "That is God's creation! I know he is a child of God."

We can try to capture something of the nature and mood of God when He conceived the universe and humanity. But it is not until every entity fulfills its purpose that we will be able to really exalt God in totality. Once the purpose of each creation is totally fulfilled, all mankind and the creation will extol the Creator through their perfection.

**W**henever we read or hear words that refer to God's goodness, we honor Him through our positive and optimistic feelings. But if we have negative thoughts or feelings, we unwittingly glorify Satan. Yet it is possible for us to acknowledge God and what He represents. And we can do so with our whole being—our heart and intellect, even through our pores. Perhaps it is a difficult concept to understand, but we are able to pay homage to either God or Satan, and even on a daily basis we decide who receives our loyalty.

Why tell yourself that you cannot do something, or that you don't have enough spiritual power. While it may be true that you alone do not have enough strength, don't ignore the one being who possesses more than enough—God. Whenever you have been successful in any venture, it was you who made the conditions, but it was God who blessed all your efforts.

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That is the main point—we must always credit God for everything good that happens, for any profit that we gain. If we take it all upon our own shoulders, we will be crushed under the tremendous weight of falsely bearing the total honor, and will have already lost the blessing. But when we glorify God for what He has done, He grants us His grace.

God needs to be praised just like any other creator or artist. He didn't create the angelic world just to give Him a hand! He needed to hear their songs of praise. To me, classical music represents the harmony which exists in the angelic world. If you play it as background music during meals or during prayer, the melodious choirs of the angelic world help prepare you to meet God. Music can even create the mood for us to pray. The music relates the glory of God—how beautiful and splendid He is, what a magnificent creator He is.

Did you ever hear the angels sing during your prayer or meditations, in your visions or dreams? Their voices are truly enchanting—so clear and harmonious. The reverence they display toward God is greater than we can imagine, and we can learn a lesson from the way they glorify God; they will bring us closer to Him and stimulate us to connect with Him daily.

Why should we want to honor God? We only need to look at what He has created to uncover our answer. We can research the physical body of man, discovering what kind of delicate and functioning machine it is. The sciences reveal one miracle after another. God is a true miracle-worker! The more we understand about God as the Creator, the greater our homage will be. We also need to perceive what He created inside of us, the spectrum of emotions we are able to generate, and the intensity of heart we can share with others. Even the wonder of interrelationships between people—between man and woman, parents and children, among peers—can fill us with such awe that we naturally glorify Him more.

We can be so replete with all His blessings that our words of praise spill from our hearts. And we will be dumbfounded by what He offers us, sensing so much about His nature. We can then even exalt Him through our appearance and actions by striving to reflect Him and the True Parents.

Glorification of God is intertwined in every possible creative action. When a woman gives birth to a child, she pays homage to God. A husband may express his love for his wife by greeting her with flowers. It was God

who made those flowers, but that husband worships God by gathering a few of them and allowing them to serve as the mediator between his heart and his wife's. A little child may almost completely crush a single flower if he holds it too tightly, but with a big smile can present it with a giggle, "Here Mommy!" His gesture too is a glorification of the Creator.

If you live according to the will of God, your spiritual eyes will be opened. He will manifest Himself to you in little things—from budding flowers to the smiles of a child. You will not just see everything in the physical realm, but also in the realm of spirit. It is then that you will see God in His glory—perhaps even through your tears of awe and joy.

**A** church organ is played and in one voice a few hundred people sing to the glory of God. As you sit in your pew, you might feel from the depths of your heart that the words and melody speak and project your longing for God. But you even receive a response. The grace of God comes through your own voice, the strains of the organ, and through the harmony created. Whatever you invest in song can boomerang straight back to your heart.

When you kneel and pray to God with sincerity and reverence, you experience the grace that God returns to you through the echo of your own words. Because you acknowledge God and feel love and longing for Him, you come to the point that your voice vibrates all those feelings—the words come forth in a certain tone of voice which convey what you feel within your heart. It is a reciprocal relationship: when you glorify God, you are also exalted. Therefore when you pray, give thanks to God. He loves to hear it and will return it to you. Everyone likes to be praised and honored, acknowledged and respected. And our God is no different.

**G**od pours out His love when we adore and celebrate Him. But the problem arises when we cannot behold what He reciprocates. We are often quite naive and child-like when we pray, expecting certain things, and even becoming depressed if they don't happen exactly as we ordered. But we must become more spiritually mature and allow God to speak to and direct us, not vice versa.

We stay within the perimeters of God's law when we fulfill the Principle and put God and True Parents into the center of our lives. For it is when we do that that we become the recipients of His grace. Perceiving it is a question of consciousness and takes the ability to control our thoughts, feelings, and words. It is so easy for us to revile God's honor. What we speak and how

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we act has definite bearing. But why would we choose to live in perdition and alone? Rather, we should gravitate toward Heaven, for that is where we can live with God in grandeur. When we are positive rather than negative, we celebrate the very existence of our Eternal and surely experience living in harmony with Him.

Check whether you are glorifying God or yourself. When you receive any praise, at least inwardly express your gratitude to God. Transfer it to Him immediately; our position is that of mediator. All glory actually belongs to Him; He is the original motive of any good action. For as His love touches our heart, we are moved to do something good. If somebody is grateful for what we do, then we should return this glory to God. It must flow in a perennial circle.

One person we cannot cheat is God; He detects if we are holding something back or if our motivation is distorted. And He can feel when we seek glorification more for ourselves than Him.

You no doubt experienced many new things the first few months after you began your life of faith. You discovered how to revere God. You learned appreciation for even small things. But do you now feel like an oldtimer, quite "married" to God, no longer finding it necessary to praise Him? Never forget to express gratitude to God. Putting Him as your number one priority is the most important thing. Begin your prayers by glorifying and praising God—tell Him how great He is. That is the secret to creating a successful relationship with Him.

If I begin to praise someone, that person may blush and feel good, and even sit up straight. It is quite a predictable response. God's nature is similar. When God created the universe, the gigantic choir of the angelic world extolled Him for His monumental and glorious accomplishment. Then He did more, and the whole of heaven burst into songs of praise. But He, like us, never tires of acclaim.

As we come closer to God, we will naturally be able to see more the totality or wholeness of God and His creation. And we will perceive the interrelationships of all entities in the universe.

We have to do much more than just live a normal life. In the process of our spiritual development and our return to God, we must also clarify our position through our prayer, and intensify our relationship to the universe

through our action. We must use all of our faculties to proclaim the glory of God. As we understand more about Him, the more amazed He will be that we actually comprehend His totality, and the more He will respond to us. He does not just want us to touch His surface, but to excavate far enough that we unearth His heart of pure gold!

When you begin to revere and praise God, you will feel an immediate response. For that is when the angelic and spirit worlds start their task. They are so anxious for people to understand God and begin to cement their bond to Him. And our praise of God is evidence that we understand. That is the way we can activate spiritual beings. Realize that through our praise all of spirit world is jubilant, too. They will begin to manifest themselves in so many ways—even through spiritual fire, visions, or healing. They really want to cooperate and try to reveal themselves so that we will better perceive them. They will then cooperate by sharing spiritual phenomena and also by sending people to us. Tapping the spirit world is a way that we glorify God, and also a way of bringing heaven down to earth.

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# Prayer

*Repentance and Tears*  
*The Essence of Prayer*  
*The Necessity of Prayer*  
*Prayer Preparation*  
*How to Pray*  
*Developing a Prayer Life*  
*Breaking through in Prayer*  
*Communication with God*  
*Attitude and Prayer*  
*The Role of Heart*  
*Prayer and Our Position*  
*Prayer and Action*  
*The Power of Prayer*  
*Cooperation of the Spirit World*  
*God's Response to Prayer*  
*Satan's Response to Prayer*  
*Responsibility of Prayer*  
*Effect of Prayer*

## *Repentance and Tears*

**W**hen we are confronted with the mighty love of God, our heart is deeply touched; one natural reaction to this experience is an utterance of repentance. And we do this through prayer. We are awed by the greatness of God—His love, but also His standard. And when we review our own words and actions, we realize that we do not live up to His criteria. With a heart of contrition, our eyes glistening with tears, we express to God our sorrow that we have not yet perfected our heart and have not yet become a true man or woman.

Yet repentance does not arise out of fear, but rather from the hope to be free of our burdens and our guilt. To come to this point, we must recognize that we are sinners. In the brilliant light of God, all is exposed—the entire tragedy of mankind. We desire that our hearts be purified, and repentance is part of the process. We deeply long for salvation, and in our penitence we anticipate meeting God in His love—not His judgment.

As Unificationists we are not merely concerned with our personal sins when we repent, but the sins of all mankind—our ancestors, and even that original rebellion which severed man's connection to God.

Since we ultimately must take responsibility for these transgressions, we would do best not to center our repentance merely on ourselves. Instead, we should shed public tears. They are the healing and cleansing ones, while tears of self-pity accomplish nothing more than release.

When a Unificationist is confronted with the Principle and for the first time recognizes man's sin against God, the necessity to repent for the distance which *still* exists between God and man becomes obvious. We were previously unaware of what our relationship to God should be. Neither did we understand our rightful relationship to the creation. Therefore, we should even feel repentant to all of nature for our lack of respect.

Repentance actually demands us to change direction: we have to turn away from following Satan and head back to God.

We each have a reason to pray, but that motive should not be centered upon ourselves. It is best to pray and shed tears for others. You will discover that tears unlock the gates of heaven; at the moment you connect with God, you will be amazed that you can experience deep pangs of His sorrow. Yet if you can manage to go one step further and shed tears for your brother or sister, you will even feel his or her lamentation. There is no escape; once you come to God in a tearful prayer of contrition, you *will*

shed tears. The greatest heroes in history—those true giants of spiritual stature—shed tears. Even Jesus Christ shed tears; the Bible records that he wept over Jerusalem.

Tears are nothing to be ashamed of. When a great man sheds tears, he only becomes greater.

**H**ow can we open up our heart? How can we overcome our personal problems? We have to unload that burden in our heart and discover why we became blocked in the first place. By casting off our sins, we eventually become free. And this is possible through daily repentance in prayer. When we repent from the depths of our heart, we will feel a definite spiritual emancipation.

Before God's blessing can penetrate our lives, we must repent. When you approach God in prayer, you should repent that you are not more adequate. Pray that you could do more, but ask God to accept you anyway. A person can repent when he is on the brink of changing his life.

Praying to God is so simple. Understandably, there may be those moments when it seems difficult to formulate the right words in order to convey all that lives within your heart. But just let your emotions flow. By coming to God in prayer you will be able to feel His emotions and then start to shed tears. And those are the kind of tears which bind you with the living God.

Tears come when you experience certain emotions. Therefore, in order to shed tears, something has to happen inside of you. It is nearly impossible to cry if you are emotionally barren. But as soon as you stand before your God in sincere repentance, tears may just start to flow. And that is when you can be assured that He is very near!

**R**epentance has a great place in prayer. We are all inadequate. No matter how hard we try, we never fulfill all that God expects of us. And that is one reason we have to repent—repenting for both those things which we know we have done wrong and even those mistakes that we made unknowingly. Yes, we need to ask for personal forgiveness. But even more, we must beseech God to forgive the sins and insufficiencies of our brothers and sisters, leaders, nation, and the world.

When you pray, repent before God. There is no need to tell anybody else of such an intention. Nobody will force you to do it; it should be a



natural reaching out to God. If you repent during unison prayer, it is not necessary for you to talk loud enough for everybody else to hear. Just confess to God from the depths of your heart and unload that millstone. But on the other hand, it is important that you absolutely believe God will grant forgiveness on the basis of genuine repentance.

It is impossible to hide something from the eyes of God. Your heart may weigh heavy for years but you don't know why. Some worry consumes you, yet you cannot figure out what it is. If your spiritual growth is stagnant and it does not seem you are progressing, do a little research in prayer and deep thought. You may discover that you have forgotten to repent to God for something.

**Y**ou can come close to someone when you shed tears for him in prayer. When you go to God and implore Him to forgive your brothers and sisters and even repent on their behalf, you cannot help but weep for them. Those tears which fall on your face or clothing may seem to disappear, but they stay quite visible to the spiritual eye. They actually bind you to that person for whom you interceded, be it parent, brother or sister, friend, employer, or employee. But they especially weld you to your God and True Parents.

The experience of shedding tears for another can take the form of receiving a revelation from God. God reveals to you at that time how He feels about the person, how valuable that person is to Him, and how close the person is to His heart. Your level of spirituality and vertical connection, as well as your ability to cry on behalf of another, can teach you many things.

**W**hen do you have the closest relationship to God in prayer? When does your heart fairly float on the river formed by your tears? It is when you repent. It is when you totally capitulate before God. It is better for someone who is full of pride not to approach God in prayer. I believe God turns a deaf ear to a prayer prayed in a conceited or haughty way. Yet when we petition God in a natural and down-to-earth way with respect and honesty, He *will* respond. And His gratitude for our repentance is far greater than we can ever know.

How do we reach God in prayer? By repenting. By declaring bankruptcy. Tell God that you realize you have run out of resources and are anguished because you know that you cannot pay back what you owe Him. While you may be bankrupt, you should never forget or doubt that when forgiveness comes, your debts will be cancelled and you begin at zero once again. That is the solace you can feel through a prayer of repentance.

Repentance is best offered in tears. We may first shed tears of sorrow because of remorse, and later cry those of joy as the hope of freedom and salvation fills our heart. Tears bring freedom and peace; they are the vehicle useful in unloading a heavy heart. Talking to God and crying tears brings a great relief. God then takes us to His bosom where we can nestle in His heart of unconditional and forgiving love.

When we shed tears of repentance, we will find God. One bridge that we must definitely cross to reach His home is built from the veil of tears we weave during a prayer of sincere repentance. We should shed tears each time we pray. We have been away from God for so long. Now that we have started to connect with God once again, we should daily converse with Him through prayer. We should feel as though we never want to do anything that would separate us again.

Unificationists have been called to shed tears for all of humanity—those people who lived in the past, those who live in the present, and those who will live in the future. Our True Parents display such an amazing example of living lives of prayer laced with tears. God and True Parents have proclaimed this as the age of tears, for they inform us that during this critical stage of the restoration providence, shedding tears is one requirement to meet God.

Throughout human history, countless tears were shed in prayer. Rivers of tears flowed from the eyes of millions of people for a multitude of reasons. Some felt the heart of God and cried. Others needed God because they were in turmoil. Still others had a deep yearning for God after hearing that He is the homestead of all mankind. Even now countless human beings have a great longing to reach home. There are thousands and thousands of people praying at this very moment. Throughout history people have been praying to someone—something—they may have never seen and perhaps may have never heard directly. Yet they kept praying anyway. The unseen world *must* be a reality.

Once you begin to speak to God, you come closer and closer to Him, and the intensity of His light becomes ever stronger. As you speak further in prayer, even your smallest of sins becomes exposed to you. Subconsciously, many of us are afraid to meet God because we know that such a disclosure is part of the process. Exposure of sin and commitment go hand-in-hand. If your heart bows before God, you have no recourse but to repent. As you grow nearer to God, you will notice even the smallest specks of your spiritual dirt. His love shines upon you like a thousand watt spotlight. All the small points you attempted to hide from people suddenly become visible

and can even make you shield your eyes in shame. But once they are uncovered, you will probably feel as though you are unmasked. Although that is what we dread, there is nothing we can successfully conceal from the penetrating and introspective eyes of God. It is often that inevitable meeting of our eyes with God's that we fear. That is why we are often shy—in front of Him and other people. And that is the reason we roll the stone in front of our hearts.

We tend to recoil from facing God, from sharing with others, and even from confronting ourselves because of something that has happened or feelings we harbor. But what we fail to realize is that while God's love is bright enough to show every particle of spiritual dirt, it also contains a powerful cleansing agent that can remove any dust which accumulates. Yet that cleanser is activated only through heartfelt repentance.

If the subconscious fear of being confronted with judgment takes command of the heart, it will prevent us from breaking through in prayer. But the only way to shatter that anxiety is through repentance.

### ***The Essence of Prayer***

**P**rayer is more than bread for our spiritual lives. To me, prayer is life itself. And prayer is necessary because Satan exists.

Although my definition of the word "prayer" might vary slightly from the one found in the dictionary, I feel that simply stated, prayer is a conversation with God. As give and take goes on inside our heart, we definitely feel something begin to move. And that is the first stirrings of a true liberation of our spirit. In prayer, we open up and encompass the whole universe. But it always begins within the heart. Once we enter the realm of deep and sincere prayer, we may find that God has been awaiting us.

Prayer is very simple. You will find that the most uncomplicated words have the greatest effect. If you come to speak with the tongues of angels, your word patterns may be enchanting, but it is not necessary to strain yourself just to weave a tapestry of beautiful words. In prayer, you merely need to stand in front of God and you are home.

**P**rayer means many things to many people. But what does it mean

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to God? What kind of prayer does God consider real prayer? I believe a prayer offered in sincere humility is most precious and touching to God.

I have stressed the necessity of prayer and encouraged you to pray without ceasing. Prayer means something beautiful to God. But what does prayer mean to Satan? I feel that in his own way, Satan is "praying like hell," desperate to stay alive and to retain his control over this world.

**D**iscover why you have to pray and then ascertain what to pray about. A deep longing for God and a desire to connect to the source of love can certainly be a prime motivator. Basically, prayer is the expressed longing for God, and the way we can develop an intimate love relationship with Him. The whole world of our emotions becomes stimulated and involved. The intellect helps in formulating words, but sometimes we don't even need words, we just feel or think. Prayer is an extremely internal experience.

I sometimes get the feeling that we expect God to be much like a bellboy—hopping to fulfill our every wish. But should God just act according to the way we direct Him? Is that His responsibility or duty? Should we pray for personal or public matters? What is prayer all about anyway?

In order to successfully live a life of faith, we must pray. It is certainly important to God; He needs to know we are thinking of Him. He wants to know that we care about sharing His love with people who desire to communicate with Him. In that way, prayer and love are the door openers to heaven; people are magnetically drawn to a person who radiates the love of God.

Prayer life is absolutely necessary to actualize a relationship with God and True Parents. Through a life of prayer and devotion, we are able to comprehend so much—about God, True Parents, brothers and sisters, the Blessing, the world, even the more mysterious aspects of the universe.

We light a spiritual fire when we start praying. And the peak of our prayer can become a real bonfire which just continues to burn and burn. If you could see spiritually, you would notice spiritual flames emanating from a person who prays intensively or teaches the word of God. Prayer generates tremendous spiritual power!

**T**here is such a great distance between God and man. The depth of prayers varied throughout the different periods of history according to the level of the spirituality of the people. For example, during Moses' time, prayers were of a different quality than those offered by the people of Jesus' time. In Moses' age the Jewish people may have cried, "God help us! The Assyrians want to conquer us. And the Babylonians are marching toward us

from the other side. What should we do? Help!" The Old Testament reveals how desperately the Jewish people needed to be liberated. They were persecuted relentlessly and consequently their prayers followed a certain pattern. Yet the entire Christian religion is on a different level. Christians have a mediator who is much closer to God than Moses had been. This reflects well in their prayers, because most Christians pray out of love, not fear.

Do the prayers of most Unificationists differ? Yes, I believe so. Because we have been given the Principle, we have the opportunity to feel the heart of God in a much deeper way. Father has revealed so many different aspects of God's heart. Through his sharing, we have become concerned not only with our own struggles, but also desire to uncover *God's* strife. Since Unificationists know that God is suffering yet feels tremendous responsibility for His lost children, we often pray out of the sincere desire to alleviate His agony and pain.

**T**he center of a religious life is communication with God—prayer. Prayer is the very core of a life of faith. Unificationists have heard so often that this is the age of attendance, and that we have both the privilege and responsibility to attend the Messiah. This time in the dispensation is serious and pivotal; we must make sure to fit prayer and action hand-in-glove during this crucial time.

Father encourages us to be active and move forward. He entreats us not to be bystanders but rather to plunge into the mainstream of activities. We can also pray as we move! We can receive confirmation of our experience with God and True Parents. The validity of the Principle can manifest through our prayer life especially when we couple our prayers with action. We can talk to God and act as if He stood right beside us at all times.

Without a strong and dedicated life of prayer, we can never fulfill our mission or be truly successful people. Sometimes we have to make split-second decisions and don't have time to consult with anyone about them. Who can we go to? God. He is there within us—and He has the wisdom and foresight to confirm whether our decision is right or wrong. The time will come when we cannot always be advised by a spiritual leader or True Parents. But we *can* get feedback and answers to the questions we ask in prayer.

We can become free by purging ourselves through prayer. We must have conviction. We must have faith that develops continually. A life of prayer allows us to be better tools for God to work with. We can scrub out the dirty spots on our hearts with the best cleansing agent on the market — prayer!

## *The Necessity of Prayer*

**P**rayer is a battle. But prayer is necessary because Satan still wields his influence in our lives. Once Satan surrenders before God, prayer will no longer be necessary. Once we have perfected our hearts, we will no longer need to pray. Why would we need to pray after we finally become true temples of God?

**W**ithout prayer we cannot successfully fight with or be victorious over Satan. Every human being absolutely needs God. And the way we connect to Him is through prayer. Our vertical connection is *the* most important one in our lives. *Everything* depends upon it. We can never succeed in our mission if we only have the strength horizontal relationships give us. They can never sustain us as will an impenetrable bond with God; a strong prayer life is absolutely necessary for spiritual survival.

**P**rayer is vital to our spiritual growth. All of heaven is involved in praising God. And spiritual activity without prayer is unthinkable. Many elderly people may not remember biblical history or comprehend the entire word of God, but they *do* know how to pray. Everybody needs prayer—from the very old to the very young. I feel prayer is so important, it should even be taught in school. Learning to pray is as important as learning the alphabet. Yet public schools refuse to teach it. People say that prayer is the responsibility of the church; but since so few people go to church, who learns to pray? This element of basic education is greatly neglected.

Because Unificationists have committed themselves to accomplishing God's will, prayer automatically becomes crucial and an important aspect of life; we *must* learn how to pray.

**M**ake prayer a way of life. Once you do, it ceases to be a burden and becomes what it really is—the fulfillment of a need. If you are like me, you have a longing for God which can only be satisfied by talking with Him.

Each of us needs a great amount of prayer power. Things will happen once we add to our reserve stockpile daily. When we can be thankful for everything we have received, God will be free to use all the efforts we invest.

**P**rayer must become a habit. There are so many evil things to which

people become addicted. Let's revolutionize this by becoming addicted to prayer life! If you keep on praying several hours a day and are suddenly forced to taper off because of increased responsibility, you will find that you miss it. You will hunger for it, and then whenever you do have the chance to pray for a longer time, you will experience a veritable feast. Try it—you'll see!

### ***Prayer Preparation***

**I**t is essential that you prepare your heart before speaking to God. That way you can open your heart wide as you begin to pray. Whether the opportunity lends itself to going before God on bended knee, or you are able to take only a small moment to pray sometime during the day, season your heart: display humility by bowing your heart before the Eternal.

Go into prayer with a loving heart and an open mind. That is the best foundation—it is fertile ground in which God can plant the seed of His love. Eventually it will take root and sprout. Yet if you don't allow your tears of repentance to flow and cultivate that garden which God plants, your heart will be as sand and stony ground.

It is imperative to prepare for the next day through the contents of the prayer you offer at night. If you want to achieve a certain result in fundraising, witnessing, or any work, focus on that during your evening prayer. Doing that gives the spiritual world the chance to activate and prepare people or situations you will confront the next day. And that has a direct bearing on the result you desire.

**B**e constant in your prayer life. Preparing to pray is an important step in accomplishing this. For instance before you pray, you could look at a world map and imagine what life must be like in countless countries. Or visualize the faces of people—weather-worn and wrinkled from hard work and their own personal search for a better life. It will help your heart focus on envisioning the other side of the world and make you realize that millions of people are struggling just to stay alive. Realize that in the Principle we have been given a tremendous gift, and also recognize our obligation to share it with them—even if it is only by praying for them.

None of us are newcomers to prayer life. We have been praying more or less intensely since we began to live a spiritual life. Yet if we work to deepen it, one thing we will no doubt discover is that we fluctuate in both intensity and power during our prayer. We fluctuate in prayer when we do not prepare ourselves beforehand. Become calm inside. Cut off the influences of the world and leave them behind. Let God know that you would like to meet Him.

You breathe best when you are most relaxed. Spiritually it is the same; don't tense up spiritually when you pray. Realize that when you come before God, you may face the incredible heat of His passion. But to feel that love you must relax, have faith, and *know* with surety that you are going to meet God. There is no reason to fear that encounter.

Think of preparing to pray in scientific terms. A rocket filled with fuel has incredible thrust to go far into space. The amount of fuel ejected determines the speed, the length of flight, and even the height a rocket will go. If you were to launch a toy rocket, it may go a few meters into the air but would soon come down; it does not have a large capacity for fuel storage and the supply would run out quickly. According to the dynamics of jet propulsion, it is much easier to fly after being in the air for ten minutes. After half an hour, there is quite a bit of thrust, and a great deal of speed has been gained.

The same is true with prayer. Because God's heart is in the highest spiritual realm, you need quite a bit of spiritual "fuel" to project yourself there. If you pray for only five minutes, you most likely will not be able to reach Him simply because that is not enough time to propel yourself very far. Yet as you pray ten minutes, thirty minutes, one hour or more, it becomes easier and easier to pray. There is a simple explanation: you come ever closer to God. And then the magnetism of His love pulls you even nearer to His heart.

Think of the spirit world as a pyramid. You stand at the bottom but desire to project yourself to God who resides at the top. You will need tremendous thrust to get there. If you have only a little fuel, you will be able to reach only a certain stage. More fuel will allow you to go further, faster. Once you reach the higher stage, you will feel the response of the angels and the saints in the spirit world. But if your fuel capacity is unlimited, you are able to make it to God Himself, and could even land directly in His heart. You have to make the initial connection. God is at the top of that pyramid, therefore in order to reach Him, you first need to prepare yourself.



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## ***How to Pray***

**W**e have to learn how to talk, walk, write, and sing—so many things. And just like any of them, we have to learn how to pray.

Prayer is like ingesting a meal of spiritual food. And it is like breathing spiritual air. When we pray we inhale God, and drive out the devil as we exhale. That is part of the purification process prayer affords us.

**H**ow should we pray? The simplest way is to walk into the temple of God. Become quiet and calm; sit down. Close your eyes and open your heart. Stand right in front of God's throne. See it? Good! Project yourself there. Bow before Him—physically and spiritually. Visualize Him—there He is!

Once you catch that first glimpse of Him, an overpowering magnetic force will pull you even closer. It is awesome to be in front of the Almighty, the Eternal, the Creator. But take a deep breath. What you inhale is so refreshing, so stimulating you want to hook up to that respirator. It is the love of God which you breathe.

Our Creator looks into our hearts to see how much we desire to connect with Him. When He can discern that we want to create unity and harmony with Him, the compassion of His heart lifts us up, and brings us still closer. How much do we love Him? That is something He both tests and observes. Through our own voice we are able to understand how much we love Him through the words we use. Prayer is the measuring stick we can use to determine the amount of our love for Him. And prayer is one of the ways He can reach us and whisper His words of love.

**Y**our reverence, heart, emotion, and sincerity are expressed much better when you speak normally rather than in clichés or as if you learned lines from a script. The language you speak brings forth a picture which is first formed within your heart. But it is not easy to paint the same picture in words that you so vividly sketched there. If you simply rattle off words, the picture in your heart might resemble pieces of an unassembled jigsaw puzzle. But God does not necessarily have the time to put together that puzzle, so it is best that you learn how to construct with word images the beautiful picture which you see reflected in your mind's eye.

If you begin your prayer by speaking slowly and deliberately, your impressions will become sharper and you will be able to talk faster. Words

will flow from your heart and make a great impact. You can slow down and push the entire portrait of all your feelings into the one word prayer—"Father." There are no rights and wrongs to prayer speed and volume. They can vary as do the contents of your prayers.

When lovers talk, they generally speak so softly that no one outside their world can distinguish even one word. And the closer they come in their embrace, the less they talk. It is the same with God. If He is far away, you may have to talk fast to bring Him near. But once He comes closer, you will not feel so compelled to say as many words. And if He becomes so close that you breathe together in one accord, you may not need to say anything.

**P**ray what your heart commands, and don't get stuck in formalities. There is no reason to be timid. Be a powerhouse: ignite yourself. Ignite God. To turn up the intensity of your prayer, it is necessary to sacrifice yourself. To do that, put aside your pride; change your ways. Forget *completely* about your past and start living with God again from this very moment. Welcome any hurt; welcome anything.

**M**aybe you have been too subjective or domineering in your life. Maybe you need to become a little more humble and deep. Put both superficiality and officiality on the shelf. You certainly don't need them if you are going to God. Travel the route of expressing gratitude in your prayer. And I find that the best way to do that is by starting off with repentance.

I feel that some people who have problems praying, talk in a much too sophisticated and organized way. They pray step by step. They have a list of topics in their mind. Starting at the top of their list, with regimented precision, they tick off each one until they get to the bottom. They pray for the world first, then the nation, their mission, and so forth down the line. There is nothing wrong with developing prayer priorities, and to start with the world and end with yourself is absolutely the right order. But can you pray that way on days when you are consumed by pain and really in need of God's love? I would say to turn everything around. Start from the bottom. Don't say anything sophisticated at all. Just begin by humbly coming before your Heavenly Father and honestly telling Him, "Father, I am in trouble. I need You. I admit I need Your forgiveness, and I also need Your love. Where are You? Please come into my heart!" Talk to Him about your problems, even if you have to go on for an hour or so. Sing to Him. Even cry

with Him. But whatever you do, make sure you genuinely feel what you say. Ask Him to alleviate the burdens weighing heavy on your heart.

Unless you are secure in your relationship with God and honest enough to pour out your troubles, do you think that a well-organized prayer stated in logical sequence will mean much to Him? Remember that He is our parent and He is waiting for His children to return home. A methodical prayer does not hold much weight when He is actually looking for your repentance. He already knows your vulnerabilities; He just wants *you* to recognize them so that He can begin to pack His love in the holes and crevices.

How should you pray? Pray in the name of the only mediator between God and man—the Messiah. That is the key to opening the heart of God as well as heaven. When you pray, do not be abstract or think of God as being far away. Project your heart into the center of the spirit world: God is there!

Pray in an honest way. Pray in a forthright way. Pray with humility. And especially pray with love.

**H**ow can we pray to God? Let me count the ways.... There are times that a journey of prayer takes us on steep mountain passes, when it feels that to make one false move could mean disaster. Sometimes while walking the path of prayer we feel invited to kneel down next to a pool of God's tears and with our own tears, fill that reservoir to the rim. Sometimes we may cry or even yell because we feel absolutely nothing. Sometimes we "pray" by singing God a love song.

Your voice adjusts to the emotions you feel within your heart. Your voice could be melodious and bright, or tempered with determination and resolution. But believe that whatever voice you use, you *can* communicate with your Heavenly Parent.

If you find yourself fighting to conquer your tiredness in prayer, keep on speaking even if you do not feel anything. If you keep on talking, God *will* hear you. Speak loudly enough that you are able to hear your own voice. Speak dynamically enough that you are not lulled to sleep by your own monotone. Eventually your spirit will cooperate and your heart will get involved—then your spirit will soar. But if you are so tired that you cannot break through, it is better to pray a mechanical prayer than none at all. Even if you pray an intellectual prayer for ten minutes, eventually your heart will "click in." Speak the words that come naturally; ultimately those words will get you someplace.

There are those who seem to chatter incessantly during prayer—sometimes repeating the whole of history to God, sometimes promising Him the world. While that is a beautiful expression of dedication and commitment, I would advise you to start off by speaking slowly and with feeling. If God's record player is set at 33 1/3, it will be too strenuous for Him to have to listen to you talking at either 45 or 78 rpms.

It is also important not to "pray" a broken record; just as much as we tire of playing the same song too often or listening to someone tell the same story over and over, if you force God to listen to a recording which you play every day, He will become weary of it. Pray something new every time.

I have found that there are three main stages in prayer. One involves making your way through a labyrinth; the second stage entails experiencing the breakthrough; and the third is feeling the liberation. You will not necessarily experience all three each time you pray, nor will you find your experience exactly the same within each different stage.

All of us need a little while to adjust from the dynamic of daily life before engaging in a quiet meeting with God. This period is rigorous and tough; for that reason I term it "the labyrinth." Outside influence is quite difficult to tame, but if you persevere through the maze, you will eventually find the exit or begin to break through in prayer.

If you have previously prepared your heart, you may find it very easy to leave the environment of the physical world and break through to God quickly. But sometimes you are so tense that your mind races far ahead of you; you find it nearly impossible to slow down. It is like being out on a boat all day long. Because you experience waves constantly rolling back and forth you still sway a bit once you are back on land. Your intellect and nervous system need a bit of time to quiet down and stabilize before you pray.

If a housewife decides to stop during her daily routine and pray for a short time, she may sit down only two minutes before something distracts her. Satan is a great manipulator. He likes nothing more than to see us break off our prayer to God. After she answers the doorbell and the telephone, she finds she has to change her baby's diaper, then must feed him and play with him before once again lulling him to sleep. At that point, she has just enough time to make dinner before her husband comes home. She may shrug her shoulders, sigh, and at the same time, completely shelve the idea of praying.

Good intentions to pray are easily blocked. For that reason, it is neither easy nor matter-of-fact that a breakthrough is inevitable. Breakthroughs do

not happen when we quit too soon or only half-heartedly feel that we can reach God.

But when you *do* happen to break the spiritual sound barrier and land in that realm of God's heart, you will feel tremendous freedom. That is the moment when you will feel relief permeate your heart. Some of what you feel is the liberation of God's emotions. Allow yourself to shed some tears; surrender to Him and finally make a pact of loyalty and fidelity with God.

I have noticed that some people have a tendency to recite the entire Principle in prayer. I would urge you not to do this. Our God is intimately involved in the intricate points of the Principle—it is His creation. Yet it is also not necessary to tell Him the methods He should use to restore the whole world. He knows this all too well. What He is most concerned about is *you*—how you feel, what you are doing, how committed you are. So if you are struggling, be honest about it. Tell Him, "Father, I feel so bad because I just don't feel You. What is the matter with me? Please give me a hand!"

The first thing to do as you pray is to break free from your cocoon of rigid concepts. Once you do, you will find you are no longer a caterpillar but have metamorphosed. Then make it your goal to become a beautiful butterfly. Soar on your gossamer wings—so graceful, so free. You can fly anywhere! You may even alight on the landing strip in God's heart. That is a great place to be.

### *Developing a Prayer Life*

Take the time and the initiative to develop your prayer life. Unquestionably, it is one channel through which you will receive acknowledgment or confirmation. If our prayer life is not strong enough, we will tend to see things only in a superficial or horizontal way. That is why we sometimes understand things only intellectually, but our heart is unable to accept them.

A strong prayer life is not formed in an instant. It takes both time and practice. Therefore, be patient with yourself; you are able to learn more about prayer as you continue to pray. It is only natural that you would rather withdraw and be on your own. It is sometimes hard for new members to acclimatize themselves with the practice of unison prayer. However

developing the ability to break through to God even in unison prayer is definitely one of the best ways to become spiritually free, as well as to build up spiritual power. By developing a strong prayer life, you *will* experience breakthroughs.

The first step in cultivating a powerful spirit is to develop a very strong prayer life. We should pattern our prayer life after Father's—praying to restore the world "in the shoes of a servant, with the heart of a father, shedding tears for man, sweat for earth, and blood for heaven."

Jesus taught us to pray the Lord's Prayer. "Our Father who art in Heaven." (You are Almighty; You represent all that is beautiful and mighty and divine.) "Hallowed be Thy Name. Thy Kingdom come." (We proclaim that Your realm is the one we long to live in.) "Thy will be done." (We want to live under Your rule, Your dominion, and to be engulfed by Your love.) "On earth as it is in Heaven." (We acknowledge that the Kingdom is already with You in heaven, but we proclaim that we want the result here on earth.)

The words of the Lord's Prayer are almighty ones. Our prayers are most probably more down to earth. Yet we can learn many things from prayers which Jesus and True Father have prayed. From the standard of their prayers, we can detect that it is important to cultivate the utmost respect for God.

Perhaps the biggest problem we face in prayer life is maintaining constancy. If we had an intense prayer life, we would have fewer personal problems. But why is it so hard to cultivate a strong prayer life? We know many things about God and True Parents. Intellectually, we know that we should pray in order to develop an intimacy with God, but *still* we don't do it. Why? There is one great force that holds us back. Logically there is no other explanation. Anyone who really walks with God experiences a multitude of miracles. On the other hand, the forces of Satan are subtle yet so strong, that a person must be perceptive and exert incredible spiritual force to break through them.

If we are reluctant to do something, we just waste our time if we only pray about it. That is a powerful statement, and one that *Satan* certainly is reluctant for us to incorporate into our set of personal beliefs.

One of the most natural desires is the yearning to feel God. Even the atheist can't help secretly wonder if that Absolute Being actually exists. And even the agnostic must sometimes speculate if he reached out with long enough arms, *might it* be possible to touch this unseen force? Ali, the secret

for any and all of us to do just that is prayer! Whether audible or inaudible to the human ear, our words are definitely loud enough for God to hear.

It took each of us some time to adjust to living our life of faith. We were like children in a new environment and we had to test out and try different things. Somebody had to show us how to live a life of prayer. Learning to pray takes time and patience.

I feel that whether or not a person has been loved by his parents and peers will reflect in his prayers. Our background and present environment both have great influence on our prayer life. Some people were brought up with a greater religious orientation than others. Obviously they might find it easier to pray. But an entirely new world will open to someone who has never prayed before. Perhaps it was not encouraged or allowed in his home, and suddenly he is faced with its splendor and its ardor all at once.

Prayer life is something that develops through stages, through trials and difficulties. That is why it is crucial to have patience with yourself in learning concentration and fortitude. Also have patience with those around you; they are also learning to pray. Just push yourself forward. If you make effort, God will ultimately reveal Himself to you. Prayer is a daily commitment. Don't think that it is not necessary to pray every day. While you may be able to talk yourself into that conclusion, it is the easy road but it won't lead you home to God.

If we really mean what we say and are totally sincere, eventually God has to come and help us. Any barrier you feel with God just has to be broken down. Persistence helps. If you take a sledgehammer and knock against a steel door long enough, you will definitely make a hole. And if you keep pounding, after some time you might have made a hole big enough to climb through. Prayer is similar. We create a powerful base when we pray for others. It is like knocking a spiritual sledgehammer against any of the barriers that keep us from God. That assures everyone will be taken care of—from the members of your family to those behind the Iron and Bamboo Curtains. That is the moment all of us can surround God's throne and gaze upon the brilliance of God's face reflecting and shining through our own.

We know the validity of prayer; we also know that spiritual growth results through a strong prayer life. The necessity of prayer has been proven to us time and again. Father has given us the global view to spur us into action. Yet how do we go about strengthening our prayer life and accomplishing the will of God? How do we offer the best possible prayers to God?

The basic formula is to relate to God through True Parents. When we talk about Heavenly Father standing in front of His mansion wanting to embrace the children who come home, we are also talking about the desire True Parents harbor.

Prayer is a personal conversation with God, yet Unificationists should always relate the contents through True Parents. Since we cannot be physically close to True Parents too often, we must rely on our spiritual connection to them. Prayer to God only makes sense in relationship to the Messiah.

We should pray for the higher purpose. And we should always begin by praising God. We should next ask for protection, good health, power and love for our True Parents and everything God has to offer them and the True Family.

Although it is not necessary to use the same order each time, it is also important to pray for each of Father's ventures in detail—from witnessing work to business, to the associations of ministers, professors, to our relief and social programs, and the infinite variety of projects he has initiated in order to steer this world back on a course toward God. We should always offer prayers that all leaders surrounding Father may be the best supports and mediators. After these worldwide concerns have been covered, pray for work on the national level. Pray for all members. Pray whatever comes into your heart and mind. Pray for your own family. Prayer for your spouse and children is also public. Yet I urge you to consider not to spend too much time praying for yourself unless you ask for wisdom to fulfill your mission, as well as for love and power to accomplish it.

If everybody prays, then everybody will be prayed for. Just as you begin, you can end by glorifying God—thanking Him for all that He has accomplished through others and yourself. You will no doubt then enter a realm where you feel His presence more strongly than when you began praying. As you open your heart to Him in a sincere way, He will also reveal His heart to you. And if He does that, your prayer will become most beautiful and meaningful to you. You may not even want to stop.

### ***Breaking through in Prayer***

If you are really connected to God, you will be able to pray for anybody. And once you break through, you *will* pray for everybody. I find



that the closer I come to God in prayer, the further my heart stretches to reach the ends of the earth.

When you are close to God you will even dig into the mud spiritually. You will feel that you want to embrace even the dirtiest little child living in a thatched hut in Mozambique. Close your eyes a moment; can you visualize her? Yes, those are tears. Yes, she has fears. She has no one to care for her. Her parents have gone; they died while looking for food in their hope to keep her alive. Can you recognize that she needs love? Can you see her? Reach out your hand. Reach out your arms. Embrace her in prayer. You automatically embrace God at the same time.

**W**hat have you experienced in prayer? When you praised God you no doubt got an overwhelming response of His love flooding your heart and bathing your spirit. But if you ever delved deeper with your heart, you may have experienced something that nearly knocked you out! Tears might have run down your cheeks; you may have spoken with the tongues of angels. That is because God was there. And God experienced it with you, even *through* you!

This experience is much more rewarding than anything you ever imagined. Your target was His heart, and you hit the bull's-eye. The effect of that kind of prayer—mature, yet tender—is both spectacular and breathtaking!

**W**hen we pray, we should curb our tendency to tell God what to do. Don't tell Him how much He should give you. He knows; after all, He is your creator. He is your Father and Father knows best! He knows best what you can and cannot handle. And He can see whether your container becomes larger or contracts from day to day.

Once you can forget about yourself, you will be able to cry about your brother and sister. And once you can do that, you will come to cry for humanity. The people of this world—whether they live in the slums or the palaces—will seem incredibly near to you. Your heart may melt just thinking about them. That is an experience you share with God. That is an experience with love. You can then embrace the people who live in the desert, and those who live on the plains. In your prayer you will spiritually pick them up in your arms. They will become so close that you can almost feel their protruding bones against your skin. You can look into their eyes and see the blank stare of hunger and thirst—both physical and spiritual. And that is the moment tears may begin to spill from your own eyes. You realize

that they cannot even utter words to tell you what is wrong. But you know. You know. For that is the moment that you have connected with God in heart. You then begin to realize that those tears you shed are *His* tears, and the arrow of sorrow ripping your heart in two, already pierced His heart long ago.

What does it mean to "break through?" In my understanding, it entails driving away evil forces, and burning away the spiritual influence of Satan. Yet at the same time, it encompasses attracting good spirits. But once you are constantly surrounded by good spirits, what could be left to "break through" to reach God? If you are conscious that God is with you at all times, it will not be necessary to spend a long time preparing to meet Him. You can just start talking right away—He is there.

Before we meet with God in prayer, we should follow the rules of common etiquette that we naturally extend to others. Make sure that externally you are well groomed and properly dressed. Internally, prepare the gift of heart. Just as you ponder beforehand what you plan to talk over with your parents, friend, or others you meet, think over what you want to talk about with God. Speak to Him with eloquent frankness.

When we pray and feel the deep longing to meet God welling up within our heart, He *will* manifest Himself to us. We must *believe* that we will meet Him, showing Him the sincerity of our desire. And that is when He will be able to respond.

Experiencing a breakthrough in prayer is usually followed by a certain liberation because your heart begins to open. Your true nature emerges; you feel peace and freedom. You will probably step into a higher realm and feel the heart of God in extraordinary ways, something apart from your everyday experiences. Try to lace such an encounter with true homage to our Maker.

What obstacles hold us back from a real meeting with God? Who creates them? By kneeling before God we must create a base for Him to come. We build a foundation to meet God when we address Him as "Father," and by doing so we reject the premise that Satan holds that position. It is important not to create a base for Satan in our daily lives, especially during prayer. Even small thoughts or feelings, seemingly superficial and inconsequential, might be just enough to give Satan the chance to invade. His invasions are pretentious and unwarranted. But when we pray, we can penetrate so deep into the heart of God that we become impervious to Satan. If that happens, he will have no recourse but to leave us.

**I**t is not necessary to take time to meditate. You need an object in order to experience some form of give and take of love. The greatest experiences come when you go into the battlefield. But if you just withdraw and sit in the corner for an hour or so, you only succeed in turning over again and again all that is within your mind and heart. To experience a spiritual breakthrough and generate new experiences, give and take with someone or something is necessary. And that can be done in prayer.

**R**eligious leaders generally encourage us to pray strongly. But what does that actually mean? My understanding is that a "strong" prayer is one of authority; we Unificationists *do* have a certain credibility. As children of God who are following the Messiah, we are already afforded a certain status.

When a person touches the perimeters of God's heart, he will be able to assume authority from God. The force of your prayer can activate spirit world. Some people only touch the bottom of a low spiritual realm when they pray. Some can't even reach that far. When they hear the resonance of their own voice, they may give up because they cannot believe it can reach the spirit world. Accepting that false assumption makes it easy for people to disband a life of prayer and even cause them not to bother starting again.

It takes courage to keep on persevering in prayer when you are not sure where your prayer goes. You must realize that when we bow before God and pray, we absolutely *do* come before Him. Breaking through to meet Him does not always take an abundance of effort. If you aim to activate the good spiritual world, you must do it for a higher purpose. Since the highest purpose is True Parents, it is best to pray to help them fulfill their mission.

**This** is an age of great tension on earth and in spirit world. Therefore it is not to be expected that if you break through to God in prayer, you are automatically guaranteed a wonderful or uplifting feeling. But once you meet God in prayer, you don't want to miss such an experience again, even if it means you must share His sorrow. The time for glorification and happiness *will* come. Yet during this time, you will no doubt feel His pain once you break through in prayer.

**I**f you pray only a short or weak prayer more out of obligation than desire, you may only reach one of the bottom realms of the spiritual world. Of course the spirits that live there may offer you little things, such as park-

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ing places when you need them, or help you notice bargains when you shop. But the results prayer can attain are far more glorious once you break through these more fragile spheres of the spirit world.

It is up to you. If you have a strong but sincere prayer, shoot right through the spiritual world, and shed tears of desperation, you will definitely meet God Himself. That will make the difference in your prayers. You yourself determine whether you will experience certain sensations and satisfactions. But if you really want to reach to God, I can assure you that He *will* meet you in prayer.

**T**here is a definite problem connected with prayer. The problem is, after entreating God for an answer, we may get one we don't like! And that is precisely why some people refuse to pray.

There is a great danger in praying to God. Things happen! You will probably become more spiritually sensitive and attuned to the feelings of others. You may begin to hear things, see things, and feel things like never before. But once you encounter such spiritual experiences, you will be obligated to do certain things. If you pray simply to find happiness and joy, you may end up experiencing tears and a feeling of anguish. We talk about breaking through, feeling exhilarated, or discovering the ultimate spiritual bliss. Yet have you ever had a breakthrough and then spiritually visualized people who live in the slums of Bangkok or Haiti, or political prisoners doing forced labor in the vast tundra of the Soviet Union? Such an experience makes you weep, but that is one of *the* most real confrontations with God you could ever have.

### ***Communication with God***

**P**rayer is the most powerful mode of communication to reach God and the spirit world. Through the path of prayer, we are able to exalt our God. After enduring such an eerie silence throughout the centuries, any words of love we extend must ever-so-tenderly and gently, grant Him tremendous relief.

Once we become one with God, we will no longer have to pray. We will simply feel Him, act and speak His words, and accomplish His will. If God is always with you, you will find that you talk to Him constantly because you feel His goodness floods your very soul. Your thinking be-

comes like His. You merely think of God and you feel Him near. In other words, at that time it is not just you but also God who feels; it is not only you, but also God who speaks and God who loves.

Prayer becomes much more difficult once we separate from God. Yet the reverse is also true: the closer we go to God, the fewer problems we will have praying. If we deviate from our responsibility and allow obstacles to block our relationship with Him, we will have to pray in order to once again refuel and reestablish communication.

But at this point, we are not perfected and all of us are in dire need of communicating with God in prayer. We visualize the distance between ourselves and God and feel that we have to "shoot high" in order to reach Him. In reality though, we should penetrate to reach the core of our own soul, for that is where He can meet us. To pray silken words with quiet reverence is a very different concept and practice from pounding the floor and yelling for God to come down. But He is our true love. And we certainly would not pound the floor in order to attract our lover's attention; we would offer soft words of love.

In many ways, we live in a world so different from God's. But there is a reason. The story is the oldest in existence: God and man were separated from each other through the fall. And it was our fault. In a sense, man turned on his heel and walked away from his Father. But that places the next decision with us as well. Are we willing to take that all-important step and walk back home to God? Were we to ask Him, He would not hesitate to tell us that He desperately desires to reconcile and reconnect. The depth of our prayers tells Him how much our desire matches His.

**D**on't allow any unnecessary gap to develop between you and God when you pray. Be conscious of your closeness to God; strive to make skin contact with Him. Be so close that you can feel His arms enfold and caress you. That takes purifying your heart, but realize that your willingness to do so is precious to Him. You have to abandon that outdated concept that you can only have a king-servant relationship with Him. God must become your bridegroom or bride. And when He does, you will naturally embrace Him at every possible moment. You can do that through prayer.

Only when we allow space to grow between ourselves and God will we find it necessary to walk through the spiritual bush and bramble to meet Him again. But if we ask God to be with us through the day and don't entangle ourselves with Satan, He will comply.

Our God is there. We can talk to Him at any moment, at *every* moment. Prayer assists us in finding harmony with the Eternal. He is as constant as

the moon; even when from our vantage point that moon appears only as a quarter moon, it is still there. It is just that part of it is blocked from our view.

It is perfectly fine to set prayer conditions and speak to your Heavenly Father at a certain time or for a certain number of minutes. But be careful in limiting your communication to only those times. I also urge you to dialogue with God when you see the pictorial vistas of nature's dawns and twilights, or as you listen to the concert of God's voice in the warbling sparrow and even the howl of the wolf. He is there. He is there. Become entranced and mesmerized by the many mutations of His character and notice Him everywhere. Respond to Him—by mouthing words or allowing your heart to project pictures of your feelings. Both are types of prayers—your heart and feelings are able to penetrate the core of His soul. It is not necessary to only consider "prayer" the verbal exchange you have with God as you sit on your knees. It is a great deal more. Affinity and accord that you reach with God through prayer runs the gamut—from those thoughts which remain in your mind, to the ones that are accompanied by tears and shouted in desperation.

Some Unificationists have developed the unseemly habit of using the word "Father" just to fill in time during prayer. I urge you to think of how God feels when you do that. If you were talking to your friends, I doubt that you would say *their* names after nearly every breath. Were you to do so, your conversation would be unnecessarily stiff and formal and not at all comfortable or enjoyable. You would probably even come to dislike communication.

How do *you* feel about prayer? If you make it rigid and ceremonial, it is little wonder that you may be averse to or even shun it. Of course there may be times in prayer when you can best express yourself just by saying "Father" or "How wonderful You are, Father." Such expressions can emotionally elevate you and enmesh your heart with His. But those instances are different from the times you use the word "Father" over and over in the same few sentences.

Prayer is a spiritual experience. It is a vehicle you can use to talk to God. Because it has the power to open numerous avenues of heaven, try not to make it difficult or abstract. It should become as normal as breathing and need not be arduous. Don't look for prayer strategies. The best method is to be humble before God and simply open your heart. Just be His child. Sometimes we talk about breaking through certain stages in order to liberate ourselves in prayer. But it is not absolutely necessary to wait for half an

hour to break through. If you are looking for a way to break the ice, try sitting down and simply saying, "Let's talk." Honesty is the best policy—even in prayer.

You can even invite God for a coffee break. I am sure He wouldn't mind sharing your drink or snack. Don't think of prayer as only something official. It isn't. Remember that you talk with your Heavenly Father in prayer. Conversation with friends is usually fulfilling and satisfying, not organized and regimented. As friends, we often say and do things together that are totally spontaneous. Conversing with God can be the same way. He is, after all, our best friend.

If you have never talked to God as you would talk to your own parents, why not try it. Should it really be any different? If we claim that God is our Father and we want to communicate with Him, why do we act in such an abstract and stilted way when we talk to Him? Why do we push Him behind the clouds and regard Him as a fictitious and mystical being? We surely don't view our physical parents in any superstitious or mysterious way. We talk with them using everyday words. Simple and straightforward. Nothing artificial. It is my firm conviction that God longs for us to talk to Him in that way.

To do so may take revising your concept of prayer; approach Him as you would another person. Respect and love will come automatically, once you see Him in the right perspective. Yes, of course we should look up to Him, just as we should revere our own parents. But He is much more than that. He is King—our Creator; beyond that, He is so close to us and our hearts. He becomes a *real* father-figure to us. The parent/child relationship is the closest possible union because it is an association of solid oneness. We come from God. We are part of Him, and when we pray, there is no need to be so abstract and purposely consider that He is so far away. We do not need to yell as if He lived millions of miles from us. We only need to go within ourselves, for that is where we can find Him!

I encourage you to refrain from using the words, "I want You to..." in your prayers. Realize that it is not proper to give God orders. Even preceding your request with "Please" is not enough. God follows the universal spiritual laws. One of them is the law of attraction. And captivating God's attention is precisely what you should work on each time you pray. When you become a magnet of love, He will definitely be pulled toward you and then your dialogue can begin. Otherwise, *He* may begin to put conditions on your relationship, turn around and start commanding *you*.

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If at the beginning of your prayer you connect with God and heaven, you will come to experience what God feels. Priorities in your mission and even in your prayer life will be revealed to you once you are able to perceive the heart of God. It is a one-way ticket from there. But if you have only an intellectual exchange of ideas with God, you will not be on the right road and will not be able to encounter Heaven. The formula and secret is to connect with God and offer everything in the name of True Parents. Whatever else you do, make sure that you place God in the center of your life.

Some people begin to pray, but unfortunately have not invited God. They force Him to stay on the outside looking in. They go down on their knees and start talking but become so wrapped up in the concepts they wish to talk about that spiritually they are not really "there." Perhaps their personal problems become tangled up in their hearts; they cannot break through to meet God. They may get stuck in superficial things or influences from the environment. The contents of their prayers may be embellished with lovely words, but might even be contrary to the will of God. Prayer should never be for show or public display. It should be for the benefit of God, the public purposes you pray for, as well as yourself.

In prayer we also have to overcome physical problems, fatigue, environmental influences, jealousy, anger, even resentment. No matter what we do in prayer or action, everything will turn out better if we first relate to God.

No matter how much God may want to communicate, *we* must initiate the dialogue. But soon enough God will speak through us, and the words we hear will no longer solely be our own.

If all day long we are primarily involved with secular matters and are coarse and gruff spiritually, how can we all of a sudden begin to chat with God? It may feel too incongruous if you have been angry or negative to suddenly become gentle and spiritually elevated enough to manage a deep talk with Him. It is much easier to pray to God at any given time if you are in constant communication with Him already. It is best to leave the house with a prayer on your lips and with a longing for God in your heart. Keep a meditative and prayerful attitude throughout the day.

When we make prayer a way of life, it will become as normal as breathing. Communication with God can be tremendously intoxicating, even making us feel physically heady. But if we think of it as something we are



forced to do at certain points of the day or evening, it could become laborious and exhausting.

If we inhale and exhale spiritually, we automatically pray in all that we do. That is when we will be in continuous communication with our God, either consciously or subconsciously. Even though we may not form the exact words on our lips, "Father, do you feel that, too?" every time we feel something, through our prayer we can become one with Him and eventually He will dwell within us. It is when we can project true love that we will experience just what God feels. Look upon prayer as a celebration!

Just as every day is different, each prayer is also unique. You could depict a particular experience in prayer as one tremendous and overwhelming feeling, while you might describe yet another prayer with such words as "poetic," "beautiful," even "apocalyptic." Still another could be recalled as a great battle. Yet we cannot help admitting that there are those times when we roll our eyes toward heaven and say, "Well, here I am. Now what?"

Try as we might, it may be virtually impossible to make each prayer exceptional or outstanding. Yet we can attempt to make each one full of vitality and textured with variety and spice. To do this, I find it best to start slowly. Say a few words, a sentence; stop a second. Then go on. Grope through any spiritual darkness and detect where God is. Discover what God might be feeling at the moment. Even though this might seem like an unusual concept, I believe His moods change as often as our own. What you speak with your heart must not be vetoed by your body. If the emotions in your heart are rather quiet and not so vibrant or exuberant, then just go slowly. The fiber of such a prayer could nicely complement God's temperament at the time.

God wants to be approached in various ways and under different circumstances. For the sake of both of you, He doesn't want your prayers to be routine or tedious. If you are in the mood to love Him, then use silky words; He will cherish them. Smile. Light up His life. But if you feel really alive and full of energy, you might want to sing Him a song. Then again, you might wish to invite Him to dance the waltz or even the Charleston with you. Go ahead. Be a bit daring. Most important is not just *what* you say, but also *that* you communicate with Him. In the intimate relationship of prayer, you can do most anything!

How must God feel when a person says, "Good evening Heavenly Father, I welcome You..." He is already there. After all, wherever you live

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is actually His home. If you don't have a good relationship with Him, He may only come once a month. *Then* you should say, "Welcome God. Long time no see." But watch out! He might turn around and say, "Oh, you. I almost forgot about you."

**P**ray with your heart. Although it is perfectly natural to use your mouth, tongue and lips as you pray, the most important thing is to pray with your whole heart. Stand and face your God as you pray. No matter what else is going on around you, just be concerned about meeting Him. After you say, "Father, it's me." He'll say, "I know." And then it will be your turn again. But what should you do once the introduction is done? He may help you along by expressing, "I am so glad you came." Why not respond by stirring up all the sincerity from the very bottom of your soul and admit, "You know that You are the one I want to be close to. I really love You. Experiencing Your love is much better than anything else in the world. I don't want to leave You ever again. When I am around You, I feel value as Your child. I wish everybody knew You as well as I do."

Such words may sound quite "gutsy" and down-to-earth, but they really communicate. Soon enough you will find out that He is more than your friend. He will not only respond as your companion, but also as your colleague, ally, and parent.

It is possible to talk things over with God in prayer. You are able to report to Him what you did during the day. You may even argue with Him, saying You really need His help in such-and-such a situation.

Your communication with Him can take many forms. God is the head of the biggest corporation—the universe—and He has absolute power to activate a host of resources. You are one of the board of directors and must report to the chairman of the board—God. But once you do, He has the power to send down a "labor force" of spiritual beings. And the best part is that they don't belong to a union and won't go on strike. As soon as He merely pushes a button, they all respond. If necessary, tell Him that you need a legion of spirits to help you achieve your goal. If you are sure to impress upon Him that they can't just bring pick axes but that bulldozers are necessary to get the job done, He'll also see to that! Communication with God can bring amazing results.

During my first years in the movement, I really learned what it is like to pray constantly. I would lay on the cement floor with only a blanket

covering me. But I also covered myself with a blanket of prayer, and subsequently had the most beautiful visions. I could hardly sleep because I was praying all the time; I even woke up from the sound of my own voice in prayer. I was so used to praying that sometimes it became hard for me to stop.

At that time, very few people responded to my witness. Although I tried every day to talk to people, I found that by far it was God who gave me the greatest response. I felt like the Lone Ranger—just looking up at the stars and the sky and talking to my love, my God. I felt as though I lived in another world, a world far different from the one occupied by the people I passed on the street.

If you feel similarly, I want to warn you that it is very difficult to reenter the "real world" again once you experience the taste of such intimate and real communication with God. Religious people live *in* society but try not to be *of* society. Guard against falling back into your old habits and customs or becoming entrapped by the lures Satan uses to break down your resistance. The best way to do that is to continuously include God in your life at all times.

When I pioneered, I had a daytime job in a bookstore and went witnessing in the evenings. But I found that before going out witnessing, I needed to pray for an hour. I needed to "sew" my cloak of prayer protection. Even this one hour gave me the breath of life I needed in order to sustain the spiritual pain I experienced when witnessing. I was so often rejected as I walked through the streets every evening. I wanted to talk to people; I wanted to pray with people. But they turned a deaf ear. The only one who did not reject me, the only one who was always ready and willing to listen to me, was my Heavenly Father. And that is why I prayed to Him with such constancy and such longing. Without that communication, I don't know what would have happened. The feeling of love in my heart was tremendously scintillating. And year after year it increased as did the intensity of my prayer life.

**B**ecome spiritual. If you allow your prayer life to wane, you will just have to climb up the ladder to God once again. But each time you try, Satan may succeed in shaking it so hard, you could fall off completely. Change the way you talk throughout the day. Speak about more spiritual things than secular things. What you are having for dinner is important, and which team won the series is interesting, but you won't succeed in getting to Heaven by discussing those things. Realize that whether talking to your spouse, children, brothers and sisters, or neighbors, you actually see the face of God

and communicate with Him. Try to discover what things are important to God and even in the "prayer" of normal conversation, do your best to minister to Him.

Even a non-believer reverts to prayer during a war. When the bullets come from all sides, and in his mind the person already hears the strains of the requiem for his own funeral, he may proceed to yell to God, Allah, or Yahweh from the deepest part of his own soul, "Help me!" At that moment, he becomes extremely serious. Even though such a person might have professed previously that he was anti-religious, it is amazing what lung power he has when he cries out for the Divine One. All of a sudden, God becomes his last hope.

But I don't believe God can be happy if we call upon Him only in times when our stomachs are quivering in fear and we can't do anything about the situation. No, He is our Father and He needs us to communicate with Him at all times, not just in our dire need.

One problem we may have in praying is that we always desire to feel something. We may always want to cry or feel God embrace us. Yet it is best if we could realize that whether or not we feel something, prayer is prayer.

To me, God is such a reality. Even if I just say, "Father," I *know* He is there. Whether my eyes are closed or open, does not matter. I know He is there; I feel Him touch my soul.

Try to keep in mind that the tone of voice you use in prayer *does* make a difference. Think how you react to a person's voice. Your heart can be soothed or turned upside down just by the intonation or inflection you detect in the person's voice. Shouldn't it also make a difference to God?

Since we build up daily experiences with God and people as we witness, we should use the time of our evening prayer to report everything to Him.

God actually expects and waits for each of us to communicate with Him every day. He becomes disappointed because some people don't go to Him regularly, and some not at all. Realizing this, why not start to pray with much more enthusiasm and endearment from the very next time. If from now on we make a more conscious effort to live our prayer life conscientiously and do not try to cheat God, I am sure He will forgive our past digressions.

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There are many ways to talk to God. But whatever else you say, don't forget to thank Him for being so instrumental in any success that was achieved. And then you both can shed tears of joy that He could truly claim the day.

Remember the byword—we. No matter what was accomplished, it was because God joined your team; each of us makes a powerful unit when we allow Him to participate and especially when we ask Him to be captain. Some result is gained each day due to a partnership with God—either tangibly or through the payment of invisible indemnity. And that is something to praise Him for daily.

Some days you may not feel as though you are able to offer Him any tangible results. Yet He will rejoice if in spite of the circumstances, you were grateful that you could pay some indemnity.

When you come before your Heavenly Father, it is normal to want to report only the most beautiful things. And that is one motive to make you strive to do your best. If you did not do your best for God, it is only natural that you would feel uncomfortable reporting to Him in the evening; you would feel pangs of conscience as well as anguish. But don't let that matter. God wants to hear from you anyway.

As described in Acts, the people at Pentecost prayed and fasted together. If we desire the same spiritual outpouring that occurred at Pentecost to happen in our lives, we must not consider prayer life as something done for a few minutes in the morning and perhaps an hour in the evening. We must keep communicating with God during the day as well. We need prayer until we reach perfection. And as long as we still need to pray, we must pray constantly. If you pray for only a minimum amount of time, you will eventually use up the power you generated, and become weaker as a result. You need to replenish your supply of spiritual fuel. In order to stay constant as a powerful ambassador for God, you have to refuel all the time. As the Bible urges, each of us should "pray without ceasing."

We have to be a "walking prayer" and come to the point that we can talk to God without getting down on our knees, closing our eyes, or folding our hands. We need to include Him in whatever we are doing at all times. Know that wherever you are, He is right beside you and embraces you. We must consciously pray with our whole being—all our faculties must be in unison and concordance. We must feel harmony within ourselves, and in harmony with the Eternal.

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## *Attitude and Prayer*

I would suggest to pray for yourself *only* when it is to fulfill a higher purpose. It is fine to pray, "Father, I ask for the power to subjugate Satan so that I can ultimately serve and love many people and fulfill Your will." Asking for wisdom for the same purpose is also a responsible attitude. But if you pray to have certain feelings, personal benefits, or spiritual experiences, make sure that is the last item you mention. The best formula is focusing on God and True Parents in prayer. Pray that you can help alleviate the burden of their mission and their responsibility. That is definitely the higher purpose.

When you pray, give it all you've got! Rather than expecting something in return or praying out of a certain duty, pray with the attitude of wanting to pour out your heart as a payment to allow God to touch the hearts of others.

Don't pray just to experience emotional release. If it happens, accept it as a bonus, but it is best to concentrate on praying to serve God. Pray to bring glory to Him. Pray to console His heart. Report to Him. Offer yourself in prayer. When you are totally one with the words of your prayer, you sacrifice yourself on the altar of God. That is the attitude of "offering" a prayer.

I think that some people have a misconception about praying for their families, perhaps even feeling that it is wrong to do so. But if you regard your spouse and children as belonging to the world, then to pray for them also encompasses the public purpose. However, start by praising God and praying for True Parents. End up by praying for your family and lastly for yourself.

All of us like to receive praise and compliments. Is God any different? Tell Him, "Father, You are really wonderful." That will catch His interest and He'll say, "Oh? Keep on talking! Tell Me more!" When you continue your praise and adoration, all of heaven opens up. The highest spirits in the spirit world and the angels in the angelic world have the mission to glorify God; when they hear you pray in such a way, they will naturally respond and chime in.

God must be given the credit He deserves. Always be sure to offer Him any praise you have received, rather than keeping it for yourself. While you might deserve a pat on the back, realize that you accomplish something *only* because God worked through you. Give God the credit for sending True Parents, and then commend Him for all results that they have achieved.

When we pray to honor God, and we respect all things with a proper attitude, God will be touched and may even shed tears. It is not often that He hears words of tribute. But we can ease the pain in His heart by praying to Him with accolade!

**E**ven when Father was in prison and undergoing the worst torture, he never prayed for himself. What an example he is! If you say, "Heavenly Father, I want to do great things for You," and you mean it sincerely, God will acknowledge your commitment. You need to talk with such honesty that God accepts what you pray for. He can ascertain quickly whether you want it for your own glory or His. And God can tell if you will keep it for your own personal gain or whether you will multiply it many times over. Both our attitude and motivation are very apparent to Him.

We must consecrate whatever we offer to God in prayer. It is only natural that you feel good when you have something gratifying to report. If you have great success, you feel so good it may be hard to contain your joy. But if you have no tangible result even though you worked hard, you probably feel quite spiritually drained and would rather not pray. Offer even this feeling in prayer. If you have to repent for a lack of results each and every time you pray, you could easily feel discouraged. And that is just enough to give Satan the opportunity to take whatever results were achieved. The attitude we bring and hold in prayer determines who is able to make claim.

Having nothing at all to report is shameful; doing nothing for God after He has given you His truth, is painful for both of you. If something sad or unfortunate happened in the course of your work, report it in prayer. At least *some* action came about; you and Heavenly Father can cry together.

Bringing visible results is not of utmost importance. What matters most is that you pour yourself into your work, and that you develop sincerity and the right attitude. If you can do that, don't be concerned whether or not tangible results were achieved. You can be assured that you did your best; God will view and accept that as success. The most important thing is that you kept active and made some progress toward perfecting your heart.

Even though many people may not respond visibly, we naturally influ-

ence them when we witness or fundraise. Many people are exposed to the word of God through our efforts. As well, spiritual beings receive benefit. On the days we do not bring God an impressive result, we should keep in mind that by being active we *did* pay indemnity, which contributes to restoration. Indemnity is demanded for any kind of progress to occur. Yet we must realize it can be lost to Satan if it is not consecrated with either a prayerful attitude or prayer itself.

We must realize that if we decide to go to bed or rise without praying, we run great risk that our day can be taken by Satan rather than God. God has tremendous understanding. If you are sometimes extremely tired or in a great rush in the morning, just admit it. He is gratified when He sees how hard we work, and under such conditions He is more than willing to forgive our inability to pray an intense and long prayer. Again, the key word is attitude. If we take even a small moment to pray in sincere offering, He has the grounds to claim it.

**I**f you go through the motions of praying for a specific amount of minutes simply because others around you are doing that, do not expect to reach the heart of God. But if you pray because you have a great desire to meet God and are pushed by His spirit, you will summon incredibly deep feelings for Him and from Him.

Go to your place of prayer—whether in your home or in church—with that kind of attitude. Don't be concerned with the environment or with the person to your right or left. Go only with the intention of meeting your God. Begin your prayer by announcing that you *must* talk to Him. Tell Him things directly; it does not matter if anyone else listens to you. We each have a personal relationship with Him. If you focus on God, in a few seconds you won't hear anything and the influence of the environment will fade away. When you are deeply involved in prayer, you will not be interested in what is going on around you.

As we pray, we must have the attitude of wanting to offer something to God, not just receive something for ourselves. Even though we may feel no response to our prayer, when we persevere, we succeed in praying without compromise.

The proper attitude is to pray for the sake of others and not for ourselves. We should make our prayers public ones, not ones which are childish or selfish. If we really want to meet God, we must disclose the depth of our longing for Him. Truly, prayer is both indemnity and a real battle. But it is a daily () tiering each of us should make to God.



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## *The Role of Heart*

Our heart must pray—not only our mind and will. Once we close our eyes, we should try to meet Him in that realm, not needing to look for Him in anything external; He abides right inside the home of our heart.

I cannot stress enough how prayer must be a heartfelt, not just an intellectual, process. The emotions flowing from the heart should revolve around God, and *involve* Him.

When we pray with humility and honesty, we will retain our integrity as a child of God. We don't need to utilize certain methods or patterns to relate to God. Our spirit can relate to His spirit. It is as simple as that.

Just tell Him, "Father, I have had a really tough time meeting You today." When you do that with an open heart, He will scoop you up in His arms. Even if you aren't completely sure He is there, if you feel a slight rocking motion, realize that He is cradling you.

When spoken from the heart, even the simplest of prayers can elevate us. But as long as we attempt to hide something or try to approach Him without candor, it is as if we keep the door to our heart blocked. We have to offer our lives to God, constantly giving and surrendering ourselves and our hearts to Him.

Prayer conveys that part of our heart that is imbued with the tenderness of God's own. Our voice and the words we speak are merely symbols and vehicles to divulge the emotions living within our heart. How do we do that? We should line up the conveyor belt of prayer and direct it toward God. Then we should set it at a certain speed, and push all the packages of love from our heart straight up to Him. Our words of prayer just assist in getting something across to Him, but the important thing is what is behind them. What do they communicate? Since the voice is the carrier of the heart, it must cooperate in order to convey the message properly. If the voice goes too fast, the heart cannot keep up with or accompany it.

What is important in prayer is not the amount of words that are spoken, or even the speed and volume. It is the intensity of heart that we permit to flow. Quality, not quantity. Slow down. Let your heart speak rather than your intellect. Try to steer away from using formulas. Sometimes you may

be so determined to pray certain things which are timely and consequently you pray about every day, your tongue may become tied as you try to remember the words you think you *have* to speak. But God is always ready to hear new things—challenges and ideas, experiences, or feedback from the revelations and inspirations that He bestows upon you. *These* are the things which He hopes you will talk about with Him. Therefore, be more serious than too carefree. Aim every word you pray to reach the heart of God. He has been waiting to feel that love from you for a long time.

**D**o you use the vernacular when you pray? Or do you try to impress God by incorporating words you heard other people use? When you are natural, your heart will shine and He cannot help but be attracted to you.

The core of our love penetrates heaven as we pray. God is love, and love is the only way to connect to Him. Our heart sends, God's heart receives, and vice versa. Since prayers are begun with either heart or intellect, it is most important to season your heart before you pray. You may start off stumbling at first but you will build up momentum to walk and then run; eventually you can even fly!

Many times we may have problems to formulate our thoughts and feelings. Our heart may not be able to cooperate quickly enough and unfortunately, that is the moment when our intellect may take over. But that is also when the problems start. The heart should be like the main generator and the intellect, an auxiliary one. The intellect is not as adequate or powerful as the heart, nor does it shine as brightly.

### *Prayer and Our Position*

**H**ave you ever said, "Oh Father, I just want to tell You that You are magnificent. All I want to do is glorify and praise You. You are so great! You did this so beautifully...." That is a prayer prayed from a position of authority, not simply a prayer of petition. When you pray in such a way, God recognizes you as His child. And you yourself feel that you are His child, but competent enough to evaluate what He is doing. You are already a somebody, not a slave or a beggar. If you stand up and say, "Praise God!" you do it from the position of victor.

As Messiah, Father pleads for the world. Because he intervenes, God has postponed a certain level of judgment. Yet God and True Parents hope

that we will follow that same pattern and stand in as arbitrator for many others. You can plead and make bargains with God. You can even argue with God. Abraham did. Why not inspire God! Tell Him, "Let's make a deal! I'll do this and that if You do that and this."

Prayer is an open hearth in which many kinds of spiritual fires can be started. Prayers of pleading can ignite God's heart as well as our own. Prayers of promise can be offered. Prayers of battle can be undertaken and fought.

Your place of prayer could be considered a courtroom in which God is the judge, Satan the accuser, and the Messiah acts as defender. In prayer, you take the position of a messiah—or defender—and plea bargain for people in the name of True Parents. You say, "Yes, Father, I know they have sinned, but please remember that the circumstances were such-and-such. Look, they have already turned back to You." God listens and nods in agreement. Even Satan has to concede. When you present your case thusly, your prayer comes to take on great meaning. Sometimes you can proclaim to both the judge and the accuser that you are willing to pay a certain price for a person. For example, you can offer to fast or pray on his behalf. And when you are victorious, the accuser may feel dejected but must admit, "Since you have already paid so much, I am forced to let the person go." According to God's law, Satan must release the person, or the individual will at least receive a lesser punishment. It is like a court battle. When you pray and want to stand in for all of humanity or for a certain person, be sure to visualize God—not Satan—as the judge. A judge has to uphold the law. This is something Satan cannot do. He can only accuse; God is the only one who can judge by the law of Heaven.

At some point during the trial the accuser might pipe up, "But that person is terrible. He did this and that. Don't forget that he abandoned You, God! By rights he's still mine!" Even if the tone of voice Satan used makes you shake and your knees knock, stand up and claim, "Yes, it's true that he did that. But look at how much he paid in retribution for that mistake! And if that's not enough, I want to pay part of his debt." If you make such a commitment, God is then free to make a decision or pass sentence accordingly. Although invisible, those kinds of deals are going on constantly when we witness. When we can do that with confidence, our prayer will begin to have great impact and influence in the spirit world.

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Have you ever listened to the prayers offered by a child? They are so sweet and simple. "Dear God, bless Daddy and Mommy. And bless me too, please! Please bless grandma and auntie and my friends. Amen." Most of the time children don't offer their prayers in the name of Christ.

A more mature person has no doubt advanced in his vertical relationship with God and Christ and therefore prays for a wider spectrum. He may pray for his neighbor, for his church and minister, and usually even offers his prayers through Christ.

Where do Unificationists stand? I believe that in our position we should work on consoling the heart of God. We should be so involved with God, True Parents, and the rest of the world that we want to help Him distribute the blessing to others, not wanting to receive it ourselves. We know that the heart of God has suffered for many thousands of years. And our prayers should reflect this knowledge and our deep desire to help alleviate that pain.

### *Prayer and Action*

The greatest part of prayer is battling against Satan and standing in for other people. Prayer is an indemnity condition. It is a building block used to erect the Kingdom of God. We know that we should always bring a substantial offering. But by itself, prayer is not effective. Prayer and action must be one. It is similar to the foundation of faith and the foundation of substance (as explained in the Principle) which work together to create the foundation to receive the Messiah.

It is a waste of time to pray if you don't act after you pray. We can make substantial gain if we talk to God as we work. Working can even be looked upon as prayer.

I consider the time I spend talking to you as prayer. The words I express do not come solely from my mind or my heart. I communicate with God at the same time I talk with you. Even if I am physically exhausted, the more I talk to you, the more I am vitalized with spiritual power and energy.

Sometimes I have worked until I felt completely dead tired. When you are that tired physically, it is difficult to even think straight. I have been so tired that I just couldn't pray. I went to Father and confessed, "Father,

I'm on the go all the time. Sometimes I am so tired that I cannot even pray anymore. What should I do?" His answer really surprised me. He said, "Well if that's the case, you don't have to pray."

Prayer is a condition and action its realization. If you work harder but pray less, you may achieve even more results. Perhaps you think that if you don't pray enough, you won't be able to work well. I have found that with a substantial quantity of prayer, it is possible to just go on. In such a case, act more and even pray less. But make the prayers you pray, ones of quality.

In our evening prayer we might promise certain things to God, yet the next morning we may find it hard to get out of bed. Do you automatically have more energy when you spend a lot of time praying? Of course it is available and the spirit world will cooperate with you, but if you pray so much that you become completely exhausted, then you will be unable to work enough to fulfill your prayer. Pray as much as you can, but do much more than you pray. Use common sense, and even beseech God to share His insight with you.

**P**rayer and action are interwoven. Prayer without action cannot be accepted by God. When you make promises to God, you have to keep them. The only way that is possible is through action. If you do not strive to accomplish what you pray about, your prayer life will become shallow. Try to live with the same intensity you developed during prayer. You will see the confirmation of whatever you received in prayer infused throughout your activities during the day. We must be constantly acting on God's behalf and then report to Him.

If you make big promises in prayer but don't act on them, God will be forced to cast wary eyes upon you. But I am sure that none of us wants to become a person God cannot trust.

### *The Power of Prayer*

**I**f you feel completely worn out at the end of the day, your cloak of prayer power was not thick enough; Satan was able to penetrate it with his arrows. If you got hurt or became spiritually paralyzed, I suggest you spend some time reweaving a heavier lining in your cloak of prayer.

All of us need to develop a stronger prayer life, not just during the times specified for prayer. It is during the moments between our designated

prayer times that we must continuously communicate with God. We are exposed to satanic aggression through our work. In one sense, it is a miracle that we are all as spiritually strong as we are. But we need to be protected spiritually in order to be the channels God can use.

It has been my experience that any question I have will be answered through communicating with God. We all are deluged with problems and dilemmas every day. In order to discover solutions to our problems, we should make the greatest possible effort to relate to God and True Parents in prayer. If we pray many short prayers during the day, we will have an ample supply of spiritual power from which to draw.

All of us struggle in prayer. Perhaps not every day, perhaps to different degrees, but nonetheless, we each must do our best to overcome the difficulties attached to sustaining a healthy life of faith. When we banish the satanic forces through prayer, we will be able to feel God. But if we have had a miserable day, it is hard to pray with calmness and act as if nothing bad happened. We are still in pain, and we have to do everything we can to gain back our inner perspective. If we burn with the desire to be liberated through prayer, it *can* happen. But if we always pray only out of duty, we may no longer believe that we can be exonerated of our sins. Rather, we should approach God even with our pangs of conscience and toss them on the flames of His bonfire of love. By our asking for forgiveness, He can purify all that is dirty and evil. We can accuse Satan and chase him away. You misunderstand if you think prayer is just a soothing experience. Once you have chased the evil away, received forgiveness, and felt the presence of God, any mistakes which you made during the day are forgiven through a prayer of repentance. *Then* calmness comes. But don't stay in the swell of calmness. Stir up the ocean of spirit world again: keep fighting on behalf of someone else.

Don't waste time praying just to feel good. It is fine for a few minutes, but then get desperate again. Just lower your head and ram through any battlements that stand in your way; suffer for other people. Once you eliminate your own problems, remember the millions and billions of others who have problems.

Yet once you have acquired inner composure, you will find that a bonus is the spiritual power and strength you feel. Once you get rid of your own problems, you will have the capacity before heaven and hell to go out and fight on a higher level. You will feel the surge of power going through you and may even experience the amazing invincibility of God. The more you pray for the higher purpose, the more God will remain and work with you. And your capacity can increase from moment to moment.

When you have a strong and consistent prayer life, you will naturally build up a prayer cloak around yourself. But if you do not wrap it around yourself properly, Satan will have a much easier time to rip it off your shoulders, penetrate, and even reach the core of your heart. The vibrations you feel at those times may cause you to suffer greatly. He would much rather have you wrap *yourself* around yourself than a cloak of prayer, and he will wage war against you in hopes that you will do things his way. Yet you can diffuse this kind of suffering through cultivating prayer power.

When we find ourselves in environments which feel evil or make us fearful, we may eventually suffer from overexposure. A cloak of prayer will protect us from becoming hurt, but we will continually have to repair any rips and tears made by Satan. Make yours out of thick material which is both water-resistant and tear-proof, not just to protect yourself but also so that when your cloak touches another person, you will burn away the evil forces from around him, and he will feel the impact of God's love and hope.

Sometimes you have such a powerful prayer you can't believe it really happened. But all of a sudden it's over and you wonder what hit you. You may even need to pinch yourself to discover if you are still awake. Even after that kind of experience, you may think your prayer was still quite insignificant, and that it did not even penetrate the spirit world. Yet in the sight of God, you may have made an impact which had more effect than you think.

The more people for whom you are responsible, the more you need to pray. If you are a leader and cannot pray, you won't be able to accomplish much nor will you be able to spiritually "carry" those people. A leader who prays diligently and constantly, gains both spiritual power and physical energy to lead his people.

The power of prayer is remarkable. Learn how to pray, how to project yourself close to God. Great benefits can be received from prayer. Believe that heaven responds whenever you talk to God.

The power of prayer is tangible. If you become a powerful personality, a person recognized as having a strong prayer life and being active for God and True Parents, a host of spirits will work and cooperate with you, supporting and inspiring you. They will create all kinds of miracles to help further your work.

If you work for God each day, you will accumulate great spiritual power. You may help people just by coming close to them. You may even be filled with the power to drive away evil spirits or take away physical illness. You will actually be able to command legions in the spiritual and angelic worlds to do many great things here on earth—from protecting Father to furthering the global mission.

### ***Cooperation of the Spirit World***

**T**hrough prayer we can become sensitive to spiritual beings, enabling them to guide us what to do, where to go, and even where *not* to go. But for them to cooperate with us, we must pray. Take for granted that the spirit world works with you. You need that kind of solid confidence. Before something can happen, you have to *believe* it can be so.

**H**ave you ever considered that prayer is a kind of witnessing? You are not just talking to God. At the same time God hears your voice, there are thousands and millions of spirits who listen to your prayer. In fact, they are mobilized to help answer your prayers. But in order for them to be activated, you have to touch their hearts with your sincerity and honesty. And once you do, they will pour out their compassion and assist you. So many of them know that they are able to spiritually elevate only through their cooperation with us.

But if your prayers are superficial, you will find it nearly impossible to touch the hearts of spiritual beings. If that is the case, realistically you cannot expect much help at all. However, if you give everything you have and move away the mountains blocking your spiritual path, legions of spiritual beings will be only too glad to help you. Be a mountain mover!

Righteous spiritual beings will definitely cooperate with us. Many such spirits will be inspired even to pray along with us. Yet they will also respond by acting upon the requests we make in our prayers. If we pray in determination to witness to many people, they will do their best to influence people to respond to us. Spiritual beings are definitely with us—igniting, cooperating, responding—especially as we pray.

Believe in spirit world. Perceive how our prayer vigils and prayer life



affect it. Believe that spiritual beings hear, pray, and work with us. Prayer is the means through which we announce our cooperation with God and True Parents. And it is the vehicle that drives away evil forces. Through our prayers, millions of waves of spiritual fire purify the spiritual environment. Even when we don't feel the effect of that heat, many spiritual beings do.

Project your prayer into the spirit world. We have to realize what goes on in spirit world when we pray. An incredible amount of energy is generated by us. But this does not simply dissipate into nothingness. We affect spirit world by our work and our prayer. The energy of our prayers may be used in our own immediate work or elsewhere. But that is up to God, not us.

If we have faith that spirit world is with us when we go to God in prayer, a host of spirits will be waiting to receive our request. As we pray, we must be in the position to direct and elevate those spirits who unite with us. Even though the spiritual world itself is not governed by time and space, spiritual beings begin to expect you if you pray at the same time every day.

We should pray out loud so that heaven will understand our proclamation to restore the world. When we acknowledge spirit world, spiritual beings are able to activate and lead people by influencing them through dreams, visions, or experiences.

As we go deeper and deeper into prayer, we'll feel more love for people, even for those on the other side of the world. What was perhaps superficial in the beginning becomes more intense. We merely looked at the surface before. Through deep prayer, we dig into the cells of God's heart and mind—into the vast expanse of God Himself. The response from heaven can be so great that we may even have spiritual experiences. We may feel tremendous heat, hear things, see things, or encounter other manifestations from spirit world. The spirits want to make their presence known to us. They want to cooperate with the contents of our prayers. And through some experiences they may just let us know that they stand with us in unison before God.

### *God's Response to Prayer*

**I**f we pray out loud, we receive the grace of God even through our own words. When those words resonate, God lavishes His mercy upon us. We may hear the words of another person during unison prayer, but even through them God may shower certain blessings upon us. And they may

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bring us to tears, helping us to cultivate and nurture a closer relationship with Him.

If you hear someone praying from the depths of his heart, you cannot help but be touched. That is how the grace of God works. We have great power to inspire each other even through our prayers. We may even receive more inspiration than the person who speaks those words to God.

Cherish all the ways God uses to reach you. As you do, you construct an additional room on the pavilion of your heart. And with a much greater capacity, you will find it that much easier to respect and love others.

**G**od has tremendously sensitive ears. No matter how loudly or how quietly you speak—even those moments you are silent—God can hear the very beating of your heart's vibrations. Yet it is best to pray loudly enough to hear your own voice. If you do that, you can more easily concentrate on forming word patterns and through the resonance of your own voice, you will receive the windfall of God's benevolence. In fact, have you noticed how often He answers you in your own voice?

**B**ecause of the stain left by the fall, all human beings are impure; we all shelter a certain amount of impurity which we try to shield from the eyes of others. But we are never able to successfully hide this from God; no matter what we do, God's keen insight always sees those specks of dirt within us. However, He does not appreciate it if we dwell on our impurities as we pray. He notices when we constantly berate ourselves for being sinners. But such filth clogs our spiritual pores and makes us tense up; we then become less able to inhale the spiritually refreshing air of God's love which He attempts to breathe into our lungs. We may feel ashamed and unworthy, but when we try to sweep the grime under the carpet of pretense, it becomes much harder to nurture a mutually beneficial and open mode of communion with God. Besides, His eyes can ignore that grime when we speak more with resolution to do great things than belittle ourselves for what we have *not* done.

**T**here is no need to be tense. Kneel before God. Have you forgotten that if you are blessed He has already forgiven your sins? Even if you are not yet blessed, be assured that it is just a matter of time.

God desires to respond to our prayers, but we must set the condition of

daily repentance and seek forgiveness for any small mistake we make. Who has the right to keep you away from God and block Him from replying to your prayers? No one. Absolutely no one.

Every word of prayer is concurrently a proclamation to God and Satan. When you profess your loyalty is to God and not Satan, God has a base to claim you. Every word of prayer is like taking one step on a ladder that you continue to climb toward Heaven. Cut off from the secular world and talk to God from the depths of your heart. If you really begin to disclose to God the secrets you have tucked away from all others, you will experience God gathering you in His arms and cradling you. And isn't that exactly the response you were praying for?

You will find that each prayer you pray is different—depending upon the time, place, mood, and circumstance. Even if you pray about the same basic things, you still have a unique experience each time you pray. Although it can be due to you or your environment, it can also be because of God. At certain times the spirit world is much closer and involved in our activities. Sometimes amazing progress is made in spirit world and if we pray at those times, we will be showered with unexpected blessings. Therefore the more we pray, the more we will be able to perceive. But I have discovered that if we are not spiritually attuned and just concentrate on the menial duties of our daily work, we can unconsciously forfeit our chance to receive God's blessings because we perceive nothing but the ordinary.

We each have a radar station inside our heart; make sure you never turn yours off. Through it, you can detect the spirit world. Of course if your device malfunctions, it is imperative that you have it repaired quickly. But when it works well, no matter what you do, you will perceive whatever is happening in the spirit world. If God wants to talk to you in response to your questions or prayers, but you have shut down your listening apparatus for the day, how will you ever be able to hear His voice?

Prayer is never exclusively for ourselves but rather should be directed toward the public purpose. Sometimes we are tested by God and don't immediately feel any great emotions during prayer. He wants to see how unconditional we are and whether we are still willing to fulfill our obligation, despite the obvious lack of any response from Him.

Let God take the efforts and energy you offer Him through prayer. Let

Him do with them what He wants, when He wants. Even when you do not see instant results, have faith that God will use the energy you invested.

Praise and acknowledge God as the King, the center of heaven. Begin to pray and keep on praying whether or not you feel anything. Don't worry whether anyone around you is listening to what you say. The sound of your voice creates a resonance which returns spiritual power to you. And through it, God can speak to you.

When you pray in the evening, thank God for all the results and blessings He has bestowed upon you during the day. And then offer everything back to Him. Instead of keeping all your witnessing contacts to yourself, place them in His hands. Share the victory and the responsibility, but promise Him that you will take care of those people in His stead. If we are truly active in expanding our foundation, blessings *will* come about — plenty of them.

How can we be assured that God listens to us? The quickest way to reach God is to go away from yourself. When you pray, you have to be sure of what you say. If you ask Heavenly Father to take your life and do with it as He pleases, make sure you mean it. You only need to say this once. You have only one life to give and once you give it, remember it then belongs to God.

### *Satan's Response to Prayer*

**I**f we have a strong prayer life, we will find it difficult to be superficial. Satan is always ready to attack us, but if we develop a solid life of faith through prayer, he could continue to pound his hand against an impenetrable cloak of prayer that surrounds us. There is no question: he wants to invade, but if we talk to God and True Parents throughout the entire day, how can Satan come close?

**O**nce you engage in deep prayer, you will be able to recognize the battle that is being waged between God and Satan. You will not only catch a glimpse of God, but you may also see His suffering children. When you comprehend the turmoils which plague humanity, you can discern clearly that it is Satan who dominates people and wants to pull them away from God. Any public prayer is a battle. As you fight against Satan, you defend both God and people. That is the struggle: a fight against evil. Even to stay awake during your prayer entails combat with Satan or the forces of evil.

Have you ever gone so deep in prayer that you felt all realms of the good spirit world engulf you? You no doubt became completely inspired, but the very next moment you might have looked down and in your horror silently exclaimed, "Oh no! Do I *really* have a hole in my sock? I wonder if anyone noticed." In the flash of that one second, the good spirits vanished and all the "hole in the sock" spirits encircled you. And that one tiny diversion could succeed in starting you off on a spiritual wild goose chase. You could mentally visualize yourself repairing that sock, and then remember you have to do your laundry. Then just *thinking* about all the work you have to do may make you hungry, and your stomach could start rumbling, so then you think about finishing your prayer quickly in order to get something to eat. Then another thought darts into your spiritual vision and you wonder if you left the stove on!

These are plots and ploys of none other than Satan. He is out to get us. Unfortunately, too often he succeeds. When we submit to him, we get distracted and cannot break through. The smallest noise can throw us off and disconnect our wires to spirit world. The connection is *that* delicate.

Let those thoughts come, but then let them leave again. When you persevere, Satan gets frustrated and he feels at a loss what to do next. If you don't succumb to his tests and trials, he has no other recourse but to eventually leave you alone. At the end of that long string of strange thoughts and unusual distractions, God's pure light still shines. And He desires to beam that light on you. You will experience Him if you probe deep within His heart and listen for His voice rather than watch the frantic antics of Satan.

Whenever you want to break into the higher realms, always expect that Satan will attempt to stop you. But whenever you do something that upsets Satan, watch out! He is always on the lookout to hit you from behind. Especially be careful when you drive. Be careful in whatever you do—he wants to catch you unawares.

The greatest shield in prayer is the name of True Parents. As we strengthen our faith and sincerity, and unite and develop a strong prayer life, we will become sensitive to how Satan is working. Our best defense against him is a strong prayer life. We need a great amount of prayer power to prepare ourselves to fight Satan. It is not necessary to fear him, but we should never underestimate the power of the enemy. We are able to counter his attacks through a strong prayer life. Spirit world will cooperate and help

us when we do. We have given our lives to God and according to His laws, Satan has no right to reclaim our lives unless we violate the laws of love.

Despite the many miracles that God performs in our individual lives, it is all too easy to reject Him and continue to live with Satan. We occupy such an historic position. There are just a few of us, yet in essence we have accepted spiritual responsibility for the entire universe. We must cling to God, the True Parents, and the Principle. We need to build up our prayer life. Satan attempts to rip us away from every stronghold. He would like nothing better than to destroy each of us. That is why he went after Jesus. That is why he has gone after the True Family, and most especially True Father. And that is why he doesn't easily give up on any of us.

### ***Responsibility of Prayer***

Once you are close to God and pray on behalf of another person, you may nearly fight for his life in prayer. You may pray so fervently that you offer your own life to bring the person closer to God. Through tears you implore Him to appear to the person, come into his heart, and help him overcome obstacles. Great love can develop through such a prayer. If you plead before God with such intensity that you even begin to tremble, you may find it hard to talk. But this deed pays indemnity which will move God to forgive the person. And God may then be able to reach the individual's heart.

Evil forces are diminished through prayer. If you do not see any results of prayer in your daily life, it may be that God uses those energies somewhere else—perhaps Vietnam or the Soviet Union. It is not for us to know. Because prayers help take away the evil forces from this world, they should never be focused toward self-satisfaction. If you really become involved and take the position of a messiah, you will discover you have drawn closer to God.

Prayer is a responsibility all of us must accept. Fighting against Satan abates evil forces; that is why prayer is considered an indemnity condition. How can you be serious if you fall asleep or "space out" during prayer? It is our duty to pray for the salvation of the world and that all mankind will be restored. If you do that, you *will* meet God. But don't be self-centered or timid. Be outgoing and active. Go into battle for mankind. Wrench people away from the grip of Satan's fingers.

When you pray for a person, you automatically battle with the evil spiritual influences around him. You send benevolent spirits to that person through good thoughts and warm love. If you pray that Heavenly Father embrace that person with His love, the person may suddenly feel uplifted even if he had been in the throes of depression. He may come alive again, and feel good about himself and life. Praying for another fulfills a great responsibility—one that each of us has toward all humanity.

I am sure you often pray for each other. When you pray for someone else, you may have amazing insights about how God views that person. I find that praying for another person gives me a personal barometer to discover something about the person's connection to God, and hence I am much better able to perceive how God feels about him. Knowing that God loves him makes accepting responsibility for the person much easier.

Begin to take responsibility in prayer. You can do that by praying public prayers for the benefit of others.

Many Christians have never uncovered the true identity of Jesus. The concept of Jesus they sheltered in their minds is different from the real Jesus. And despite the fact that those people use His name, Jesus cannot always identify himself with them. People may use or even *abuse* the name of Jesus Christ in order to justify what they do or what they ask in prayer.

Unificationists pray in the name of True Parents. When we do, God recognizes the authority and power of our prayer, and will stand behind what we ask if it is within the framework of the Principle. The responsibility of prayer is serious. Each of us must follow certain spiritual laws when we pray, and we definitely must use wisdom in what we pray for.

It is best not to be timid or self-centered in prayer. We should not primarily pray for ourselves, but rather for the sake of the world. We each have the responsibility to pray for the salvation and restoration of the world and all mankind. We don't pray merely to have a spiritual experience or for self-satisfaction; we pray to abate evil forces. We pray for the sake of the world. It is in desperate need of purification and it is our responsibility to chase away Satan and evil through the means of prayer.

Prayer is an indemnity condition—a serious one. Although it *is* indemnity, it is also our obligation. Through prayer, heaven can be activated, thus enabling people everywhere in the world to receive salvation.

If you go to pray and are not very stimulated spiritually, sit down and

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pray anyway. Do it to fulfill your duty in reporting to God. Eventually your heart will become involved. Don't be timid or insecure. Believe that God is already there. Focus on Him as the central point of your life. Even if your heart is subdued, it *will* blossom if you persevere.

If we really live each day with a prayerful attitude toward God, myriads of spirits will be with us. So will God's divine power. With this power we can help free anybody. That is what the witnessing process is all about. We help people to wrestle free from Satan and evil spiritual forces, and encourage those individuals to grow and develop in heart. We each have an original mind; its greatest desire is to come back to God; people want to be free from Satan. It is our job to help them.

### ***Effect of Prayer***

**W**hen we connect with God in prayer, we will become more of a listener than a talker. The value of words will become more evident to us and we will realize that our words can either inspire people or kill them. If we become more quiet and try to relate to God at all times, then the words we speak will no longer be totally our own.

Sometimes we must really be careful about what we pray. Sometimes our hearts are completely swayed in reaction to someone's words or actions, but we should guard against carrying those emotions into prayer. Resentment or bitterness, even jealousy *must* be left out of prayer. Revenge is not to be sought in prayer. Even in the wordless prayers we offer to God in our pain, we often say or think negative things about the people who offend or in some way hurt us. But we must really be careful; this is a sensitive and difficult point. Since no prayer is ever really lost, we must understand that even the thought of hatred or desire for spite we might project in prayer does not go unnoticed. And spiritual law dictates that we could receive backlash from our own prayers and actions of malice.

**T**he effect of prayer varies depending upon who prays. For example when Father prays, something definitely happens. What happens when we pray? It basically depends upon the content. If we pray for the universe, then something of universal magnitude can happen. If we pray for strictly selfish things, very little might happen. It is only by focusing on



a higher purpose that we are able to gain great benefit. Yet if we are only content to stay within our personal sphere, nothing will move. Spirit world has a hard time listening if we do not pray for a purpose higher than self.

A prayer replaces the negative energies in spirit world with positive ones. But none of us can always expect immediate, visible results to our prayers, no matter how cosmic-oriented they are. Understand that any sincere prayer ultimately will bring an effect.

You can focus your prayer upon a certain person. That is what I did when I pioneered the movement in Austria. I would stand in front of a person, talk to him, and spiritually embrace him by sending waves of love. The next time we met, I noticed that he had a much warmer response and did not erect as many defense mechanisms.

When you pray for a person, have him in front of your spiritual eye. You can even talk to him. When you do, he *will* feel something. Do the same when you pray for Father and Mother. Visualize and talk to them as if they were sitting right in front of you.

In his Sermon on the Mount, Jesus taught and claimed that those who followed certain spiritual laws would be fortified against the aggression of Satan. He taught people how to pray. Later St. Paul encouraged his own congregations to pray without ceasing to protect themselves from Satan's attacks.

When we build up a protective wall of prayer around ourselves, Satan has a much more difficult time to invade, but if that wall crumbles, we will find ourselves in a very vulnerable position.

Prayer is like food. If we don't eat for a long time, we become undernourished and weak, and even our resistance against disease goes down. We experience the same kind of thing in the spiritual sense. We become spiritually feeble when we pray very little or not at all.

I learned a great deal about prayer from my parents. I saw both my parents pray every day and I witnessed that their prayers sometimes seemed to turn fate around! I began to have absolute confidence that whatever my mother prayed for *would* happen! All of my brothers and sisters and I experienced how God helped our whole family. I am sure it was due to the prayer efforts of my parents. But they prayed for more than just our family—they also prayed for our neighbors and our town. And it worked, because I saw how others were also helped through the prayers of my family.

Prayer *does* change things!

The way to keep the initial inspiration you receive from God in the morning with you throughout the day, is to pray with desperation. When you begin your day with a strong prayer, you will receive revelations and inspirations that will uplift your heart. Sometimes we may find that our morning prayer is on the superficial side—we may be trying to wake up and still in a "gray" zone. Nonetheless, morning prayer is crucial, decisive in determining the quality of our day. As you go to work, let the effect of this prayer linger with you. You may need to refresh the initial spirit of your prayer at some point, and should take a few minutes to have another strong and intensive prayer at some other time during the day.

The best thing is to be connected consciously to God at all times, even if it is just in thought. When you are, you will find that you can feel Him. It is when you cut off from Him during the day or only pray during specified times, that you may find yourself in spiritual muck and mire.

Pentecost will occur if there is unceasing prayer and effort exhibited by all members of a unified congregation. Once such a foundation is created, each member will feel the embrace of God.

Is our prayer selfish or for the public purpose? If our individual prayer is for a self centered purpose, then we should not expect any immediate return. Whatever *does* come back should then be regarded as an extra bonus.

Prayer changes the spiritual atmosphere. Although every prayer may not be answered in the way desired by the one who prays, prayer automatically diminishes satanic forces. Prayers widen the span of good energy in spirit world. No prayer is ever lost. Every kind of prayer is beautiful. Whether a person is Jewish, Christian, Moslem, Unificationist, or any other religion, his prayer has tremendous power and goodness. The reservoir is the same: God is that Eternal Being who is addressed in many languages, many tones of voice, and in many ways. And one more invisible effect of prayer is that through it, we succeed in filling up God's reservoir.

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# *Loving the True Parents*

**Y**ou can have dreams and visions of True Parents every day and night if you develop a longing. And you develop a longing by loving True Parents. Jesus told his disciples to love each other so anyone could witness that they were his disciples. He knew that their behavior reflected back on him. It is the same thing for us today. If Unificationists are really loving toward one another, they can experience the love of God and True Parents. The more we are able to love each other, the more this communicates the greatness of True Parents. We are the fruit of True Parents' love and longing. But let's reciprocate. We must also take Jesus' words to heart and love True Parents and each other. That is the way people can see that we are True Parents' disciples.

Because of the quality of God's and True Parents' love, we can create a united family and learn to love each other. But what Unificationists experience is just a small reflection of the heart of God and the nature of True Father and True Mother. We have to strive more fully to become the image of True Parents. Then people will observe us and ask, "You have a beautiful spiritual quality about you. Who is your teacher?"

You can build your own private sphere of heart with True Parents and love them deeply. Have your intimate relationship, spiritually—through your dreams, visions, and thoughts. It is normal that children long for their parents and even feel a physical aching when separated from them.

Why not set aside a little time every day just to think about and love True Parents. Why not use the time before you fall asleep, even if it is just a few minutes. Think deeply about the significance of True Parents' position. You may already love certain things about them, but take the challenge to go deeper. Why not fall head over heels in love with them? God is something super-dimensional; He is above all understanding. There are many avenues yet to be explored in your search for the Eternal. And the path of loving True Parents is just one of them.

**G**od never had the chance to fully manifest Himself until the advent of the True Parents. He wanted to incarnate in Adam and Eve; their physical bodies should have been the vehicle for His spirit to manifest. But when they fell and became impure, God lost His opportunity. Therefore from the time of Jesus, God has been working to cleanse mankind's blood lineage of original sin. He had to be sure that the bodies He used to manifest His masculine and feminine nature would be absolutely pure and contain no satanic blood. But that did not happen until the emergence of True Parents..

The world as a whole may as yet be unaware, but the total essence of

God is revealed in a microcosm through the True Parents. And when He looks at them, He sees their hearts, their devotion. Our problem is that we generally notice only their appearance. When we look at them in person or even in pictures, we usually only behold a handsome man and a beautiful woman. Familiar faces. Perhaps even familiar pictures. We say we like them; we proclaim that we love them. But what do we really see when we look at them?

By working on the frontline, we will come to know the truth about the Principle and the identity of True Parents. When we engage in battle with Satan, we more easily comprehend the value of Father. That may be the beginning point of an ever widening circle of love which we generate. And for all the names people have called True Father and all the nations which have falsely accused him and made him suffer, God's righteous indignation will start to well up within us and we will rise up to defend him with all our heart.

Your relationship with True Parents will grow as you come closer to God, and subconsciously you may begin to feel related to them. You will come to the point of not wanting to do anything that would displease them. You would always think about how True Parents would react toward your words and actions. This is the attitude of an educated, maturing, and wise child.

Sometimes when I close my eyes and reflect about True Parents, all of a sudden the vision bursts into the most beautiful spray of spiritual colors—spanning even the most subtle shades of the rainbow. And although I began my thoughts by projecting love to True Parents, it is as if their love comes alive within my life at such moments.

If you are a son or daughter of God and True Parents, you naturally strive to become like them. Like Father, like son. Like Mother, like daughter. Unificationists continuously use the term "True Parents," but what do we really know about them? The term is such an integral part of our vocabulary, we generally don't think deeply about its significance. Yet since we are their children, shouldn't we ponder what it means to mirror the True Parents? Children are the extensions of their parents. Father says we should become "second Reverend Moons."

In order to spiritually resemble them, we should first investigate what they are doing. They have a dual mission: they teach us the ideal, but they also lead us in restoring and saving the world. What should we be doing? The same thing. We should be intensely active to save the world, helping to shoulder this seemingly insurmountable task. Whatever we do is not just for the purpose of restoring the world; the other side is that we learn and manifest that same quality of perfected heart True Parents have.

Father and Mother have been married for many years and God has blessed them with many children. But what kind of life have they led? The eyes of the world see something quite different from the view Unificationists take. In all my years of following True Parents, I have noticed that they do not think about themselves, but serve others instead. They have ministered to scholars, theologians, lawyers, and professionals in any number of fields. We know that their lives have been absolutely public, and they have even sacrificed a peaceful homelife with their children in order to educate and raise their disciples and followers in the ways of God. If True Parents do not think about themselves, can we in good conscience, focus on *ourselves*?

Our love for True Parents should reach such heights that we would do everything possible to follow them. But doing this has great rewards! They will lead us all the way into heaven.

**W**e strive to live with True Parents in heart and although we are not with them physically, we honor them by displaying their pictures. We pray in the name of True Parents and desire to offer everything to God through them. We recognize them as our mediators. Have you ever been so conscious of inviting their presence into your life that you even offered your first spoonful of food to God, the second to Father, and the third to Mother? If you desire to share even your food with them, you will experience a definite response from the spirit world.

There are many things that we can do which proclaim our love for True Parents. This is a way of saying that we desire them to be with us at all times. That is the essence of a Unificationist's life of faith: we desire to learn to live with True Parents day in and day out. If we really did that, we would not quarrel among ourselves. Instead we would all work side by side, doing our best to assist True Parents and remove the entire burden of world restoration from their shoulders. That is one very real way of loving them.

**Y**ou won't be able to love anybody unless and until you love God. And God is manifested through True Parents. How do we find intimacy

and harmony with True Parents and then inherit all their love? How do we adopt their way of thinking, feeling, and acting? The idea may sound a little abstract, nevertheless, it is the key to spiritual survival and growth.

**L**ook at pictures of True Parents many times a day. Eventually, you may feel as though you are standing in front of a mirror and gazing into your own eyes. If you do that for a few minutes you no doubt will start to see how your reflection changes.

After True Parents go to live in spirit world, it will be much easier to appreciate them. The same is true with great artists. Mozart and Beethoven are revered much more now than they were when they lived on earth. And their work is honored by millions. But even now we should do our best to show the True Parents our gratitude for all they do for us and for the sake of this world.

**L**ove is a spiritual process, very much connected to longing and devotion. If you want to cherish True Parents, you first have to develop the ability to love and to perceive the endearment they feel for you.

My sister met Father during his visit to Germany in 1965. Father spoke in Korean to all members who had gathered from around Europe; Mrs. Choi translated his words into English. At that time, my sister did not speak English and did not understand one word of the translation. Yet she was the one with tears streaming down her face. She was in heaven during his whole visit. In fact, I am sure she experienced more "heaven" than any of us because we felt half dead, overcome by tiredness while intensely trying to absorb what Father said. She was not under the strain of trying to comprehend the meaning of what he said. She just enjoyed the vibrations, but I think she understood more than we did; her love for True Parents was so vibrant and real.

**I**t is when we detach ourselves from True Parents that we find ourselves afloat and drifting from God. Do little things that continue to bind you with True Parents. Father has stressed that each Unificationist carry a picture of True Parents at all times. Bring out their picture to remind yourself of your connection to them. Invite them to join you in whatever you do. Show spirit world your acknowledgement of True Parents and your attachment to them.

Although we should give True Parents our utmost respect, we can still be very close to them. We are their children and that title grants us many privileges; it allows us to share tenderness and love. It allows us to care for one another. Remember that despite their strong urging that we work hard and push ourselves to overcome our limitations, they love each of us profoundly and always desire the best for us.

We are the ones who hold the power of either limiting or expanding the level of our relationship with True Parents. Their love for us is true and unconditional. And any difficulty, any doubt or distance we feel is from our side, not theirs. We can do things that will bring us very close to them. And we can also do things that will create an even bigger chasm. The choice is ours.

Some people feel sure that while they can come close to God, it is not possible to establish a harmony with True Parents. I feel that is only a concept. If you prepare yourself before meeting Father, you may not be able to look up at him because you are just overwhelmed by the feelings in your heart, and tears may cloud your eyes. That rather mystical force of his unconditional love is perpetual, but something which we do not always perceive. It is not necessary that your spiritual eyes open so fully that you are constantly blinded by his spiritual light. But he and Mother can easily be the objects of your love—just give it a try!

When we become one with God and fall in love with True Parents, we are guaranteed that satanic forces will be repulsed by that unity. And if those unions are built from true love, Satan will be barred from entering.

As we strive to cooperate with each other, how do we come to the point of being able to unite with True Parents? When we uncover someone's value, we can begin to appreciate him. This is one way that we show how much we love God. According to what we unveil, love may either flourish or wither.

Father is the champion in expressing and manifesting the love of God. And he gives us a simple clue to help us do the same. He tells us that manifesting the love of God is a matter of coming to know Him intimately. He encourages us to first get acquainted with God and then assures us that after that relationship is solidified, we will begin to appreciate, honor, and love each other. But it does not have to stop there: this is exactly the same process that can be used in loving the True Parents.



We have to develop a longing for God and True Parents. The strength or the dynamic of that longing will determine the distance between God, True Parents, and ourselves. If we want to be close to them, we have to develop a very intense desire, just like the yearning we have to be with our lover.

If you live in a different house from the master, how much can you really learn about him? How can you come to love him? You might not even know what he is doing in the main house. You don't even have the chance to eat with him. That is how it was in Moses' time. In Jesus' time, everyone sat around one table. Jesus was the father figure who sat at the head of the table and encouraged his disciples to participate in the breaking of bread. He and his disciples prayed together and became close, sharing their hearts through their conversation. They watched their parent, Jesus, and learned from him. And they ultimately copied him. At Moses' time, people did not have that opportunity. They just got orders which they were expected to carry out. But in the Christian era, the children knew what the father was doing.

What is the difference in this time of attendance? We symbolically live together with the Messiah and his bride—how close can you get? In the Christian era, the disciples did not get any closer than sitting at the table with one another. That "family" was much more symbolic. But as the Bible indicates, when the bridegroom comes to meet his bride, people will unite and become one with him. The end result is that as their children, we are not confined to sitting around a table anymore. We can be united by living together, serving one another, and especially *loving* one another. And that circle of love starts through our adoration and love of True Parents.

If you want to dream more about True Parents, long for them. You dream about a person you are close to. If you develop a yearning to be with a person, then he is always near you spiritually, even as you sleep. If you have a conversation with a person during the day, it might continue even as you dream. By the law of attraction, you are able to draw Father and Mother near you, and they will manifest in your dreams.

The amount of longing that you have for a loved one is the power that draws that person into your vision and within your very soul. You want to be near this person whether it is day or night. Develop this kind of adulation for True Parents. Think about them often, especially just before you fall

asleep. If your last thought and feeling is projected toward them and then you visualize them, your spirit will continue to communicate with them.

This will not happen instantaneously. Love develops over time. But through the duration, you will come closer to them if you practice loving them.

Since we cannot be with True Parents at all times, one way to come closer to them is to view the films which have been made about them, and read the words of Father's speeches in which he conveys his heart so beautifully.

It is refreshing to hear people glorify God and True Parents. It uplifts our hearts and brings us closer to them. The thousands of ministers who attended the rallies for religious freedom honored Father. Black and white alike just poured out their hearts in praise of him. The time will come when we Unificationists will be ashamed because other people recognized Father for who he really is; they praised and exalted him, while we just stood by. Afraid to get involved. Afraid to reflect True Parents. Afraid to love them. That will be the time we will realize and repent about the fact that we did not do enough.

We should begin and finish our days by projecting loving thoughts toward True Parents. We *must* include them in our lives. Furthermore, we must come to develop appreciation for each other because everyone is a child of God. Parents are elated when their children are happy. When national leaders of our movement meet with True Parents, I know for sure that Father's first thought is how the members are, not the leaders. True Parents are our parents and want to know that *everybody* is taken care of.

Our power to do things stems from the love of both God and True Parents. Unless we offer all things to them, blessing cannot come to our work. But when we relate our work, our feelings, and even our fears to God through True Parents, we will receive great benefits. That is the circle of the give and take of love.

If we are around True Parents for an entire day we can experience first-hand that they are our parents and we are their sons and daughters. You will begin to understand the proper way to act once you develop an intimate relationship with God. You will know that love between you and True Parents should flow simply and freely.

It is easy to live our lives on a more superficial and external level, but if we were just more conscious of inviting True Parents through even a small feeling or thought, our mutual feelings of love could be shared much more easily and freely.

Our fantasy creates and re-creates. We can easily reproduce or remember something we have experienced in the past. We can construct new things on the basis of what we have learned previously; we each have such a reservoir.

We can easily envision Father and Mother—that they are with us, that we are with them. The essentials are there. The building blocks to construct anything in our fantasy exist within our inner vision. Therefore, we should expand our experiences with God and True Parents, our interpersonal relationships, and our communion with all entities in the universe. All of them together make up our cognition, which we will eventually bring with us into spirit world.

Each one of us has unique abilities and talents. Each one of us has a different perception and we have been moved by True Parents in a distinctive way. True Parents have become so real to some people that they appear spiritually. Yet within each one of us is that inalienable right and possibility to feel them and invite them to participate in our every activity.

Unificationists use the term, "True Parents" and offer prayers through their name. Eventually, Unificationists receive the Blessing from God through True Parents. But how close do we come to them? Does each of us have such a strong longing for True Parents that we have a hard time to fall asleep because we cannot help but cry for them? Some Unificationists work fervently all day long but don't think about True Parents. Why? What is different about those who just keep busy and those who enthusiastically welcome True Parents to join them in their daily activities?

The Bible reveals a story about two women who were devoted to Jesus. One we know as Martha, and the other was called Mary Magdalene. One worked very hard in the kitchen to prepare Jesus' meals. The other sat on the ground in front of Jesus' feet and gazed up at him; some may have thought her behavior bold or impertinent. The two women were quite different from one another. Martha really wanted to do something for Jesus. She worked hard to cook him a good meal. But she complained that Mary didn't give her any help. She felt that if they could have worked together, they could

have cut in half the time necessary to make the meal. Yet what did Jesus say of Mary? Jesus inferred that Mary had chosen the better road. Martha could have thrown down all her pots and pans and said, "The heck with cooking your supper. I want to sit at your feet, too!" How would Jesus have responded? I am sure he would have also embraced her. That is the Messiah's love.

In 1971 I was in Korea with True Parents. A number of us were about to leave the training center with Father when a Japanese girl approached True Parents. She was crying and crying. I wondered what was wrong. Someone translated the conversation she had with Father and I learned that she had come from Japan on her own. She had such a deep longing to see Father that she traveled to Korea by ship and had been searching for him several days already. Father reprimanded her for doing that without permission, but on the other hand, I could see that he was really touched by her love and adoration. Her longing for him was so great, she couldn't concentrate on her mission without seeing him. The feeling of love just overwhelmed her.

Although we should be careful how we manifest it, that is the kind of longing and love each of us should have for True Parents. When we cherish them, we will be spiritually embraced in return.

**B**y being active and taking part of the load from Father's shoulders, we will come closer to True Parents and to each other through sharing our work together. We come to better understand True Parents and what challenges and tasks they face. That is the time we will be able to take their position. The more we do that, the more we will intuitively perceive the depth of their loyalty and dedication to God. Yet at the same time, we will share the pain they feel because mankind is still held by Satan. And if we are really attuned, we can be closer to them through prayer, visions, and dreams.

**T**he only way to reach perfection and to come to God is to become focused on True Parents. The key to perceiving the love of God is to know True Parents. We may have been a Unificationist for many years yet still not know True Parents. They could still seem abstract to us even though we work for them every day. Or do we? Have we instead begun to work more for ourselves? Of course in one very real sense we simultaneously work for God, True Parents, and ourselves, because we are helping fulfill the will of God, and at the same time, trying to reach perfection.

Do you have the conviction that you are willing to die for a friend of yours? Is the relationship you have to Father and Mother just as tangible? You know and feel that Father is a great man, but is he still a bit mystical and far away? You can easily say that you love True Parents because you work for them and you have committed your life to God, but how much do you really know and try to inherit the heart of True Parents?

How can we really love one another if we don't first thread that love through the fabric of True Parents' tapestry of love? God and True Parents are the "glue" that binds all our relationships. And if it were not for their ability to unite us, we would understandably find it much harder to love one another.

It is not necessary to go into certain realms of the subconscious to experience True Parents. All you have to do is ask for the spirit of True Parents to be with you—long for them, relate to them. You don't necessarily have to pray a formal prayer. Talk to them. Feel with them. It is not imperative to use words. You can do this as you drive, cook—whatever. Don't limit yourself to a certain concept of loving True Parents.

Sometimes it takes small miracles such as visions and spiritual manifestations for a person to accept the Principle. This was especially true many years ago. Some people might not have continued their life of faith if they had not personally experienced spiritual phenomena. But it is not really necessary now. Enacting the truth is a manifestation of the presence of God. Nevertheless, it is only natural that all Unificationists would like to have this feeling of nearness to God and have dreams and visions of True Parents. But the easiest and quickest way to have those experiences is to cultivate a deep longing for both God and True Parents.

In order to activate spirit world, we have to display the greatest love for God and True Parents. A spirit in the highest realms of the spirit world who sees we have a tremendous love for God and True Parents, wants to participate in our lives because he also wants to exhibit his love for them. And the spiritual being knows he will be elevated through cooperating with us.

The secret to achieving a spiritual mobilization is to love God and True Parents. God's response of love is the most wonderful gift for humanity; it comes through True Parents. If we learn to love True Parents, we learn to love God.

Without the True Parents, the love of God could not be felt to the highest degree. We claim that the Messiah is the mediator between God and man, which means that he intercedes and brings love to both of them. He transmits or transfers the love of God and then offers the love of mankind back to Him.

Recognize the love of God brought by True Parents. True Parents are the tangible manifestation of the invisible God. Anyone who connects with them inherits everything they have. People can accumulate property and possessions, but it is most important to inherit the love of God. Unless we love God, we won't be able to love anyone else—neighbors, brothers, sisters. And God reveals Himself and His love through the True Parents.

How can we come closer to True Parents in thought and feeling? If loving the True Parents is a key to spiritual growth, we should want to know how we can come closer to them and understand them better. How can we each develop a longing for them? If we have no love for a person, we do not long for him.

We each have such diverse pasts. Each of us was on our own and could do as we pleased. But at one point we found ourselves in the Unification movement. All races, all languages—and yet True Parents tell us to love each other. And by some formula and miracle, it works!

When we live and work with one another day after day, month after month, we become accustomed to each other—our strong points, our weaknesses, our habits. We even come to love one another. But how do we take the next step and project our love to True Parents? Can we spiritually compensate for the physical absence of True Parents? How can we become so united in love and heart with True Parents that they become part of our lives, not just our feelings and thoughts? We must show others by our example which will even give them cause to develop love for God and True Parents. And that is the core of our life of faith. As long as we use theories and systems but do not practice love, others may not be able to believe us. Yet once we manifest what we preach, people will draw close to us; they will find it difficult to withstand the intensity of spiritual heat that emanates from our love. It is the same with us; can we resist the kind of love True Parents shower upon us?

What are other ways to come closer to True Parents? Ask this question in your prayer. Reassure God and spirit world that you have already committed your life and that you have a great longing to be close to True Parents, but that you want to know how you can increase and solidify your relationship with them.

The early Christians who were thrown in front of lions and cut to pieces by gladiators must have had such conviction, such love for Jesus. How did they attain it? How did they get the strength to walk in there, facing certain death? Eventually, we will each be tested. God wants to know the depth of our commitment to Him and True Parents. By loving True Parents with all our heart, we will surely pass our test.

It is normal for children to live in the same house with their parents. Ideally, we should do this with True Father and True Mother, but it is physically impossible. Living life outside their house is not always easy. We are often filled with misgivings and self-doubts. We sometimes listen to Satan's voice when he tries to win back our loyalty. He promises to take care of us and makes us question whether True Parents really love us. Yet if we actually lived with True Parents, we would never doubt their love, nor would we have feelings of guilt. Instead we would be exposed to divinity at all times. Self-chastisement simply has no place in that world.

In one very real sense, our lifestyle now is unnatural. We are the children of True Parents; although we should live together with them, here we sit trying to find the method to love them. We call ourselves the children of God and True Parents, yet we ask questions the people of Moses' time probably asked. We even still wonder about the nature of sin.

There is a certain feeling of reverence and respect that wells up within us whenever we are in the presence of True Parents. If you have to report to Father, your feeling of anxiety may even border on fear of judgment. Yet you are so drawn to True Parents that any consequence you might face doesn't really matter. Although it is not necessary to feel fear when you go before True Parents, if you have not seen Father for a very long time, you may feel a rather natural distance at first and even forget that you are his child.

The concept of parent-child relationship is not well understood by many societies. If we would have had correct relationships in our own families, we would more easily be able to relate to our True Parents today. But most families are so disrupted; there is little or no respect and that essential quality

is often replaced with resentment and animosity. In numerous families, there is but a shred of ideal left. And there is a tremendous gap between the low standard behavior we find in society, with the perfection of heart exhibited by True Parents.

How is it possible to love True Father or True Mother if you never before experienced a healthy parent/child relationship in your own home? Maybe your father was a drunkard and abused your mother. Maybe you were abused. That could cause you to bear resentment against *any* father figure. Or perhaps your father was a domineering tyrant. How can you come to trust a father figure again? It is only through the pure and unconditional parental love of God and True Parents.

Christians often talk about their Lord. We call the spiritual leader of our church "Father" and his wife "Mother." Such intimate terms. But when a person says, "My Lord," he puts himself in the position of a servant. Yet we are called children of the True Parents and are eligible to live with them.

Father is *your* father; you can communicate with him spiritually anytime. You can even write to True Parents. Especially through the Blessing they have become our parents. We are so lucky to have the opportunity to communicate our love to True Parents. Yet it is impossible to write a "lord,"—especially an invisible one.

Why not relate the experiences you have had with True Parents to others? You may have seen Father and Mother in person, but some people have never seen them. Some may *never* see them in person, yet they also want to learn more about True Parents in order to solidify their relationship of love to them. They may be looking for a way to learn the experiences of others. Why not share yours!

If you want to love and support someone, you have to put yourself aside and focus on that person. It is no different in loving True Parents. If you do everything possible to come close to them and really nurture your love for them, then you will desire to offer them everything you are and have. That is the answer. You learn to love them; your longing develops at the same time. Longing has magnetic power to draw you closer to them. Your spirit rises up to greet them and you meet in the realm of heart.

Recall the first experience of love that you felt for God and True Parents. Write it down. In fact, write down *every* experience—whether it was



in person, a dream, or a vision. And on the days you find yourself tired and downhearted, read over these accounts of your experiences. They will still be as real as the day they happened and can revive your spirit.

When I first came to know about God and True Parents, I felt spiritual dynamite beneath me. I was so zealous about sharing my newfound love that I wanted to turn the whole world upside down overnight. This is the kind of feeling and spirit you can also have. Recall this first moment of love.

Sometimes we worry too much. And we are too cautious when thinking about True Parents. We look at them with too much awe; we don't have to be overly stiff or formal, but rather should be as natural in loving them as they are in loving us. If you embrace a person with spiritual love and warmth, he cannot help but feel at home. It is the same with True Parents. I am sure you feel cared for and free in the spiritual arms of True Parents, but I know they will feel just as at "home" in *your* spiritual arms of love.

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# ***Life of Faith***

**I**t is not easy to live a life of faith. It is an overwhelming proposition, but one that Unificationists answered in the affirmative. Each of us knew that it would entail hardships and sacrifice. We knew that tears would be inevitable, that suffering would enter in. Yet we perhaps did not realize what tremendous opposition God and the True Parents receive from Satan, and that we would share in that burden of persecution.

Since making our commitment, we may have come to God in moments of hopelessness and cried out that it was just too difficult to go on. But something within us was strong enough to draw our sword of righteousness, and with boldness and conviction, conquer that emotion. We may have repented in tears that we simply do not possess strong faith, commitment, motivation, sensitivity, wisdom, integrity, fidelity, and self-confidence. We realize that our ultimate goal is perfection of heart. Yet sometimes it seems too far out of reach for us to muster the strength and tackle that summit. And sometimes we become comfortable in our own routine and begin to rely on ourselves instead of trusting in God.

There are times when we feel anxious. There are days which seem to be inundated with difficulties. But some voice within us still cheers us on. That voice is God's, and the choir we hear is the resounding support from spiritual beings who desire to help us.

Satan's society sometimes looks tempting; life out there seems "normal" in comparison to our own. But a life of faith entails clearing the fallen trees and branches from the path that leads to God. And it involves setting foot on that road and then walking the necessary distance until we arrive home.

In living a life of faith we have to relearn everything. We must start to live all over again. Sometimes the process becomes very strenuous because we are not used to it. We are accustomed to a different lifestyle, and sometimes we want to go back to that time when we lived life almost exclusively on our own.

But when our whole being is soaked with the desire to serve and love God, then devoting ourselves to living a spiritual life becomes less and less of a problem. It no longer feels so demanding, but rather uplifting and rejuvenating. It is the old self—that fallen nature—still existing within us that is so strong, dragging us down and pulling us back.

We must realize that our life of faith will involve combat against Satan. Unless we learn that now, we will become hurt and bruised much more

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often than necessary. But with proper preparation and a realistic vision of the goal, we will be able to win the war!

Living an active life of faith is a rather strange phenomenon to us. Because we are not accustomed to it, it feels awkward and takes great effort. Yet eventually it will be like breathing and eating, and then leading a religious life will seem the norm.

It is essential to develop trust in both God and True Parents. But we should also learn to trust in ourselves. And we should use all the weapons that are available to us: the truth, our heart, and our love for God. In order to survive and become successful in living a life of faith, we must rectify our attitude and motivation. Yet if we focus upon living primarily for ourselves and our own family, we will most likely plummet spiritually and find it hard to ascend again.

I think we have to consider our life of faith with God and True Parents as a steady learning process in which we must work to close the gap between ourselves and God. There are many things to learn. Just as exams and essays are a part of normal school curriculum, we have to pass spiritual tests. In school we build up credits in order to receive a diploma or degree. The same is true in terms of a life of faith; and the degree we are out to earn is perfection. All that we go through helps us to perfect our heart.

It takes such tremendous effort to reach God. Father once said that it takes seven times more strength to come to God than to go to Satan. Any person who wants to break away from the so-called "normalcy" of this world needs to develop incredible inner fortitude. That is why it is so hard to live a life of faith. It is far easier to live with Satan in his world; that life is the norm and what everybody considers acceptable. But to do the will of God and take the leap of faith to step into His world, takes exertion and effort; we have to fight upstream all the way.

We are in the process of learning the Principle. And through prayer life and activities, we must investigate each of those principles—how they

function and how to apply them in everyday life. That takes widening our horizon in any way possible. Although the majority of Unificationists spends a good many years living in a church center, this will not necessarily always be the case in the future. We must live within society and do our best to guide and lead people in living lives of substance and purpose. To do that we must develop an understanding of societal concerns and problems, and balance that with the vision God holds for humanity. But with the background of a life of faith, we will be much better equipped to deal with such difficulties and challenges.

Some people in history listened to God's voice and followed His direction. Some began to live a life of faith. They understood that their ultimate home is not six feet under the earth, but in the Heaven of spirit world. They perceived that this physical world is really hell, a place where two super-powers stand against one another, ready to blow each other to "kingdom come." But this world is not the Kingdom of God. Nor is it the eternal home of mankind. However to come back to God, to perceive things about Him, and discover how to make our way home, we must live a life of faith even while we live on earth. It is only through living a life of faith that we will be able to comprehend the greatness of God. A life of faith can help us understand people and come, to love them rather than despise them. And it is within the context of a life of faith that we can meet God regularly.

God created love to be the essence of life. We know that even though we cannot touch them, emotions such as sincerity and love still exist. Despite its invisibility, love is a tremendously important tool, able to uplift people or if abused, even destroy. Once we embark on the journey through a life of faith, we are forced to learn how to love, for love is the substance we will breathe once we live in the spirit world. We begin to love God because this new experience He has given us is beautiful and wonderful. We feel something inside our heart that we never felt before. And our whole life becomes different because of it. Our insight deepens, and our spiritual vibration changes. We truly begin to live in an entirely new world. It is what can bring us out of the spiritual doldrums; and forget about feeling neglected or sorry for ourselves.

Once our heart is touched by the love of God, we feel deeply loved and secure. It is at those moments that the love dwelling deep within our heart is activated toward other people. That is when we pray for people no matter where they live. That is when we can even sacrifice our lives for them. That is the direct result of being moved by the love of God. And it is energized by a life of faith.

We receive salvation through a life of faith. We can be "saved" from fear, and rescued from the domination and abomination of Satan. Salvation involves being taken away from the side of Satan and placed into the realm of God where peace, harmony, and love exist. And when people lead a life of faith, that is the place they live.

There are many ways of living a life of faith. Monks and nuns live in monasteries and convents. But the faithful of any religion are called by God to give their lives in service to Him. Whether they are Buddhist, Moslem, Christian, Mormon, or any other religion, the followers desire to help God and humanity. Nevertheless, numerous religious orders are falling apart today. In unprecedented numbers people leave that lifestyle. Many have said they no longer necessarily feel an inner satisfaction, or may disagree with certain points of the doctrine. They are searching for answers to their very real questions of faith and may feel that God wants something more for them than living isolated from society. Many of them no doubt feel called to reach outward to help mankind, not just pray in a cloistered community, but to respond to that innate desire to bring salvation to all mankind.

It is a question of coming to know the living God and what He can do for us, as well as perceiving what we can do for Him—knowing what a life of faith really does for us, not just seeing the limitations it brings, not only noticing that it forces us to constrain ourselves to a certain way of life in order to come closer to God. We must be able to see much more the glory and freedom that accompanies any suffering—the fulfillment, purity and blessing that eventually comes to those who live a life of faith.

We need to live a life of faith in order to be governed by our heart, not just the rules and regulations of society. Religionists seek direction from God. We feel a responsibility to live a life of faith not just for ourselves, but to bring fulfillment to humanity. We intuitively feel that we were not created for ourselves; rather, we are made to assist society—our neighbors, our brothers and sisters. Therefore, we should not just center upon our own problems. Rather, we should think first about God and mankind. A life of faith teaches us exactly that: God first, then our brother.

A life of faith is adventurous. It brings us so many new challenges through which we gather more and greater experiences with God. And liv-

ing a life of dependence upon God, we come to feel more mature, fulfilled, and secure.

We have been called to erect a new society and begin a new tradition. If we attempt to merely survive in this degraded society and try to do it without God as the center, we will drown spiritually. Our life of faith is a beautiful opportunity to develop character and a relationship to God and True Parents. It also affords us the experience of cultivating and nurturing mutually satisfying human relationships. It is such excellent training; it motivates us to seek confrontation rather than take the easy road. For that is the way we polish the diamond of our heart. If we keep busy and do not withdraw or give in to weakness, our spiritual growth will soar.

Any experience in your life of faith is worth learning from. Once you are confronted with a situation and face similar circumstances sometime later, you can just recall how you overcame it the first time, and then apply the same method.

Although you can guide another person through your words, personal experience is the best teacher. That is a definite part of a life of faith: daily confrontation with yourself, and learning how to act based upon both good and bad past experiences.

Live a spiritual life, not a superficial one. One thing nobody can take away from us is the suffering that we endured to create the foundation for the erection of the Kingdom of Heaven. That will be the source of our pride once we live in spirit world. In the future, many people who are much smarter and more capable than we, will become Unificationists. Yet they will not be able to claim that they helped in the True Parents' personal, family, national, or worldwide victory conditions. But this is something we *can* claim.

We should strive to keep the pioneer spirit at all times rather than become too established and comfortable in our surroundings. We must always keep in mind that the reason we are here is because of our love for God and True Parents.

God asks that our life of faith be built on sacrifice, total dedication, and active participation. To do that, we should be more serious about our goal; we are not here simply to feel good. Of course it is good to laugh; it is a healthy release of any tension or emotions. But we cannot neglect the fact

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that we have committed our lives for a momentous task. And we must realize that we need to depend totally on the help of God and spirit world to accomplish it. We can do many things ourselves, but the greatest amount is done by them. That is why daily connection to both God and spirit world is essential to living a rich and deep life of faith.

A life of faith should serve to separate us from Satan and return us to God. Although we still live in Satan's society, we should focus on being *in* society, but not *of* it. Yet that does not mean we should not live a rich and full life; it simply means that our standards of value must be in accordance with God's will. And to do that effectively, we must make God the center of our lives.

Some Unificationists think they have lived according to the Principle, but they still have not been so successful in bringing great results. If that is your situation, why not check whether you really live your life of faith according to the Principle. There may be a deficiency someplace; you may have overlooked certain points.

Many of the first Christians died upside down on the cross. Some were eaten by lions, and others were burned. Even in that day and age they held a certain position, and even today Christian martyrs are respected. What is our position? Father has referred to us as the first disciples of the third Israel. Therefore, even though this life of faith we are living may be arduous, we don't have any basis for complaint. This is not yet the time to feel total ecstasy. Yes, we may feel certain moments of joy, but it will be some time yet before we live in Heaven. I believe that "Heaven" will be experienced when families live together and make God their focus. That is when they will share true happiness and joy with each other, and with their God. But that time is yet to come. We are still faced with the separation of families because frontline work is so crucial now.

This is still the time to sacrifice for the greater good. Many millions of people will profit from our sacrifice. You have to make up your mind that you want to give your life for the sake of God and humanity. Realize the benefit is great for you and will also be of great magnitude for billions of people.

Although they were persecuted, Christians were proud to be different—to live in a realm spiritually quite apart from many people in their contem-



porary society. Too often Unificationists of today would rather be considered a part of this fallen world. They are afraid to be "different" and would rather just blend in. Of course, we must become a part of society and live within it, but we should still view our lives as different from the lives of other people. Our purpose is different, and that is one point which measures our personal integrity and pride. As a whole, Unificationists used to be proud to be "different," grateful for the gifts of the Principle and the Blessing. Yet if we opt to be just like everybody else and forgo living a life of faith in favor of just living "life," will we ever fully join the True Parents' crusade to restore this dead and decaying world?

It is such a great task to live a life of faith. Unless we develop a great love for God and True Parents and live by Principle in order to evoke a response from heaven, it will be difficult to succeed. As we come closer to God, our sense of responsibility will increase, and our desire to live with Him will grow ever greater. As the world becomes increasingly humanistic and corrupted, I feel that living a life of faith will become even more strenuous in the future, but we have to grow spiritually in proportion to what is demanded of us. Once we exemplify our faith in God, He will breathe new life into us.

**I**nclude elements of the Principle in whatever you speak. If you experience the Principle, you will be able to speak about it with authority. Reading sections of the Principle from the book is one thing and certainly an important beginning, but investing yourself into *living* it through your life of faith, will make a difference to your self-confidence and integrity. And you will also make a great impact upon those you speak to. How can you talk about the heart of God if you have never experienced it? Not only will it be hard to bring forth words, but those words may strike others as sounding quite hollow.

**W**e must progress into perfection. We need to work on overcoming our problems in order to become stabilized, strong, and wise enough to resist temptation and not create bases for Satan to invade. A life of faith is a full-time job. Any person who believes certain religious dogma, yet considers that a life of faith is something he can "do" for an hour a week or even through five small prayers a day, will never experience total salvation.

To live a life of faith well is serious business, and something which calls

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for sincerity. It involves living by the rules of the heart, conscience, the Principle, and the new tradition which is being established by the True Parents.

Big problems occurred as a result of the fall. Spiritual darkness shrouded everything. Spiritual ignorance resulted. And that is still the greatest weapon of Satan today. It is due to ignorance that millions and even billions of people have suffered and died. Therefore, we have to become knowledgeable about God—His nature, His physical and spiritual laws. It is when we do, that we will be able to act upon what we know and become the incarnation of love.

It is so hard for fallen man to realign himself with God. Investing energy to sustain a life of faith on a daily basis is very demanding. If an athlete only trains directly before he enters some competition but stops exercising afterward, he will have trouble sustaining his previous level of energy and strength. Those athletes who train every day—before and after a meet—will always be in good shape.

I feel this is also what a life of faith entails. The best thing for us is to stay in training for the rest of our lives. But that takes pacing ourselves—not going full steam for a certain number of weeks, months, or years and then burning out and giving up. We will stay in top spiritual condition if we "work out" every day and establish our priorities according to the goals of our present mission as well as our future goals, and the paramount goal of perfecting our heart. Then we will not be deterred in cultivating our relationship to God.

Spiritual growth entails re-creating yourself. Father gives us the main direction and points us down the road we should take. He explains the Principle and gives us the go-ahead to restore the temple within.

We need to make this structure so inviting for God that He will be drawn to us. You can begin to fantasize what it will be like. Envision a beautiful building of gold and diamonds. Then draw up the blueprint. Keeping that vision in front of you every day can help you work with enthusiasm on the rebuilding and remodeling of your heart and soul. But invest some time and effort into beautifying the outside, too. Once you make the inside brand new, the outside might look shabby in comparison if you do not work to adorn it.

If you really want God to live within you, you will do everything to keep your heart clean and sparkling every day. The re-creation of self is probably the most creative venture any of us will ever work on during our

lives. And we do this without timber or steel, but by actualizing the elements of tangible faith through living a life of faith.

**A** new way of life was offered to each of us. We Unificationists individually made the decision that it is the right way to go. But this involves turning ourselves around and heading in the right direction. To do that, we have to replace all our former values with new ones. We must discover the way to manage ourselves and our lives. We were previously educated by a certain system of thoughts and examples, but upon stepping into this new world, we notice that we are now facing a different direction. If we want to be reborn, we must start from the humble position. We will mature spiritually by using many of the same tools and principles that we learned previously. But there is one major difference: God must be at the center.

If you practice living a spiritual life, the intensity of your problems will diminish. Practice. Practice love. Practice caring. Practice serving. Not just once a week, but every day.

Look upon everything as training. By training yourself, you ultimately become a better person. Become self-sustaining and self-sufficient to have the strength to persevere through whatever spiritual trials you encounter. "Boot camp" in the army encourages the participants to become proficient in fighting their way through war, and even life.

A life of faith is real life. And life is not a "bowl of cherries." It takes hard work to survive in this world. We have to equip ourselves, put ourselves into gear, and get ourselves into good shape physically, emotionally, and spiritually. The kind of training Unificationists undergo only serves to help us achieve any of our goals. But if we set our mind to accomplishing a certain task and then enact the Principle, we can accomplish miracles. If you want to become a pianist, you have to practice faithfully every day. It was discovered that Franz Liszt practiced seven hours a day—and he became a musical genius!

**H**ow does a spiritual renewal take place? In the Christian church, baptism and the sacraments are conditions which can bring people closer to God. Denominations vary in viewpoint of what constitutes a rebirth. Some claim that baptism is only effective if a person is totally immersed in water. Others feel that the sprinkling of a few drops of water will suffice. Still others believe that only when you speak in tongues are you spiritually reborn. Who is right? Who is wrong?

It takes certain elements to live a rich spiritual life. To sustain life—to multiply thoughts, ideas, and energy requires give and take. The first chapter of the Principle gives us many insights into how. Neither Moses nor Jesus were able to convey to their followers all elements necessary to lead a successful spiritual life. Not enough of God's truth was revealed at those times. Yet through an intimate connection to God, True Parents have received a great deal of insight and they show us how to conduct a life of faith on both the individual and family levels.

It is not enough to live a religious life as in the past—attending church once a week, yet at the same time living a self-centered way of life. Religion is not just the practice of external rites and rituals. It is also something internal. True Parents teach us that living our faith must become a way of life, not something abstract. They tell us that it is the essence which stirs us to come alive spiritually. Whether we work in a factory, bakery shop, or on a train, we should give witness to the glory of God and the building of the new world. That is one of the main points in living a life of faith during this age of attendance to the Messiah.

From my observation, living one's faith seems a decisive factor in the struggle to become a true human being. I feel that it is when people try to live *without* religion and especially without God, that they unwittingly erect even more obstacles which block their goal to become a genuine person.

At the risk of sounding too simplistic, if each of us could emulate the religious leaders of the past and learn to be parental to one another—sacrifice, serve, and love God and each other—our own personalities would become more well-rounded, and the effect we would have on the lives of others would be much more constructive than destructive.

When people sink into deep depression and negativity, they can easily lose their perspective. If we were to abandon our faith, we may find ourselves wedged in a corner from which we cannot escape without substantial remuneration. That payment is sacrifice and service, and involves taking responsibility to break free of the cocoon of self-doubt. When we compare our lives with those of the suffering peoples throughout the world, we will see how many blessings we take for granted and how small our problems really are.

Every person can train himself. Every person has brains. Every person has a heart. In fact every person is composed of forty-six chromosomes, and billions of cells. You are a walking miracle! You just have to train yourself. You were not born with the ability to read; you had to learn how. But if you practiced, you graduated from picture books to novels and eventually could even read encyclopaedias.

Everything is training. You had to be taught how to walk and how to eat. You can train yourself to do anything. It takes activating yourself in a certain direction. You begin to function once you get motivated. A jumbo jet stands on a runway quite a long time before it takes off; the turbines are started quite a while beforehand because the whole machine needs time to warm up.

As soon as you awake, warm up your turbines. Then once you want to propel yourself into high gear, you can do it easily. Even when you are tired, if you push yourself a little bit, you will be able to thrust yourself to new heights. Experience in life is like that. Once you push yourself over the limits you previously set for yourself, you will discover new realms and new lands. And that can make any of us an even greater person.

A life of faith is a part of life. You may only see it as a job or mission but that is because of the fall. If the fall had not happened, all of humanity would have been connected to God in a very normal way. They would have lived a divine life, a life with God. But that is not our situation. We must go back to God, and that takes tremendous energy. If the fall would not have happened, we would have lived with God at all times. We would have lived a life of faith without even knowing it. We would have responded to God in everything we did. That would have been the perfect world.

Yet that is not our situation today. We live at the time of the Messiah's return. He is determined to build a new world, leading humanity from Satan's world into God's territory. Once the perfect world is established, we will live with God naturally—day in and day out, not just an hour a week. Even though it is hard to live a spiritual life, there is no escape. We only find it arduous because two opposing forces are at work. Because Satan still dominates this world, it is so hard for us to live a life of faith. But once millions of people take up the commitment to live with God, life will be most beautiful, and no longer an insurmountable challenge.

But presently so few people consciously live with God. Therefore, we should not think of rationalizing why we could abandon this way of life in three, five, or even ten years. We need to continue to live a religious way of life. Although we may not be able to recognize it now, living a life of faith

has nothing but benefits. If we would not live with God and True Parents, our lives would have little meaning. We would still be searching like so many people—trying desperately to find the purpose of life.

The problem is that we are living during the period of transition from the old world into the new. It is hard to straddle both worlds. We have to make up our minds that a life with God and True Parents is beautiful. And that such a life is our future, not something temporary. Some Unificationists may feel reluctant about living a life of faith because they think that means they will have to fundraise and witness for eternity. Surely, all of us will do far different things in the future. The point is to look at living a life of faith as living our life with God, no matter what it is we do. This is the time of pioneering, the time of war, and the time of emergency; we may still have to do things that we don't particularly like. But great benefits will definitely be part of our future.

I have made up my mind and pledged to God that for the rest of my life, I will stay on the frontline. It is an extremely liberating feeling. If you want to be free, make up your mind that your life belongs to God. Then be willing to do whatever it takes to restore this world. The real blessings will come to us in the spirit world. And that is when we will arrive at our eternal home.

**T**hrough working on the frontline, you get stronger and much more assistance from the spirit world. Those who remain in the background may become reluctant because they just live from day to day without much spiritual confrontation. Even the spirit world has a harder time cooperating with them. A spirit who wants to grow, absolutely wants to do something for God and will desire to work with those who are on the move. Being on the frontline means growth, which is definitely an element in living a life of faith.

**A**nyone in a physical or business mission has to exhibit solid faith and be spiritually strong. Some leaders feel that if a person is not able to do a spiritual mission, it is best to put him in a business mission. I feel that this point is grossly misunderstood. Personally, I practice the opposite principle. In many senses, business and fundraising are much more demanding tasks. I find that someone who is spiritually strong will maintain a life of faith and high spiritual standard no matter what he does. Therefore, I try to encourage such a person to undertake fundraising or work in business. I feel more confident that he will be successful because of his spiritual standard.

Presently, our lifestyle is not "normal" as viewed by society. Yet we do not have to expect to do the same activities for the rest of our lives. It will not be necessary to go fundraising or get up very early in the morning forever. Later we may be just as effective in working for God living a different lifestyle. Yet during this emergency time, we still have to remain active and live our lives of faith as we do.

No matter how much someone may protest, all mankind is in need of healing. If you have physical pain, the wisest thing is to go to the doctor. You know that you can probably get help from him, and it need not be a negative experience. This is also true in our life of faith. Once we surrender before our physicians, God and the Messiah, we will be uplifted and fulfilled. Their love and compassion are so full of grace and promise. They offer relief and comfort to a bruised heart.

We are only halfway healed once we accept the Messiah. And he tenders the other portion of the cure by extending his love and giving us direction which can assist us in fulfilling our course of restoration. Each of us decides whether we will grab his hand and follow him. Living a life of faith is an individual choice; that is the medicine no one can take for us.

Sometimes you can see spirituality within a person's face. When you look at Father in person or even in a picture, you see a "second" face, a transcendency—a spiritual aura. There is an incredible depth in his face and his whole appearance. And if we are perceptive, we can notice that. A person's spiritual depth is somewhat reflected in his physical countenance.

If you don't like what you see in the mirror, do something about it! Change until you are satisfied that you reflect something of God's nature that is truly beautiful and special. Gain weight; lose weight. Change your hairstyle. Begin to feel a harmony internally and externally. Change your habits and behavior if you know that they offend you or others. A life of faith is not limited to prayer and service. It incorporates becoming and offering to God the best possible "you."

It is inevitable that sometimes you are going to be hurt by something someone does or says. Yet if you can cope well with this spiritual "hot iron," it can make you change for the better. You become somehow different, somehow new. There is nothing gained without the shedding of something—be it blood, sweat, or tears. But people could pass you by unless

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you open up and are willing to totally involve yourself with others — discarding those fears of possibly becoming hurt. This challenge is of the "all or nothing" variety.

Tomorrow you will confront the goals you do not make today. But if you still don't make them tomorrow, be assured that you will encounter them sometime in the future. Whether or not you climb one more rung on the ladder to Heaven today, does not matter so much. But if you don't do it today, you will have to do it in one of your tomorrows. In your fight to earn release from Satan, there is no way to avoid confrontations with him and his world.

God has been preaching through His mediators. Sometimes they used a stick or a sword to convey something about the nature of God. But people of the time did not always listen or obey.

Many people believed His messengers. They believed that if they did not repent, they would go up in flames. Fear, not love, was the motivator. "flue Parents teach us that living with God is something so precious, that to become spiritual is a beautiful thing and a key to meeting God. Yet they also tell us that spirituality is not something that comes over you for an hour a week, but something which you develop to live a richer life. Inhaling the love of God is like taking a breath of life. They tell us that if we want to breathe, if we want to live, then we *have* to have God.

Walking the long way home to God is the essence of our life of faith. We first need to believe that God exists. We also must recognize that He has been behind the scenes of human history—preparing for the time when the world could be restored. We have to recognize that His was the voice which spoke through the prophets and the central figures of history. We must realize that in the midst of Satan's world, God raised people up to lead mankind away from evil, but unfortunately so many were stoned to death or killed in some other way.

Even though He has not been able to show His face to many people, we need to believe that God is alive. We must have faith in his inherent goodness and know He has a vision in mind for all of us. Our own life of faith must reflect that we believe Him to be the ultimate—the omnipotent, omnipresent, and almighty. He is our Eternal, and we must do whatever we can to find harmony with Him.



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# *Tangible Faith*

*Faith*  
*Constancy*  
*Commitment*  
*Motivation*  
*Discipline*  
*Wisdom*

**Faith**

I can't remember a time when I didn't believe in God. In fact, I often thought that I was born into a family of saints. At least that is what everyone else said about us. Instead of calling us "holy rollers," people called us the "holy Werners." My father was a minister and it seemed that he never stopped preaching. And my mother sang about Jesus day and night. She was an amazing woman.

As a child, I was forced to go to Sunday School but at a certain point I developed my own desire to know more about God. When I was four or five years old I had already built an intimate relationship with Jesus, and had a great longing to be with him. When I was older, I often read the Bible and found a few things that did not make sense to me. Yet at the time, I wrote them off thinking that I would understand eventually. I just thought that they were part of God's secret and still a big mystery to me, but I never really questioned what I read.

In a sense, that was probably my biggest problem when I was first introduced to the Principle. The concept that Jesus would come on the clouds was firmly rooted in my mind and I found that difficult to abandon. But I never ever doubted in God. To me, it is unthinkable for a person who has met God to try to live without Him. I received Jesus as my savior when I was twenty-one years old. At that point I went through a rebirth and focused all my waking thoughts on him. And his presence in my life suddenly changed all my plans. Even from that time, I had great zeal to become a missionary.

I felt literally turned inside out and began an entirely new life. Everything was different. / was different—a new person, a new creation. I know what a "conversion" or "rebirth" experience feels like. And I realize it is something I have in common with many others. Even today many people give their lives to Jesus in much the same way.

Yet when I was introduced to the Principle in 1963, I faced a big dilemma. I was very much in love with Jesus and prayed to him every day. I wanted to serve him with my life. But the word that Christ had returned, hit me hard. Within myself I heard one voice say, "Yes! Yes! Please let it be!" I had been awaiting the return of Christ; every Christian who loves Jesus hopes and prays that this will happen during his own lifetime. But there was another voice inside me that cried, "Impossible."

Even at that time I knew the Bible intimately. I knew that in the book of Revelation it says that Christ will have a new name and will sing a new song. But I was in love with my personal savior, and one way or the other I

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had to know if the Principle was true. It was extremely hard for me to believe that the Christ who had returned was not Jesus of Nazareth, but rather someone who came to fulfill what Jesus began.

Although I had been baptized and confirmed in the Lutheran faith, after meeting the Principle I received the baptism of fire through the Holy Spirit. I prayed to God, "My Heavenly Father, You have to tell me if this is Your truth or not. I do not want to go to hell. Is he the antichrist? If he is really Your son and You are calling me to this work, I want to be the first one to proclaim his identity."

I struggled with many points, but received one confirmation after the other. I prayed continually—for days and weeks. I studied the Bible *and* the Principle. And then a breakthrough came: I heard the voice of God. For many days I received revelations—God explained countless points. He told me when Jesus lived among the Israelites, they had the same problems with faith that I faced.

I ultimately decided that the Principle was true. Since that time, I have devoted myself to proclaiming it. And I have never looked back. I have met Him numerous times; through my personal experiences I can definitely testify that there is a God, a Messiah, and a heaven. I know there is a spirit world where so-called "dead" people are extremely alive! And it is not unusual for me to meet God and perceive the spirit world in prayer. When a person has solid faith, it may be quite normal for him to experience spiritual phenomena. In fact, *anyone* can have such experiences. I *know* that God's Heaven is a beautiful place! And I pray that we all have the faith to live there someday.

Faith has to be developed through experience. We can more easily believe in something once we have had an encounter with it. Unificationists believe in the Principle because we *know* it is true; we have tested it by putting it into practice. And we believe True Parents to be the son and daughter of God. This faith is not simply a blind faith, but rather something substantiated through personal experience.

Unfortunately, we lack a great many encounters with God. Yet through gathering experiences our faith can increase and become concrete to us. Incidents which show how real faith is can succeed in building up our faith, giving us a positive outlook, and strengthening our self-confidence.

Have adventures—especially with God. They will only enhance your faith.

If a salesman loves and believes in his product, he can sell it to anybody. I believe we have the best product in the world—God. But faith is believing in something—whether you can see it or not. If we are intent on sharing our belief with others, let us make our episodes with God very substantial and something we experience every day.

Our relationships to God, True Parents, and even heaven develop and are nurtured by an ongoing string of experiences. It is through many ordeals weathered over a period of time that our faith in God is substantiated. Eventually it will become secure and reliable.

There is such assurance to be found in the presence of God. And as we are His children, we are able to meet Him anytime, anywhere. Those are the things which result in living a life of faith.

Faith in God is necessary for spiritual growth. Yet it is also important to believe in yourself. And if you should find yourself alone, your faith need not wane. If you invite God to work with you and live within your heart every day, then it will not matter what you do, where you are, and how many or how few people are with you. It is your level of faith that is the crucial and determining point.

A person who does not have faith lives in emotional and spiritual turmoil. But we Unificationists have been given so much to substantiate our theology. Renew and strengthen your faith. Be confident in what you believe!

After the war many people asked, "How can there be a God?" They lost faith seeing so many people dead—including members of their families, as well as their neighbors. Those who survived knew that those who had died were good people, innocent people. Yet being surrounded by so much carnage caused many of those survivors to lose faith, feeling that a God of love could never allow something like that to happen.

What they failed to understand is that man made those wars, not God. They failed to perceive that those wars resulted ultimately because of the failure of the people to unite with God. And all of the advantages of today's secularized world—TV, movies, videos, etc.—simply add to the list of things that makes people lose their faith.

Yet when a person has faith in God, he can more easily identify himself with everything that God represents. The will of God then becomes his will. But for that to be substantiated certainly takes faith.

In one sense I feel that becoming a Unificationist is the most difficult job in the world. But my personal experience led me to another discovery: I grew with the times and the demands. The longer I lived my life of faith, the more I understood God, True Parents, the Principle, and human nature. I began to love more. I began to grow stronger. I overcame more. I witnessed that slowly but surely I grew spiritually. I could handle more—from responsibility to pain. I found that I became able to cope with situations, and realized that God never demanded more than I could fulfill at any particular time.

God does not give us a cross we cannot bear. Yes, things we go through may hurt. And we surely will experience pain and suffering by living a life of faith, but He knows the limits and the magnitude of our faith as well as our talents. And through the tests and trials which God gives us, He also nurtures and develops our faith.

**D**o all you can to make your faith unchanging; constancy is one attribute of God. We may all continue to fluctuate because we are still imperfect, but we must do whatever we can to attach ourselves to God. What good would it do to give up? If He sees that even in difficult circumstances we can continue to persevere.. He can bless that condition of faith. Even at the times we don't see or feel Him, we must believe that He is there, and go on anyway. That is faith.

**I**f we are not able to break through and look at situations objectively in accordance with the Principle, then we should follow with blind faith. Yet that is a tough proposition. If you do not see the purpose behind doing something, it is hard to follow a direction with unconditional surrender.

Blind faith is relevant to a certain extent, but ultimately our belief has to be substantiated. In order to become a co-creator with God, you have to know that God is real; you have to search for and meet Him. You have to discover the spirit world and know it is real. If you have never experienced it, how can you be sure? How long can you keep going or growing only on the basis of blind faith? But even if you have not had a spiritual experience, I urge you to keep going—in faith.

**O**ur faith has to be unchanging—that is definitely part of God's nature. All of us are still imperfect and although we may vacillate, we must be connected with Him and cling fast to our goals.

God will give us abundant blessings if He sees that even in difficult circumstances—even at times we don't experience Him—we are steadfast and persistent in our faith and in our loyalty.

**I**n my own conversion experience, I suddenly was struck by the spirit of God. The Principle ignited something within me. It seemed as if God Himself just melted all my fears and doubts. Something was added. Something came over me—something which made me feel warm, uplifted, and full of love. I felt as if God introduced Himself to me. I was absolutely convinced that He had called me for a special mission. I cannot explain it in so many words, but even today I am sure it was the spirit of God.

I became free spiritually. From that point on, my whole life changed. And an experience with living faith permeated the very core of me.

**W**e may never have seen God personally, yet we can learn many things about him. The Messiah reveals the Principle and many secrets about God. Unificationists believe what he says because we are confident that he is the Messiah.

One person may relate a personal testimony of meeting God. Others may express they never experienced anything like that, but they do not doubt that the person actually experienced it. They do not feel that his glimpse into heaven and at the face of God, Jesus, or even Moses was something he conjured up in his imagination. John, who authored the book of Revelation, claims that he met Jesus. And he goes on to testify that many things were revealed to him. He wrote about that personal experience and it is "documented" in the Bible. Millions of people since that time have clung to those words. On the other hand, many people doubt them. Yet the majority of Christians today expect Jesus to return to the world according to the vision which John shared.

If you have not experienced certain things yourself, listen to the testimonies of others. Even though you personally did not experience something, you can relate to their adventure.

Chemical formulas discovered years ago are still used today by pharmaceutical manufacturers, chemists, pharmacists, and others. Even though you may never have used a certain recipe does not mean it does not work. If it has been written down, you have the opportunity to refer to it and to test it yourself. Not every teacher of mathematics, physics, or chemistry went through the actual process of analyzing steel or platinum. But they found the formula recorded somewhere and might have taught it to others based on their belief that it is accurate.

An architect designs a bridge which is then built by engineers and construction workers. And after it is completed, many people use it. Some very long bridges are elevated quite high above the ground. Thousands of cars cross them every day. Nobody, thinks twice about whether the bridge is going to hold or collapse. It is an accepted fact that somebody who knew what he was doing constructed it.

Why shouldn't you trust that the Messiah's formula for restoration will work? What about when an elder brother or even a younger sister tells you some experience. It takes a certain amount of trust and faith to believe what another says and then accept it as fact.

I remember driving in the woods and coming across an old, rotting bridge. It was night and we had no choice but to cross that bridge to get out of the woods. I decided I had better test it before driving the car over it. It had lots of holes and whole boards were even missing. But I jumped on the boards and walked the length of the bridge to check whether it could hold the car. Once I was satisfied that we would make it, slowly but surely, we ventured across.

The Messiah has done the same for us. He has tested out many things about this world. And he tells us that it is safe to cross the line from the fallen world into God's world. It will take a summoning of our courage and our faith to jump on the boards and start across, but he urges us to do it.

It is most important to develop wisdom and use your head, not just dive into everything blindly. In order to actualize your faith, you need to use your intellect. But there is a difference between immature and mature faith. Doing every little thing which someone tells us is a beautiful first step of faith, but is rather child-like and innocent. Yet as we mature, we should rise to higher levels by beginning to accept and fulfill responsibility. That takes thought and reflection. And even that entails mobilizing faith.

Go through suffering; cope with the problems you have. If you are able to do that without becoming totally disillusioned, know that your faith is viable. Such experiences can't help but solidify it. If you are exposed to poverty and tragedy, your faith and conviction that all people need salvation will grow stronger. This world has to be saved. Too many people are suffering; we must resurrect it from death. Let that become our personal desire and let us develop the faith that it can be done!

I received Jesus as my savior through an experience with the Holy

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Spirit. But when I was confronted with the Principle, I had yet another baptism—through fire. That conversion experience was very phenomenal and supernatural. And it lasted over a period of days and weeks.

The second experience can in no way be compared to the first. The first one was a personal one with Jesus; it changed my personality and uplifted my heart. But the rebirth I had through True Parents seemed to open all of heaven. I experienced spiritual manifestations that I could never before have imagined. All of my senses opened and my intuition sharpened.

The rebirth through True Parents was an overwhelming and total encounter. I would say that my experience with Jesus was more of a one-time event. Although the metaphysical was certainly a part of it, over the months and years, eventually the spark I initially felt, waned. But my second conversion opened up much more of the spirit world to me.

I felt that it was up to me what I would do with the experience of my rebirth through Jesus. I searched to satisfy my longing, soothe my heart, and experience more love from Jesus. But the rebirth through True Parents was entirely different. That time I immediately felt driven out into the world with the desire to do something. During the second experience I was given continuous support from spirit world and God, whereas my first experience was like being near and then far away from a flashlight that is turned off. Once you are close to the flashlight, you can definitely see its brightness but when the person holding the flashlight walks away from you, that little beam of light becomes fainter and at some point, just seems to disappear. Although my experience with Jesus did not disappear completely, it did seem to fade. I still prayed to Jesus and kept connected to him, but during my second rebirth, I just walked into intense spiritual heat, and felt constantly "on fire."

If we are vertically attuned, we will not have much problem sustaining our faith. A Unificationist's vision of God is different from the one held by the majority of other people in the world. If we look up to and keep connected to God, it may seem as if the whole cosmos unfolds before us. If we hungrily consume our experiences of faith but don't refurbish them through prayer and conditions of indemnity, we will soon have an empty reservoir. Therefore, in order to be life-giving and inspirational, we should always be united with the Source. You can run a one-man show for only so long without being connected to God or being nourished by the spirit world. Without enlisting their assistance, you become dry and hollow.

If our words do not come from God, they are empty. And if we use only our own words, it will be difficult to adequately convey the heart of God

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or develop our spirituality in general. It is an absolute necessity for any person who represents True Parents to sustain his vertical connection. It is not merely to activate the cooperation of spirit world. That is just a by-product. We have to connect with Him in order to receive revelations and maintain a continuous confirmation that our faith is valid and that God is standing beside us.

I don't think about faith in abstract terms. To me it is either there or not there, real or false. I believe in God. I believe in True Parents. And I believe in myself. In my life I have had many experiences with God and True Parents. It is not just a *faith*, or a system of beliefs that I have developed; it is knowledge which I am sure of. It is reality; it is my life. I am sure "faith" is quite similar for you.

Sometimes the consciousness sways back and forth a bit. We see a few dark clouds and then we think we are far away from God or that He left us. But God never leaves us. According to His own law, He cannot. He is still connected with each and every person who is alive now or who has ever been born. It is we who abandon God when we do not secure our connection strongly enough.

Some people embrace a faith, while others *know*. If you *know*, then you don't have to have blind faith anymore. You are more than convinced of the existence of God.

Father does not just want people to believe in his identity and keep their faith on a childlike level for the rest of their lives. To help shoulder the burdens of worldwide restoration, He needs mature people. On the basis of the truth, such people must think for themselves, make suggestions, and assume full responsibility. It is quite different from just abiding by a certain creed. But faith alone is not enough. You need other ingredients as well. One thing you need is self-confidence.

Faith is something which must be developed. It is natural for children to have faith in their parents. But as children grow older, they will discover for themselves if what they believed about their parents is actually true.

At some point, faith must become real. The next step entails that we act accordingly, becoming co-creators with God. We may believe that

Father can do anything and that our faith is so strong we will never leave him, but we must do something more. To take the next step, we cannot just continue on in blind faith like a child, watching the wagon roll forward. We must grab hold of a spoke and begin to turn that wheel ourselves. That is a much higher stage—that is faith substantiated.

### *Constancy*

**B**ecome unchanging in your faith. Live with God and True Parents no matter what anybody else may think or do. The world's response just does not matter. Many people may look at our faith or religion as something temporary. But what should you care? You know differently.

When I began my pioneer mission well over twenty years ago, Satan plagued me day and night. He had absolute conviction to defeat me. But I always told myself to just keep going. Yet Satan was rampant and did quite a few things to try and stop me. He knew better than I what God had in mind for me and therefore did whatever he could to bar me from winning a victory. But I just had to persevere.

God desires that we develop a constant faith. There are many things we may not understand at this time, but if we continue in faith, we will eventually reach our goal of perfection. A fly which can withstand the constant pressure of sitting on a 747 jet in flight, will reach the next stop the plane makes. There is no doubt about it: we have to withstand tremendous spiritual pressure in living a life of faith. But if we never let go of the rope of salvation which the Messiah hands us, we will eventually reach the goal.

**H**ave a constant prayer life—continuous in both intensity and depth. It is up to each one of us to discipline ourselves and not to live primarily for the sake of fulfilling our personal desires. We have to think about God. Once we compromise and procrastinate, putting off our personal restoration, we will find ourselves in spiritual turmoil. But once we really start to live life so that prayer becomes second nature to us, our problems will begin to dissipate.

When I think of my first years as a Unificationist, what comes to mind is that I communicated with God at all times. But through that experience, I felt tremendous spiritual power at my command. My prayer life nourished me so that I felt full and well-satisfied. Of course I cannot deny that sometimes

I was sad, working all alone and constantly rejected. But I did not give in to Satan. I knew then as I know now that a total surrender to God's will is our salvation. I did not worry about my wife and son but was always thinking about how to win the people for God. And as a result, God showered His blessings upon me.

We each have to make a decision whether we will totally go with God and ultimately receive His grace, or fulfill our own desires and receive very little benefit in comparison. If we do just the minimum, our offering becomes like a burden because we wait for heaven's response but it just does not come.

The responsibility we are given to accomplish is only five percent of the whole; the rest is done by God. But that small five percent takes every ounce of our strength to fulfill. If we are successful, the reply from God and spirit world will be forthcoming. However if we do only sixty or seventy percent, we do not even receive that much in return. If ten kilograms are needed to balance a scale but only eight kilograms are put on, one of the scales just will not go down. A life of faith should be lived all the way. We must be "all the way" people. If we aren't, we risk living in a spiritual vacuum.

If you personally want an inner liberation, pray without ceasing. Constancy. *That* is sure to create a breakthrough. Shed tears for God and humanity. You will become a different person. *Stay* a different person; be constantly with your God.

If you develop steadfastness in your life of faith, the world and most especially heaven will take on a whole different look. Our fluctuations bring us into the predicament of always struggling just to meet God.

There is a reason why we are stable and secure once we feel a harmony with God. When we are with Him—talking with Him, laughing and crying with Him—our hearts are filled with joy. It is when we leave that realm through even a small thought or unprincipled feeling, that we disassociate ourselves from God. In other words, He is rendered powerless to reach us, and we have to exert the effort to climb back up in order to be with Him again.

When you realize you have made such a mistake, do not let it become a total defeat. Indemnify the situation; remedy it immediately. Why stay distant from God? All of us are happiest when we find that peace in consonance with God.

**W**e can find reason enough to repent without ceasing, but unless we do something to stop vacillating, even repentance may lose its effect. Stability does not come from spirit world—it actually comes from us. You are the commander of your body, mind, and heart. Nothing descends from heaven automatically and spiritual stability does not just "happen" without some payment. You can become stable when you are resolute in your connection with God.

But you are the master sculptor who molds your own character. If you allow your fears to consume you, how can you be constant in your faith? You are the one who must exercise control over your thoughts or feelings. That power is within you, and it **is** up to you to exert it. If you decide not to, evil spirits could influence you and you might be at their mercy and whim. Unless you become strong-willed, they **will** do with you as they please. And they will certainly try with constancy to separate you from God.

To combat their efforts, we must trust in God, for it is in that bond that we discover the greatest security. We need to trust in God, in True Parents, and also ourselves. Have you ever thought about how much you can trust yourself? How much do you know about yourself? You surely know many of your abilities, and you feel you are aware of many of your limitations and weaknesses. But in a certain way, you don't really know what your limits are. Analyze yourself and write down both your strong and your weak points. If you begin to strengthen those characteristics which are your most vulnerable, you will find that your faith will become more durable.

**I**f you are physically tired, go to sleep. If you overdo it and exhaust yourself, you may become sick and it could take you a much longer time to recover. But that is when you could feel tremendous self-pity and begin to blame other people and other circumstances, ignoring that your feelings actually stem from physical exhaustion.

Use your head! In order to be constant in living your faith, you need to be in good shape physically. Rejuvenate yourself and bring yourself back into balance. Sometimes you need to sleep more; you'll feel better and in the long run, you'll be able to do more. Sometimes you need to eat more. Even that will better anchor you. Taking care of yourself physically will help develop your faith and your ability to deal with the situations you confront. Finding the right spiritual equilibrium is one way of pacing yourself, and cultivating a constant or steady faith.

**O**ne of our biggest problems is that we fluctuate. We want to nurture

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a tangible faith. Sometimes our heart flies on wings; we meet God and feel on top of the world. Yet one hour later we are depressed and melancholic. God's main quality is unchangeability. If we want to be the children of God, we need to reach the point of being constant.

**T**he aspect of constancy is actually the centerpiece in a life of faith. It is the momentum that can spur us on toward reaching God and perfecting our heart. But neither goal is reached overnight. We have to be cleansed of sin; we have to work on our personal restoration and receive God's saving grace. But doing so will better help us reflect the image of God.

### *Commitment*

**P**ersistence. Perseverance. I have observed that nothing in life comes without remuneration. We are on our way back home to God. But what happens if for some reason you have stopped in your tracks? You could just continue to stand there until someone running to pass you says, "Aren't you going any further?" Would you reply, "Oh, I just can't. I am so far away. I see that home is somewhere up ahead, but I feel powerless to move any further. I am completely exhausted. I don't think I have the strength to walk any further." The person may goad you on with a swift kick and command you, "Walk!" And then you just might start walking again. But do you have to stop and analyze if there might be power in your legs? The power *is* there; just walk. *You* may run out of your own steam, but your reservoir of power from God will not run dry. Yet you can never reach your goal unless you determine that you will make it. That involves commitment. And one of the secrets in leading a successful life of faith is making commitments.

**S**ome people are a little timid, but there is no reason that any of us need to succumb to timidity; we just need to get stronger. Rather than sit back and wait for things to happen to you, become active. Put your pledge of faith into action. Unless you do, you will never know the true joy that comes with being a Unificationist.

**H**ave you ever asked yourself why even though you work hard, so

little result seems to come? It is because you are not serious or committed enough. Your life of faith has not yet become a question of life and death. It is not yet a matter of "do or die."

**O**nce we make our commitment to follow Father and do the will of God, we must be aware that this is a lifetime pledge. Because our lives belong to God, we cannot withdraw from active service once we have a spouse and children. If we do not consciously realize that our obligation is to Him and not ourselves, we might lose everything we have invested thus far.

**I**f you study history, you will notice a certain pattern: those people on the frontline were the ones through whom God worked, spoke, and revealed the greatest revelations. We are in no less of a position. Unificationists have been called to assume the task of the spiritual reformers and freedom fighters. We desire to work toward the goal that all people become free of Satan, and we show them the road back home to God. That is our pledge to God, and that is our commitment to humanity.

**H**ow committed are you? How committed am I? If *we* don't succeed, it will take several thousand more years until there is another chance for the restoration of the world. This time in history is crucial and we just *have* to make it at all costs. Now is the time the commitment we made when we joined the movement must be reactivated and become something tangible for God. We are in the middle of a state of emergency and at this time we make a tragic mistake if we abandon our life of faith simply to live according to the "norm" set by society. Knowing what we know, we realize that we have to become totally involved and committed to accomplish for God, not ourselves. We have to become sincere, and we need to be sacrificial. There is no way we can simply carry on as we do now.

"**Tears** for man, sweat for the earth, and blood for heaven." Father set down an amazing credo for Unificationists. In our role as co-creators, we must do our best to fulfill that responsibility, especially during this time of restoration. We have to work day and night to quicken the process and shorten the time of sorrow for both God and mankind. We can see more clearly than the people in society what is satanic behavior and how we

have to commit ourselves to restoring that. And this has to motivate us into devotion. We need to be ready, willing, and able to shed even our blood for God and humanity, and to establish the Kingdom of Heaven. That is the ultimate commitment.

We are talking about total involvement. We feel the heart of God, and we relate to His suffering. We feel the anguish of all mankind and shed tears because of the poignancy of our plight. We must do anything we can during our physical lifetime, relegating both body and spirit to bring the Kingdom of Heaven on earth. That is our goal; that is the bottom line of our faith.

It is a spiritual law that if you commit your life totally, heaven *will* respond.

**W**e have to develop will and determination. Will is the result of thoughts and emotions centered upon God and His truth. The will to live like a child of God comes about through sincerity and the experience of meeting God.

As we grow closer to God, we become more stable. And we also become stronger. We are like a tree which continues to grow; our roots have to be thrust into the soil and burrow so deep that not even a hurricane or tornado can destroy us. Once we implant our roots, we need to make sure that we live in intimacy with our faith.

Rather than be a pine or a spruce tree that gets uprooted easily, become an oak tree. It takes many bulldozers to uproot one. Nobody should be able to move you; you must be that unwavering in commitment.

**T**he longer you demonstrate your alliance with God, the stronger your spirit becomes. Through the years you will become unchanging. At the moment, you may sway back and forth a bit. But it might just be your leaves or small branches that oscillate, not your trunk. Perhaps you feel as if your whole spirit is moving because you sense the vibration of spiritual wind whipping around you. But you know what you believe. And if you have strong faith, then your adherence to the ground of God can be steadfast. It does not matter if your hair gets a bit windblown.

**W**e must each establish and strengthen our own faith. One way to do

that is to make sure that we meet God in the morning. The first word we utter each week, month, and year must be committed for the purpose of God. Once that offering is made, Satan will have a much more difficult time to claim us. In fact, that is the significance of making such a promise to God.

**E**ven if you are not fully aware of the presence of God, persevere anyway. You are on the right road; stay there. Keep on walking, no matter if it is day or night. Whether lights shine on your path or you walk through some stretches in the dark—when you commit yourself totally—you *will* come closer to the goal.

**A**s time goes by, we may get a bit tired. Do you still have the same pep you did when you came into the movement? If not, check how solid your commitment is to God. Physical energy may diminish, but God has an unlimited supply of power and we may need to fill our container from time to time. This is especially important to remember in light of the fact that the greatest part of restoration is still ahead of us.

It is a long march. Once in awhile we need a checkup—a general inspection, a tune up, and sometimes a complete overhaul. We can have new spiritual spark plugs put in and be able to run again for another fifty thousand miles. If that does not help, we can repair the engine or even put in a new one. We cannot trade in the body, but we can certainly revamp both the interior and exterior; and we can make sure our faith becomes more solid. We especially need to be sure we are committed to God, not ourselves.

**R**estoration can be accomplished through total commitment and total surrender to the will of God. That involves the payment of indemnity. But when we pledge to fulfill that, great spiritual power and authority will be ours. And we will experience the love of God as never before.

Total obedience. Total sacrifice. Total love. These qualities too are important in deciding upon and making a commitment. We are not just concerned with achieving a result, but also the development of character and heart.

**O**nce you give your life to God, it is no longer yours. Sometimes people say, "Father, I give my life to You today." I don't understand that kind of pledge. We committed our lives when we joined. That gift was presented



to God a long time ago. We should never give our life a day here and a day there, and then take it back again. We should commit our life to Him only once. That is when we start a mutual pact with God of living for one another.

Someday the question will be asked of us what we did during our years as Unificationists. What we did with the time God gave us to perfect our hearts. We will have to answer whether we used the time totally for God or whether we made only a partial vow. At that time accusations may be hurled. There are certain people who call themselves members, yet do active church work for only a few hours a week. To me, that is token Unificationism. What are such people really doing for God? How can they experience the heart of God in a real sense or come closer to Him?

How intensely are we living for God right now? What are we doing for His sake and that of humanity? The time will come when all of us will look back and it will become clear to us who and what had the greatest impact on our lives, brought us the closest to God, and helped us seal our commitment.

Any feedback you received in prayer is a blessing for some feelings of love you projected toward God. His grace comes back to you in response. But it is granted not only on the basis of some action; it could be because of an attitude, a sincere heart.

You can love God so deeply that even at the most untimely moment you break down in tears and reiterate your commitment to do anything for Him. Even if you are walking down a crowded street, the heart of God could touch you, evoking your proclamation that you are willing to die for Him. The level of such a commitment can be totally accepted by God if your attitude is pure. So much depends upon attitude.

When you have a deep and memorable experience, your whole nervous system joins in the "festivities" and you may feel a physical tingling throughout your body. If you feel loving toward a certain person or toward the world, that quality can exude through your pores, making your feeling of ecstasy even more intense.

Think back to when you last had such an experience. I can imagine that it was when you made a total commitment to do something, a time when you completely surrendered your own ideas and followed God. For that is when you must have experienced a spiritual liberation. It is not enough

just going halfway or doing something half-heartedly. *Total* involvement and commitment for the goal makes all the difference.

If a Unificationist pushes his body just to go through the motions day after day, and even year after year, but prohibits his heart and spirit from making a commitment, he will come to feel burdened and troubled. Yet the person who becomes totally involved will discover he has the complete cooperation of God and spirit world..That is the reward.

There is an ecstasy that occurs both spiritually and physically in the unification of a God-centered husband and a God-centered wife. It is the same situation between God and man. And the same as the cooperation we feel from God and the spirit world. That is the time when the angelic and spiritual worlds become jubilant and totally committed to helping us in our task of restoration.

**I**f we are reluctant and become spiritually dormant, we will gain little. We have to make effort. And we have to begin by asking God to discern our attitude of determination and commitment.

If we go along a straight line and don't waver, He will give us many tests one after the other, and then check our reaction. He wonders if we can accept new missions and different directions or different leaders. If we have truly given our life to God, then we will be consigned to the fact that *He* is in charge and can do whatever He desires with it.

**A**ll of us have to endure certain tests and trials, but they ultimately help us develop a strong will. Our personal conviction to reach the goal must get stronger and stronger. We need a concerted effort to drive away Satan and evil spirits from influencing us. And the first thing, is *not* to create any base for Satan.

**N**o matter what the reason, if you quit in the middle of accomplishing your task, there is still no excuse for letting go of God. Make sure your priorities are straight, or ultimately you will be the one to suffer. When we are in trouble, who will help us? God. His commitment to us is stronger than we realize.

God reacts to a pure heart and righteous motivation. Words don't matter to Him so much, no matter how beautiful they are. But a pure heart brimming with faith is what can touch Him deeply. Be committed to what you ask for, but make sure it is for the purpose of fulfilling the will of God.

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## Motivation

No matter what it is you do, you have to be motivated by something or someone. Be concerned about your motivation. Who or what can prompt you to act? You can be stimulated by God. Or love. Or goodness. And when these are combined with knowledge and your conscience, you will be able to accomplish.

Motivation. We need a "why." I feel that the most basic stimulus is a love for God. Your love for God can move you to do something for Him. Likewise, you are influenced to do something for another person out of your love for him.

What can motivate a Unificationist? Certainly God and True Parents can. If we are able to hear the voice of God, we will surely feel inspired and motivated by His direction. We may even be stimulated to fulfill certain conditions of indemnity. Sometimes we need a push or thrust to muster up the desire to achieve certain goals.

If we love a person deeply, we would not knowingly aim to hurt him. And if we love God and True Parents we would not intentionally commit sin, realizing that such action pains them. Yet if we commit the same mistakes and sins over and over, we have to realize that we hurt them and that our relationships with them become somewhat impaired. It is when we feel the highest quality of love for God and True Parents that we are induced not to repeat such iniquities.

When we become aware that the central person suffers if we behave in a certain way, out of love for him we would be stirred not to act that way. We might then decide that we will overcome instead, and might even go out of our way not to commit the same offense.

How can you get the power to motivate you throughout your life? Let God work through you. You can do anything if God is with you. When you and God stand united, you become the majority.

There are two ways to be motivated. One way is that someone could push you. The other method is that you push yourself. You may be motivated when you are able to see that certain things must be done to ultimately fulfill the will of God. Perhaps you will be motivated if you recognize the necessity for people to come back to God before Satan destroys this world.

See your work—whatever it may be—as one fragment of the entire work of restoration. See yourself as one soldier in the battle taking place on the frontline, and realize that unless you fulfill your duty, the enemy will

break our line of defense. Understanding the necessity and purpose and then falling in love with that objective is one way to motivate yourself.

Some Unificationists think that they are doing God, True Parents, and all mankind a favor by working to accomplish the will of God. Actually, we work for our own benefit. We walked away from God and it is our obligation to return. Once you know what love is, it is your responsibility to love. Once you are driven by the spirit of God, you will desire to become no less than His true child.

Ask yourself if you are presently compelled by the spirit of God out of a sense of duty even when you don't see results. What about those who may not have visible success all the time, but keep on persevering anyway? Discover what impels them to reach for success, and then learn from them.

You need to find some objective and then be motivated to reach that goal. If this does not come naturally, do whatever you can to discover it. The best motive springs from the true source, God. The first thing is to connect with Him, and then allow yourself to be touched by His word and truth. If certain words move your heart, your emotions and intellect can more easily digest them, and then you could be stirred with the determination to accomplish great things for God.

For instance if you notice some injustice, your senses communicate that to your intellect, which then begins to analyze what is happening. And then your heart responds. There is a reciprocal relationship. You feel compelled to act upon will, and want to go and defend that person.

If you depart from God, you may still have the determination to get up in the morning, but if your motivation wanes too much, then even the desire to do that may disappear. Some people who have lost all incentive become so desperate that they kill themselves.

Many people in this world are no longer motivated; they live and work in a rut, just waiting until they can take their vacation. They don't think about life or people outside their own small sphere. They might stop loving. And then they might stop caring altogether. Nothing activates them any longer.

We should examine our own motivation. As long as we keep active, we have the possibility to be motivated to do something great for God. If you just walk along the street, nothing much may happen. Yet great things can occur if you stop to talk to a person or begin to knock on doors.

Something has to propel us through the course of restoration. A cen-

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tral person can be such an initiator. For instance, if you are having a hard time gaining results, as your central person, I can try to encourage you. Yet it is best if you can motivate yourself. What if you just resign yourself, smile and say that you will *try* your best. How motivated can you *really* become?

Each one of us creates bases for Satan. But we need to create another base—a landing pad for the spirit of God. We need to think good thoughts, feel good feelings. We need to negate our connection to the devil. Being selfish will only get us into trouble, and our emotions may just go out of control. But that too is a selfish attitude. Instead, we should be motivated to get away from ourselves. And it is devastating when we begin to feel sorry for ourselves. But in order to feel real value, we must absolutely be on God's side.

## *Discipline*

**I**f you are well organized, spirits with that same ability will surround you. If you are weak and ineffective, the same kind of spiritual beings will encircle you. It is important to be principled and orderly people, to nurture respect for our bodies and spirits, and to learn admiration for one another.

God is not just a God of heart and love but also a God of law, order, and principle. If you practice self-control, the spirits around you will be disciplined. You will naturally attract higher spirits who may inspire you in many ways, even to keep your environment clean physically as well as spiritually. Self-discipline will greatly enhance your spiritual growth, and the spirit world will have a tremendous desire to cooperate with you. If you train yourself in the art of discipline, you will be a much better organizer. And if you get into the habit of planning, you can *plan* to succeed and reach your goals.

If you are undisciplined, you can never be sure how you will perform, because your level of constancy is quite undeveloped. Will you be depressed in the morning, mentally and emotionally resigning yourself to doing a mediocre job even before you begin your daily work? Or will you approach the day with a good attitude, working diligently even if you are tired or in pain?

You may have a tendency to be sloppy and be more content to live in a physically dirty environment. We have heard that "cleanliness is next to godliness," yet disorganized and unclean surroundings are a real deterrent to our goal of living with God.

Learn and practice good organization. If you are disciplined, you will more easily be able to tackle the challenges of life in this world and the next.

**W**hen you make a promise, fulfill it. Be on time for meetings. Fulfill your responsibilities—at home and at work—without having to be constantly reminded. It is common courtesy but can even be considered a point of self-discipline.

We strive to be people of stable faith—strong, balanced, and disciplined individuals. All of these qualities blend and work together to help us be well organized people. If you are inwardly organized and work on disciplining your mind and body, you can better control and balance your intellect and emotions. Yet depression or feelings of resignation are definite signs that you are not in control of yourself or your spiritual growth.

**O**rganize yourself and your life. Do this even in the smallest of things. Keeping a billfold or handbag clean and in order is a sign of inner training. Sort out your closets and drawers. If you keep things neat and orderly, you can be much more effective because you will know where things are, and you will know what you have.

When you have the chance, take the time to reorganize yourself. Rather than keeping things in a chaotic fashion, do whatever possible to keep your things and your environment clean and neat. Keep up your appearance; be well-groomed. If we claim to be God's sons and daughters, we must nurture our personal integrity. But if we are dirty and unkempt, our level of self-confidence will automatically decline.

Think how much better you will feel if you clean up your workplace and clean out your car. When you show reverence for your material possessions, you will feel in greater harmony with them. The traits of being well organized and disciplined exemplify that you have faith and confidence in yourself, and that you regard yourself and your environment with dignity.

Become an organized and disciplined person in all facets of your life. No less is expected of one who desires to come close to God. Developing such traits is also a way to pay homage to God, and it is one method through which you will discover a greater harmony with Him.

**I** do not believe that the physical manifestation of Heaven will be erected amidst dirt and clutter. Rather, we have to attract higher level spir-

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its by cleaning and organizing our surroundings. It is the impure spirits who relish living in a filthy environment, simply because they feel at home there.

If our heart is impure, that is where the unclean spirits want to live. Yet if we cleanse our heart of any spiritual contaminants, we invite God to feel at home and reside within us.

**Y**ou cannot simply *want* to be organized—you have to plan *what* you are going to organize. You have to coordinate your emotions, spirit, mind, intellect, and all your possessions. You have to balance your internal self to blend well in your surroundings.

**D**uring my time as a prisoner of war, I slept in some unusual places. I remember how much I treasured a certain corner on the cement floor of my cell. I balanced my muscles in such a way that any soft or padded part of my body rested on the floor. I had no blanket, in fact nothing else to cushion myself, but through exercising discipline I managed to sleep like a baby.

I feel that no matter what our circumstances, we can learn and practice many kinds of discipline.

**T**here is little discipline in Satan's world; in some sense, Satan himself is not a highly organized being. And he is bent on *destruction* rather than *reconstruction*. People generally follow his example—they go about life in a haphazard manner, doing as they wish.

Yet so much in this world reflects his lack of self-restraint—for example, crime is rampant and divorce statistics out of control. It seems that everything in the world is turning to anarchy. The world is not organized according to God's laws. But we who want to train ourselves according to His principles should not allow ourselves to live in spiritual turmoil. We should allow the King of Kings to lead us and rule our hearts.

## ***Wisdom***

**W**ithout going through school or a specialized training course, it is difficult to acquire certain kinds of knowledge. If we want to gain spiritual wisdom, we must attend God's school. We may have to enroll in and pass

such subjects as "Love" and "Truth." Yet on the basis of love and absolute truth, we are able to gain wisdom. It is in those classes that we meet God and then live our life by looking through His eyes. If we successfully inherit the quality of love that God exudes, we would be as wise as the sages. We should learn to intuit from the Principle view—God's view—and the standpoint of heart rather than intellect.

When we are confronted with some situation and feel horrified by the way certain people act, what do we usually do? *React*. Almost immediately our intellect takes over and causes us to respond *negatively* to something which is done in a way different from the way we would do things. But if our heart explores the situation, we would console the person who made the "mistake." While it is difficult to maintain an even temper, I would say it is spiritually wise to do so.

**W**isdom is gained through the give and take between knowledge and love. As wise individuals, we will naturally handle things in a mindful way. We use all our senses—our common sense, as well as our spiritual and physical senses—to contend with all things, from people to nations.

**E**ven though it is wisest to discern with our heart, we should never condemn our intellect, for the object of heart is intellect. But we must nurture a polarity within ourselves. Our heart is not solely dependent upon our intellect. It can determine what is right and wrong through intuition and sensitivity. Yet rationality enters the scene soon enough, therefore we must guard against the intellect totally dominating our perspective.

It is compassion, not intellect, that lives within the heart. If you look at things and your brain is immediately stimulated because you observe an impending disaster, try to let your heart take center stage. Let your heart act; forgive both the circumstance and the person. Life is short. If you make a mountain out of every little molehill, you would likely find things to judge and criticize in every person and in every situation. But people cannot survive intense attacks to their egos; such things can make them lose self-confidence and feel destroyed by inferiority complexes. And then it becomes a much more arduous task for them to grow spiritually. Be discerning and aware of their level and rate of growth. But doing that takes wisdom.

**T**o succeed in becoming a good and wise human being you also need "smarts." People talk about the "wisdom of Solomon." Although his intellect was involved, Solomon used his heart to make decisions.



We can learn from his example that it is most prudent to develop absolute harmony between spirit and body—between heart and intellect. It is not always necessary to rationalize every detail and fantasize a number of possible scenarios. Instead just look at the situation and analyze with both your heart and intellect at the same time. But allow the voice in your heart to make the final decision.

If you are always with God and God is always with you, you will make the right decision, whether you need to have a quick reaction or a slow one. To make correct decisions, it is wise to have a constant connection with God.

I am known as a person who often makes quick decisions, and usually they have a good outcome. When I was in business, I received reports of all kinds. Many people worked for hours to bring forth certain findings and conclusions. They would present the different possibilities to me, but upon hearing their reports, I would confidently tell them which way to proceed. That takes experience and knowhow. And it takes a determined desire to be close to God and actually have *Him* enter into the decision-making process.

**W**isdom is the conglomerate or result of love and truth working together. It is not necessarily the vastness of experience, or the number of years one has lived that makes a person wise. Since action coupled with love and truth brings wisdom, all of us have the potential to become wise individuals.

**W**isdom does not mean that you know everything there is to know, nor is it simply derived from gathering facts and figures. I feel that wisdom is the ability to discern by using God's viewpoint and to detect by sharing God's emotions. All wisdom is in God; we must just tap His reservoir.

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*Tears*

**W**hat do we Unificationists visualize when we go into the depths of hell? Visions of Heaven? Perhaps. Living between hell and heaven is extremely difficult and demanding. On one side we may feel that God is very near and we gain more self-confidence as we deepen our trust in Him. That gives us strength, and the desire not to give up becomes increasingly greater. But we also know that Satan is just as near. And freeing ourselves from him is an on-going battle. But tears will always break through any wall or facade we erect which separates us from God.

During my first two years as a pioneer, I was all by myself. I was so desperate to share the Principle with people, I willingly went into hell. I shed tears many times, but all the while I kept one thing in mind. I knew that my God was beside me and that He cried along with me. True Father feels what God feels, and Unificationists should empathize with True Parents. That harmony, that balance, is beautifully distributed when we mutually shed tears—tears that purify and cleanse this fallen world. Tears that gently bathe the hearts of those wounded in combat with Satan. Tears that wash away the stains as a result of Satan's tyrannical rule. We must realize that Satan also lures us into hell and once we are trapped and cry in agony, he simply laughs. But tears are an incredibly powerful weapon. They have the magic capability of loosening those chains that still bind us to him.

When your insides ache so much that you feel as if you will physically burst, you know the tears you shed are real.

**M**any people have been educated to think that no matter how deep their pain, men should never cry. This concept is so distant from the true nature of our Parent, God. What those people fail to remember is that even such a great man as Jesus wept.

Our Father explained that he had a similar reaction when he looked down Fifth Avenue in New York City. To him, that scene symbolized the situation of people in other cities throughout the world. A great many individuals in secular society see their lives only in terms of how rich they can become and how extravagant their lifestyle can be. They use their power to wield influence and make themselves seemingly great. Just as Jesus saw how Satan was behind the leading people of Jewish society of that time, Father saw how Satan lurks in the lives of the rich and affluent people of America. He saw how sneaky Satan has been in so many countless ways. And he cried.

The most formidable thing anyone can do is to shed tears—not for

himself, but for God and humanity. Selfish tears are satanic, but tears shed on behalf of mankind are divine.

Father has told us that the ability to shed tears is actually a blessing from God. And he encourages us to develop expertise in it. True Parents certainly do not attach the stigma of sissiness to the shedding of tears, but tell us how noble it is to shed tears for humanity.

Prayer can be a great battle, for it can be the forefront, where we are able to shed tears for others. In order to break through in prayer, it is necessary to drive out all the satanic forces. But we invite them when we cry tears for ourselves. According to my experience, one of the best ways to disperse those forces is to shed tears for someone else.

Sometimes your emotions can overflow—in either a positive or a negative way. When that happens, it is possible that tears will flow. At times our emotions are so supercharged. When the pressure becomes too great, it is like our system becomes overloaded and a fuse blows. But if it weren't for our tears, our whole system could burn out. Shedding tears then is a most healthy thing—granting physical, spiritual, and emotional release. Whether your tears are due to sorrow or joy, they actually help regulate your entire system.

For thousands of years God could not cry because there was no one to whom He could totally relate. His heart was wounded and He sustained tremendous anguish; He *needed* to shed tears. But then as now He needs to release them through mankind. Throughout history God tried to express Himself through a number of people—those who were in tremendous travail, and those who had to overcome many obstacles. Yet the relief He felt from their tears was slight, for God actually needs to cry through perfected man. It was not until Jesus cried over the plight of Jerusalem that God's tears were unbridled and could finally become visible.

But the heart of God has been truly manifested through the tears shed by Father. He instituted the motto, "Shed tears for man, sweat for the earth and blood for heaven." In light of God's situation, we can see how that was a longing which came straight from our Heavenly Father's very soul.

What does it mean to "shed tears for man?" To comprehend this, it is essential to understand God's plan and to empathize with both God

and mankind; one way to do this is to shed tears for others and pray that their spiritual blindness be lifted. Even through their tears, they must be able to see clearly the path leading home to Him. Father has told us that restoration can only be accomplished through indemnity; tears can pay such a price. They are a means we can use to speak to God; they are a way which help us to see the world's problems in perspective.

Yet this has not fully been understood by Christianity or any other religion. In fact, a great number of people are under the illusion that those who shed tears are weak people. But they harbor a false concept. God needs a vehicle; God needs eyes to cry through. We are created in His image and He thus can feel His pain through the human heart.

Is it a surprise that God needs people? God has found the outlet to express His sorrow through the True Parents. Even though His son Jesus cried, Jesus did not talk directly about the suffering heart of God. He talked about God as the loving Heavenly Father who stands with outstretched arms to receive us. He talked about God being the one who goes after even one lost sheep. But it was not until Father expressed something more about the nature of God that mankind could learn that one of the most effective ways to apply a soothing and healing balm on the heart of God was through the shedding of tears. Father taught us by example. We may have personally witnessed how the eyes of both True Father and True Mother have become wet in prayer, but it is only God who knows the number of oceans their tears have formed.

When you pray, pray with tears. Do tears bring us salvation? What does shedding tears actually do for the Africans, the Afghans, the Papua New Guineans, the Chileans, the Tibetans, and the countless other peoples throughout the world? It brings us closer to them and brings them closer to God. When God sees how your heart travels beyond its own boundaries and sincerely sympathizes with their heartache and pain, He is overcome with joy.

Father brought us a new and quite shocking revelation: God has a heart. God feels sorrow and needs to cry tears. No one else knew to what extent God has suffered. It was Father who pulled back the curtain which previously shrouded the suffering heart of God. No one else has ever been able to uncover this great secret. Satan has done an excellent job keeping it from mankind. Some people *still* think God doesn't need our love, and doesn't need us. But they are mistaken; Father found out otherwise.

For God to manifest His sorrowful heart through tears, He needed

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a person who could understand Him totally. He needed loyal children of filial piety. And He found just such qualities in the True Parents. It was through them that He could finally break the dam that had been holding His tears in check. And it was through them that He could finally feel a true release of His emotions.

Tears are a relief valve; if you cannot cry, what happens to the pressure inside of you? It has to do something, but if it is not released, you may become so knotted up inside that you get ulcers. When people are not able to cry, they might even become sick. Women don't usually have such a problem with this; their tears are much closer to the surface. The masculine part of God and even the feminine aspect of God, had to hold back the tears which of their own accord nearly spilled during countless scenes throughout history. But God could never reveal this part of Himself until the emergence of True Parents; previously, there was no one who could feel His heart completely.

Tears come when the heart is moved. We basically cry out of love or sorrow. Tears that well up in our eyes are an expression of something that goes on inside. But some people cannot even force out any tears. They feel miserable and may cry on the inside, somehow unable to oblige those tears to reveal themselves. Even if this is the case, it does not constitute a good excuse for not shedding tears. If we allow God to touch our heart, there is no way that we could help *but* cry.

Man is constructed in such a way that when his heart feels certain waves of emotions, his physiological chemistry prompts him to react in a particular way. His feelings are emancipated, and often come out as tears.

Even when we don't pray an extraordinarily meaningful or deep prayer, our eyes should become wet. The moment we connect with God, our eyes should begin to glisten with tears. Tears can even fill our eyes when we say grace before a meal. If we connect with heaven, we touch the energy and love of God. Just a split second is often enough to do this. We cannot necessarily define whether we shed tears out of sorrow, or happiness; we are simply overwhelmed because God's heart touches ours.

What happens when someone hurts your feelings by saying a nasty or uncalled-for comment? Do you cry? Even in your moment of pain, the

best thing is not to cry for yourself, but rather for the person who wounded you. If somebody unknowingly or even knowingly hurts you, he must be rather coarse and not very well educated in terms of sensitivity. Have compassion for him. Satan still has control of the citizens of this world and has abused their emotions and hearts. He has twisted the minds of many people. He is the one that often offends and insults you—through them. Is it possible to remember that when you are hurting? If you can, you won't so easily shed any tears for yourself. But even if you cannot fight back your tears, quickly relate them to the rest of the world. You will receive benefit if you offer them to God. Try recalling the countless times He has been offended and insulted by things we have said to Him. Remember too that it is the times we were silent and said nothing to Him that also caused Him heartache.

Tears are great tension relievers. Tears always indicate that some emotion is stirring within our heart. If you sweat and sweat for the fulfillment of God's will but do not shed tears, your hard work has little meaning. The same is true for any blood you shed. Blood, sweat, and tears are most effective when they blend together.

Father's eyes are never dry when he prays. He sheds tears to alleviate the burden of God and console His heart. He sheds tears to take away sin, to become a mediator between God and humanity, and to proclaim that at last His sorrow is understood.

There are three basic kinds of tears. One kind derives from longing for God. Another kind is shed out of repentance. And the third comes from the joy of being granted God's forgiveness and subsequent grace. At one time or another, all of us should shed each kind of tears.

I cannot understand how anyone who has an active prayer life and is intent on coming closer to God, could *not* shed tears—no matter what variety. Every person should at least be able to shed tears of longing for God. A person's longing may become so great that he is desperate enough to let those tears escape from their hiding place in his heart. If he laments at seeing how those around him are able to break through and meet God, but he himself is unable to do so, he just *has* to cry.

Whenever you meet God, your heart is moved and tears are near. His

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presence naturally evokes this reaction. If you never met God, you may not know what an amazing experience this is. You may not yet know much about the nature of tears. But I can testify that one moment it is possible to cry out of joy, the next out of sorrow, then from the longing to come even closer to God—tears ever flowing like a circle. But it doesn't matter how or why those tears were freed; they will eventually end up in the heart of God. That is the reservoir which collects all our tears.

Tears bring freedom and peace. Unloading your heavy heart brings such release. When you shed tears, you can become spiritually free. Tears are the catalyst in the relationship of give and take between the spirit and the body. If you shed tears, you might even become more physically healthy. All the pressure goes—mental pressure, spiritual pressure, and physical pressure. Meeting God in tears operates a certain release valve. After a deep talk with Him, we naturally feel much better. It is our confession to Him, especially when liberally sprinkled with tears that well up from our heart, that uplifts and allows us to gain more self-control.

Those who practice confession in the Catholic Church may find it a burden, but some of them also discover how free they feel once they develop the desire to go to confession. They feel their tremendous burden is lifted when they share it with someone else. It is when it becomes only a habitual duty that it loses its value. But even now, if something bothers you, you are able to feel free once you reveal it to a person you trust. You have to speak up. You have to give that burden to God and can do that by expressing it to the central person. When you do, you will feel liberated. Repentance brings relief and spiritual emancipation. And repentance is best when accompanied by tears.

Why is Father so serious? Why does he so often speak about tears? Father tells us that restoration history is soaked in tears—God's tears, True Parents' tears, and the tears of mankind. Therefore if we find that we are incapable of shedding tears, there must be something wrong inside. Sometimes people say that they have difficulty shedding tears unless they feel sorrow deep within their hearts. Yet they say that they *can* shed "dry" tears of empathy for people. But dry tears are not true tears. There is a definite interrelationship between the physical body and spiritual body. If you experience something that makes you sorrowful, you usually cry in sympathy or empathy.

Unificationists are the people called to shed tears for humanity. We are



the mediators, the representatives of mankind—past, present, and future. People in the Old Testament Era gave animals and vegetation as offerings, people in the New Testament Era offered their lives, but God is asking us who live in the Completed Testament Era to make an offering of heart and love. That is the requirement to meet God's standard, and one complement to that offering is a generous supply of our tears.

It is natural to be emotionally empathetic when you see another person cry. Your heart is touched when you see a child, or even an adult just break down in tears. You may not even know the person, but nonetheless you are moved. You want to help, even though you may not know what to do or what to say.

Tears are a great weapon; they make people think. They bring out emotions. When you witness to people, witness with tears. They won't know what to do; such an experience will seem completely overwhelming to them.

Tears are powerful. They cleanse and they wash away impurities, but not just the dirt within ourselves. We can heal others by shedding tears for them, and especially in *front* of them. And even if it takes a bit of time, their hearts will respond somehow.

People with stronger and developed emotional sensitivity are touched more easily. For example, the sweetness and innocence of a little baby may make some people cry. The nervous system can easily react to a spiritual experience. You see something or someone with your eyes, and your brain registers this picture. Then your emotional system is given a command. The reaction can be tears, laughter, even tension, depending upon what you are experiencing.

We all have feelings, and those feelings need to be released. When we think of True Parents and the suffering course they have walked, we cannot *but* be touched by how significant their lives are to God and to humanity. When we realize this deeply, tears come almost effortlessly. But if you are superficial and don't look deeply enough to perceive certain things, how can you cry? Your heart will stay stone cold and you will be untouched even by tremendously moving scenes or events.

Once we become one with the heart of God, we will understand the •  
sorry predicament of this world. We will understand God's situation and why He has to shed tears. We will more acutely perceive why all mankind

today sheds tears of sorrow, and why this was also the case for many religious people throughout the centuries.

Leaders who do not shed tears have a weak relationship to God. This may sound like quite a harsh or unjustified generalization, but I think if someone really feels responsibility for others and for humanity, he cannot *help* but shed tears. The closer we come to God, the more automatically our tears will be released.

Some literature portrays a number of musclemen as heroes of sagas. These men might have had big rippling muscles and waved a sword or gun, but at some time during their lives, even these pillars of strength shed tears. Their emotional outpouring may have given more credibility and humanness to their characters. We can be a hero during this period of history. One way to make our own character more believable is to be tied to God with unshakable devotion. And we can share the Messiah's great task of washing clean *the* heart of humanity by shedding tears with him.

During this chapter of God's history, tears of joy and happiness are interwoven with tears of sorrow. God has suffered throughout all of human history; He has shed a multitude of tears, but since True Parents accepted their mission, He is also able to laugh and be joyful. He is happy when He sees His children working so diligently on fulfilling their course of personal restoration, but becomes saddened when He looks at others who have not yet chosen to walk the path toward perfection.

When we feel the heart of God, we are naturally tossed by inner turbulence. We are filled with joy when we see people close to God, and become disheartened when we see people who are still far away. And the tears that come as a result of such emotions, are sweet ones to God.

If a person pours out his heart to you, and you then watch tears run down his face, you are confronted with elements of his suffering. What should you do? Since the person touched your heart, you can cry along with him and by doing so, help carry his burden. If you really have compassion for the person, that in itself is a healing power.

The same is true in our relationship with God: we heal His heart when we cry along with Him. Father tells us that no spiritual advancement can come unless we shed tears along with God. If we have compassion for God, True Parents, and our brothers and sisters, we naturally agonize with them. And when we do this, those on the receiving end are relieved.

It is therefore unthinkable to pray deeply with dry eyes. If you cry tears

with God, then you share the suffering He bears. When two people shed tears together, each of them has to carry only half the burden and feel only half the anguish.

God is much like any of us; He is our Father. And His heart is very similar to our own. He has the same emotions, only deeper and broader in scope. To console the heart of God entails feeling along with Him and shedding tears together with Him. Whenever we shed tears, God also sheds tears. If we feel the suffering of the world deep within our heart, that is exactly what God feels. But too often we are so timid in our prayers and in our activities that we do not reflect the ability to carry God along with us. If we want to feel as God feels, we need to act with the same kind of confidence He has. Yet if we only scratch the surface, we will never know what makes God or the world tick.

There is nothing wrong with, and nothing immature or childish about, shedding tears. In fact it is the best, most mature thing any of us can do. When we do so, in essence we express that we feel sadness along with God as well as empathize with humanity. Very few among the billions of people in the secular world have the capacity to share tears with and for others. It is something extraordinary, something unusual, but it is also a wonderful ability. There is no need to be ashamed of showing your heart and your feelings by shedding tears. It is actually a sign of a strong character.

Men too should cry. *All* of us should pour out our emotions. But be sure that what is released are not just *your* emotions, but also *God's*. Once we reach perfection, we will most definitely feel the heart of God. We will understand more about the world. Our physical and spiritual senses will then perceive what is going on in the hearts of others, and that in itself will make us act much more parental. But if we never break through to reach perfection or go through this process of discovering the vastness of the world of heart, or are never able to connect and totally unite with the heart of God, how will we be able to feel the ecstasy some people enjoy even now? We

- have to train ourselves in deepening our hearts and emotions or we will never be able to experience true joy and happiness—God's variety.

For all the good feelings we experienced in the past, we have to recognize that they actually stemmed from Satan's brand of love and are just a cheap substitute for the real thing. But real joy can be experienced after shedding tears for God and humanity.

Although it may be a revelation to some people, shedding tears in repentance before God is a cleansing process for the soul. Some of us have

not yet discovered who we are. Some of us cannot shed tears. Some of us are blocked in innumerable ways. But if we don't release these pent-up emotions, how can we ever experience the true joy that also comes from God, the joy of grace which follows shedding tears? How can we ever become totally involved with healing the hearts of our brothers and sisters if our tear ducts remain dry?

If you want your eyes to shine sometimes, make sure that you clean them out. But don't try to use window cleaner. The process is an internal one; you can wash the windows of your eyes only by starting to cleanse your spirit. Until you become proficient at shedding tears for others, you will never know the capacity of your heart. You may think you know your intellectual capacity, but you certainly do not know your emotional capacity. Of course both should constantly deepen, but you can never know the breadth of your soul before you really shed tears with God, for God, and for humanity. *Never.*

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# *Relationships*

There are moments each one of us would probably like to forget. Perhaps they were the times we hurt someone or someone hurt us. Those are the pains that cut each of us deeply, and the ordeal may have left our heart still in need of healing. The anguish still residing there causes our heart to feel heavy-laden. We are burdened by our inability to receive and perceive the love of another. We suffer because to regain that relationship or friendship takes so much emotional exertion.

Have you ever just stopped talking to a friend of yours? Something must have gone wrong for you to take such drastic action. Was there mistrust? Jealousy? Resentment? Was it perhaps that you expected too much of the person, and he did not live up to your expectations? Whether or not the person knew what your hopes were for him, although he may have been hurt by the ultimate consequence of your action, it is almost certain that *he* was not hurt because he did not measure up to your ideal. Yet by taking a judgmental attitude, you surely inflicted pain upon yourself. And he felt the result.

All of us have acquaintances. Any relationship which you have at this present moment can be deepened and developed into a full-fledged friendship. But if it is not well-cared for, it can be broken just as easily. What happens then? Is it possible to heal a relationship that for some reason has become impaired? Yes. And to be a fully functioning human being, that is a process of restoration imperative for spiritual growth.

However, if instead you make the conscious or unconscious decision *not* to restore a relationship which has dissolved, your conscience may speak to you countless times a day. You might have an uneasy and disquieting feeling that just won't go away. You can't feel whole, but a gnawing sense of emptiness drains you emotionally and spiritually.

John Donne wrote, "No man is an island, entire of itself..." Perhaps he wrote that profound statement after observing the people of his time. He may have meant it only for his age. But from my own experience, I perceive it much more as a God-inspired soliloquy meant for all ages and all times. The truth of his statement is no less evident today. Billions of people-islands exist side by side, many struggling to discover how to live and especially how to live with one another. I am saddened by the fact that many people no longer seem to regard John Donne's classic comment as having value or even being valid.

Yet I perceive that all human beings, whether we realize it or not or even dare admit it, are looking for direction, looking to find a harmony

with the Almighty. Even if people cannot hear their own voices, something within them is crying out to discover the pattern that would fit them. They keep searching to find role models. Perhaps like no other time in history, this era has awakened the emergence of "who am I" questions from all age groups. The search for identity and the need to be someone seems to drift in and out of the minds of many human beings, at the same time a "don't touch me" attitude is cast from their hearts. Even if it is a subconscious desire, people want to escape the aimlessness they feel, and find an answer to the impending question of the purpose of life. But at the same time, they may feel tremendous fear and anxiety, not knowing how to discover the right solution.

Father's perception is that the key relationship in anyone's life is the parent/child relationship. I feel it is tragic that in many families this relationship is disintegrating and often no longer exists. Not only have parents sought divorce, but some children and parents have also "divorced," mutually deciding to isolate themselves from one another. Can we become true human beings if we cease to relate to God as our parent or if we refuse to be parental toward one another?

Person-to-person communication has become somewhat of a lost art. Yet it is only by relating to people that true solutions to problems of the heart can be discovered and then implemented. The process of learning about people, caring for them, and developing bonds with them will reveal more answers than any of us can find by pursuing knowledge in institutions, or grabbing some momentary happiness.

There was a basic rebellion that took place in the Garden of Eden. That quality of defiance has been inherited by each human being. It is embedded within us and because it is such a block to true humanness, each of us must seek to resolve and overcome it.

Unificationism, like many religious ideologies, holds the belief that Satan was involved in the fall of man and since that time has continued his rule over this world. And as we examine certain results of the fall, we can perceive it was then that hatred, animosity, and resentment entered the human heart. They became the emotions which our first ancestors bequeathed to us rather than those such as generosity, respect, compassion, love, and concern which we now must go through great strains to develop.

From that action, people have found it hard to trust one another. Human beings not only became separated from God, but also from one another. And as a result, with suspicious minds, people inflicted emotional harm on others and also became more isolated from one another.

But human relationships *can* be restored. If we work on bridging the gap by being honest with others and especially with ourselves, we will encounter quite a new and unexpected experience. So many people walk by each other, never touching, seldom confronting or sharing the emotions they have buried inside. Clouded by an inherent mistrust of another's motivation, it has been impossible for us to acquire what he had to offer. This is because Satan has continued to whisper to us that other people are not to be trusted. He is the manipulator and we are still his puppets.

When a boss acts like a father to his employees by taking care of them, showing personal interest in their lives and the lives of their families, the people naturally look up to and honor him almost like a parent. In fact, the entire business can relate like a family. Yet all too often people today come to hate those they work with. When the clock indicates the end of their workday, they run out the door to escape to other people and other things that they hope will fill the emptiness they feel. If love governed relationships at the workplace, even the world around them would look different to those employees.

God should be brought into all facets of life. But most of the time, He is excluded and we feel as if we live our lives by ourselves. It makes us afraid to establish relationships. And if by some miracle we do, yet they then become severed, we are even more terrified of reaching out again. When a person rebukes us, we hurt. And we may even retaliate. Yet we continue to reapply pressure to our wounds even more when we retract our hands and our hearts from embracing someone who also needs a spiritual touch.

Humanity today has never experienced a total cooperation or a unification enabling people to demolish all the barriers and simply love one another. There are myriads of beautiful people in this world, however so many live mostly for themselves. They don't share themselves with others; it is fear which holds them back. We have forgotten that human relationships and friendships are primary and necessary; they are the jewels we should want to procure, for within them can be felt the workings and presence of God.

The fall of man left in its wake a world full of raw diamonds—billions of battered human beings. According to the view stated in the Principle, the process of restoration, or salvation, allows us to become brilliant gems, polished and shiny. Everyone we meet, live, or work with could be considered a grinding stone, able to etch into our fallen character new atti-



tudes and new perspectives on life. Others have within them the power to teach us the importance of being a loving individual. It all depends upon us. How do we actually view each other?

**I**n the providence of restoration, the Messiah's mission is to unite all mankind and the universe with God. Everything was distorted through the fall, but God has commissioned the Messiah to cleanse and purify all that has been stained through our constant cooperation with Satan. That is why our Father is seeking to re-create the basic fiber of all relationships, changing the texture from satanic to divine. And Father is concerned that every person begin by rebuilding his own personal relationship to God.

One very human "nature" is the desire to gain benefit. Basically, man wants to attain success wherever he goes and whatever he does. What do we want to gain from being a Unificationist? It is natural that we want to profit in some way, too. We follow Father because we have noticed that there is something we can inherit from him. We see that we can gain great insight and knowledge about God and about love. And moreover we see that True Parents teach us how to attain perfection.

We can see that the way to accomplish that is to center upon the truth, listen to the Messiah's instruction, and then carry it out. What can motivate us? Where is the force, that enticing "something" that pulls us into that direction? What is the magnet? For a magnet to work there must be two poles. Man has within himself an original mind which responds to a very charismatic element—the spirit of God. The stronger the magnet is, the closer we come, and the shorter the time necessary for unification.

**I**t is impossible to excel in university if all you have is grammar school material. It is the same with relationships. Our intellect can be likened to grammar school, while the heart is more like university. It is very hard to put into words what can transpire in the heart. It is very hard to explain in words what an awareness of God is all about. But there is a textbook of love from which True Parents teach us. And they are the ones who show us that the restoration of our relationship with God can make us vibrant and alive.

**I**f we really want to become lords over creation, we must be able to recognize the inner essence of all things in the universe, especially mankind. Then we must be able to cope with those entities, understand them,

and deal with them in a responsible way. We should treasure and value them. And we need to concentrate on constructing relationships of substance and quality.

We each relate with people every day. Some of these relationships are deep, while some are more on a superficial level. But how do they make us feel? Some people look down their noses at others, but what does it profit a man to think badly of another individual? It does neither person any good. In fact, the person who does this may consequently damage his view of life and even himself. We should instead do our best to look up to others. The other person may be even more lonely than you. And he may just need a kind word. Why not give it to him.

When you relate to a person, think good things about him and talk about meaningful things with him. Talking negatively about him or looking down at him will only hurt you—perhaps causing guilt or arrogance. Yet when you increase his value, your own value also escalates. You feel better about yourself and life in general. Seeing the good—that sparkle of God—in another is using wisdom in developing and cultivating relationships.

**W**hen we make some mistake, one consequence could be that we feel somewhat distant from God. We may feel like a terrible sinner, heavily burdened, and greatly unworthy to approach Him. The tragic mistake Adam and Eve made caused their separation from God. But our sins need not keep us from God. Although it is not easy to do, the trick is to throw yourself at His feet and not give up until you receive forgiveness—until the relationship with Him is restored.

**I**f you are an employer or director and you can find it within your heart to forgive your employee for mistakes he has made, you can be sure that he will become a better employee—much more dedicated and loyal.

But if you disregard or destroy him with your words, he may come to hate you and build up resentment and a grudge. No matter what our work and no matter what our position, we should use wisdom in relating to both God and people.

**Y**ou have to learn how to respect and trust people on all levels. By living together with people as well as through observing human behavior, you can exchange your former experience with a new one. Then all the disappointments, all the pain of segregation or independence will simply fade

away. New relationships of dependency built on love and respect will begin to form. This is a process which takes time. But for all the pain that seizes and freezes your heart when you just *consider* the difficulties, do your best to go beyond the scenarios and think seriously about restoring those relationships. At one time they brought you pleasure and delighted your heart. Why lose that part of yourself? Were you the one who wanted this "divorce" from your friend, or was it mutually agreeable? If the other person initiated the procedure, did you ever think about contesting it? Or do you just look at it as a trial separation? Do you find tears well up in your eyes when you think of that person? Ask him if he is willing to forgive and forget—to restore. And then try to reveal again that unique part of yourself he or she had been able to coax out of hiding.

If you want to be loved by people, you surely also want to be loved by God. You want to be divine and let the love of God shine through you. If you really want to make an impression upon your spouse or another person, it is best to be natural rather than mysterious and aloof.

Perhaps you are a person who follows the Principle in a very strict manner and you expect your spouse to do the same. But your absolutism won't be well received unless you involve your heart. The law remains the law, but can spiritually kill people if the right amount of heart is not mixed with it. This point is just as important to consider when building new relationships as it is when restoring old ones.

Since the fall, human beings were separated from one another, and from that time mistrust and animosity began to filter into interpersonal relationships. We have to clear our path of such negative emotions and instead replace them with positive ones. We each must work to repair and restore our relationships. That naturally involves repairing broken trusts and promises. But it also is necessary to do something to heal another's heart. We are not just concerned with sin, with transgressions and indebtedness. We naturally must also be concerned with forgiveness and mending. Forgiveness is the spiritual salve that can heal the abrasions caused by judgment.

If you are introverted and withdrawn during your life on earth, you may be miserable in spirit world. Therefore, this is the time and place to change yourself. Discover what is wrong with your perception of yourself and others. Then do something about it. Does anyone know you well? How many people do you know intimately? It is to your advantage to restore any

relationships which have broken, as well as build new ones. When you live in the spirit world, they will be your treasures and can serve to comfort you. Perhaps you were a neglected child or did not receive enough love from your family and friends. Perhaps you are shy and you don't relate well with others. If that is the case, it may be hard to break out of such a prison, but it can be done. Start by appreciating the qualities you find in your brothers and sisters. Begin to see the good in everybody. Look for the good at all times, not the negative. There is plenty of the negative in the world; we don't really have to look for it. But the best way to feel heaven is to seek within others those elements of goodness often not apparent from only a first glance. When you get married, look for all that is favorable in your spouse, and overlook the qualities that you deem undesirable. If you concentrate on drawing out the positive, his or her negative points will fade from your eyes. Your eyes will then slowly lose some of their sharpness and begin to soften.

Part of the immense task of the restoration providence is restoring interhuman relationships. Why do the differences between people cause so many frictions and tensions? If we had not been separated from God through the action of the fall, such problems would not exist. Yet during this time of restoration, we are playing out the roles of the people in history who made the original mistakes. Unless we are willing to cleanse those sins and purify ourselves, how will the Kingdom of Heaven be built? We have to overcome and change our view of God, of life—of everything.

If a person lives only for himself, he could die internally. Both thought and action activate energy. And once we are energized, we can accomplish our task. Yet even when a person has give and take with the contents of a book, he definitely experiences something and potentially can come to life! But what about relating with other people? We can surely come to life through our interhuman relationships. Yet it is up to each individual whether he will embark on a treasure hunt to discover the hidden qualities, or just communicate with the "window" of that person—those elements seen only on the surface. If you breathe on glass, your breath will form a vapor which will soon disappear. It is the same when you communicate with a person. If you relate about the superficial, you will make an impression but it may soon dissipate. You create a much more lasting effect if you find the key which unlocks the door of someone's heart and then use it to enter that territory.

All of us feel a need for give and take. But in order to make a relationship we need an object. Most of us unconsciously do this when we watch television or read. These diversions present the opportunity to have give

and take with many, many situations—some which satisfy our fantasy, and some which placate our loneliness. It is a question of whether we will choose the "real McCoy" or a substitute. We can confront others by going outside of our own world, and deciding to live and breathe "real life." Yet we *could* choose the more abstract or symbolic confrontations we see on television or in movies. Those don't require an active participation and are certainly easier, but definitely not as rewarding as episodes of real life.

Out of fear, people may become stuck in front of a television screen. But if they could just dissolve that fear, they would experience something so special in terms of spiritual and emotional growth. In a way, everybody *does* communicate already. We watch television because we are looking for some interaction. We tune in what we like—a war story, a love story, a documentary about the land of our dreams. We use the selective process to entertain and satisfy ourselves. Let's face it—we all want to be happy and fulfilled. Yet if we watch a comedy when we are all alone, we may find something funny and laugh, but somehow our voice echoes our loneliness when we have no one to share our joy. Wouldn't it be better to be a part of the studio audience and watch the comedian in person? We would relate to the comedian in a much different way. But it would be even better if we could put ourselves in *real* life situations rather than just look at others who make believe. But instead, we too often only pretend and live life in our mind. That is where we are comfortable playing the hero or heroine of the story. It is fear that holds us back from experiencing life.

So many people today accept a substitute for what could be a beautiful relationship of love or friendship. But that oppressive concept of fear just stifles our ability to make a relationship or to restore one that has disintegrated. We may feel no one would like us. But we are all children of God. Surely there are many "somebods" in this world who would like us. We only need to discover who and where they are.

Any behavior a person exhibits fundamentally depends upon his relationship with God. It has been that way throughout history. The relationships Unificationists develop within our church community somewhat depend upon the intensity and depth of our connection to God through True Parents. Restoration is the process of restoring all relationships. And the first relationship which has to be restored is the one we have with God.

If you can successfully look at people with the eyes of God rather than your own, everything about them will look different. You will even

view yourself in a different light. If you meet a person with a problem, that person will have a much better chance to be healed and taken care of by you if you use your parental heart, rather than your eyeglasses of criticism. But if you only notice a person's problems and consequently yourself display arrogant or self-centered behavior, your view of him would naturally be clouded. You may rationalize that he is not normal and probably refuse to have anything to do with him. But if you have a parental heart, you will want to take care of everyone. Rather than label another based on our own false perspective, we need to risk loving and being ourselves.

To make new friends and keep the old ones takes courage. We need the quality of resiliency as we engage in restoring relationships. And if we invite God to partake in all our relationships and friendships, we will bounce back, even when we are hurt.

Anyone who just hangs on and inwardly resigns himself not to fight the spiritual battle of overcoming "self" can easily succumb to Satan's ploys. What good does it do to worry about the past? We don't need to dwell on it, nor do we need to complain about it. Simply forget it. Forget the bad things you did. And especially forget those good things you did in the past. Figure today is that "first day of the rest of your life" and from this point, work for the good of others.

Of course it is impossible to forget about your past totally and erase all memories. The people with whom you lived and communicated in the past are part of your life, whether you like them or not. If there are still discrepancies with people from your past, do not just write off those individuals. Clear up the problems. Our works will follow us. Do good. Smile often. Lift up people. Give of yourself. And restore any relationships which were shattered—no matter what the reason.

How much richer and deeper our lives would be if we could regard each other as we do God and True Parents. In my opinion, coldness of heart is satanic. The individualistic way of life has turned into something very detrimental to the development of personality. Instead of banding together, people too often become separatists, widening the gap by misusing their freedom and all their blessings. Therefore in restoring that, we need to become "anti-individualistic." The Principle shows us that human beings need one another. And the voice in our heart echoes that refrain. Even though sometimes we decide to shut off that voice, deep within we know that we actually need to develop *interdependency*, not nurture our *independence*.

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Rather than judge or criticize the person you want to help, be a good example to him. Your behavior could cause him to realize some things on his own. It may take a little longer, but by being exemplary, your actions will reflect the standard you would like to see develop in that person. A good example is always the greatest influence.

We should try to feel as God does about the person. Even though the individual does not live according to the law and still makes mistakes, God has compassion for him. That individual suffers under the burden of his own discrepancies and deficiencies. And isn't that enough? He may want to change and be on the road to doing so, but if you put another knife in his wound, he will suffer even more. Have compassion and help him instead. In the long run, that kind of "relating" is best.

Some people live in a dream world, very far from reality. But the spiritual hermits of this world may despise almost everything about life and in the end, may even come to hate themselves. That is a very painful and wholly unnecessary kind of lifestyle to adopt. We have to relate more, not just through trying to enforce our own way of thinking and concepts upon others. At least temporarily we need to try to put what we know behind us, become exposed to everybody else, and then listen. Not just with our ears, but also with our heart!

People who segregate themselves exhibit the evidence that they have not received enough love. Yet people who receive love from others generally do not withdraw. A family is a source of love—whether it is your immediate family, those at work, at church, school, and so forth. It is not the will of God for us to decide to abandon others. Every person in your world can be a channel of God's love. Yet if you fail to recognize that, you may drift away from others but even turn around to criticize and accuse them for abandoning *you!* You will find it easy to condemn anybody and anything, and in the process, look for all kinds of answers and systems to defend the position you take. But I don't think that you will find they hold much weight. It is when we go away from ourselves and back into circulation that we can realize our problems *do* have solutions.

It is hard to understand people when you are not involved with them. The only way to solve the problem of not receiving love is to go back to the core of that love and then overcome the obstacles that made you withdraw in the first place. Any relationship which is out of balance will be healed through love. You do not have to speak much, but whatever you say must be genuine and from your heart.

We must invite God to live with us. He is not just in your heart or my heart, but everywhere in human society. Restoration is the process to unite all entities in the universe so that they may experience the energy and love that comes from God, and ultimately fulfill their purpose. We have never really loved each other fully. There are so many people-jewels in this world, but far too many focus mostly on themselves.

Yet interhuman relationships are of the greatest significance. It is within them that part of the essence of God can be sensed and experienced. If we Unificationists practice and find that through the Principle we can build solid relationships and restore any which dissolved, we can encourage the rest of humanity that it is possible for them to do the same.

There is an old adage about not judging a book by its cover. A good artist can use his talent and flair to design a book cover which can make the book incredibly appealing and almost irresistible. You may be so attracted to the cover that you feel you *must* read it. But once you venture inside, you might find the material extraordinarily dry. You could be so disappointed that you toss the book on the side without finishing it. On the other hand, there are books whose covers do not have much eye appeal yet which are packed with pearls of wisdom. One book in particular comes to mind. Its cover design does not look very exciting—it is often a solid color with an imprint of a few gold letters. Yet that book—the Bible—is filled with so much knowledge and insight, it is still a bestseller even today.

Can you really judge a book by its cover? What about a person? What do you see when you look at Father? Just an Oriental man? We may see something more, noticing the many gestures he makes when he speaks. He exudes enthusiasm which even gives *us* energy. When his eyes crinkle at the corners from his smile, he looks like a wonderful grandpa. Yet sometimes it looks like the wisdom of the ages is engraved in the lines of his face and eyes. There is so much inside. One glance does not tell it all.

Even if you attempt to judge a person by his appearance, you still cannot claim to know him. Who can tell what goes on in that person's heart or mind. Scratching the surface through small talk is not sufficient; it can never allow us to figure out the main elements which comprise a person. About seventy-five percent of every person is hidden, but there are many reasons for this. Fear of being hurt is perhaps the biggest and most universal one. Some people are so twisted emotionally, there is almost nothing that will open them up. They even have problems to reveal themselves to God. Everything stays bottled up inside. Such a person is not free enough or strong enough not to care what other people may think of him. He looks for ap-



proval in every person. But unfortunately, he will continue to be disappointed if he does that.

It is absolutely certain that we each have our vulnerabilities and weak points. For the most part, we reveal only a small slice of our inner selves. We have a misunderstanding of perfection, usually wanting to *do* everything perfectly and *say* everything perfectly, not understanding that perfection actually involves how "perfectly" we love. We don't want our mask to slip and reveal anything more than what we want others to see.

Through this overpowering desire to be perfect, we have forgotten how to show our humanness in front of each other. Some relationships and friendships we develop within our movement suffer because of that. We find it hard to connect and harmonize because we fail to open up to one another. We erect walls with self-defense mechanisms and often become so good at it, we leave only a little gap open for others to peer in. We lock up our main valuables inside. We have too much fear that others will discover them. But when we neglect that possibility, we also close off the option of being moved in our hearts through another's love.

It is only when we exercise the freedom to be ourselves and allow an inner, divine and godly security to penetrate our hearts, that we are able to open ourselves the way we secretly long to do. Of course there are certain secret chambers in every person which are not easily opened up. Every person possesses his own intimate zones. And we each *should* have such internal spheres. There is nothing wrong with holding back some things about ourselves. It should not be done out of malice with the intent to deprive, but rather to allow our mate to continually discover and open new doors to our personality. We change every day, so what we keep inside may not always be the same. Yet if we hold some of our expressions and feelings in reserve, we can keep the spark of interest and excitement alive in our marriage. But we must understand the ratio of what to hold back and what to reveal. Never hold back seventy-five percent and offer to share a mere twenty-five percent. If you make it the other way around, your relationship will be rich and deep.

But that kind of sharing is not necessarily only for our mate. We can do the same with many more of our close relationships. To open up and participate in helping each other in such a way that reveals our veiled, but beautiful heart, is hard. Yet once the top of that treasure chest is opened, a person can discover your treasure of gold and silver and diamonds. Perhaps you feel that what is inside of you is too impure to share. Perhaps you regard your heart to be an immovable stone. But you yourself know that you buried deepest that which you treasure the most.

Your love may be sewn into the bottom recesses of your heart, but nev-

ertheless it *is* there. Some people today display their most valuable treasures in public. People kiss and embrace with great passion in front of others. Yet our deeper thoughts and feelings are what we should treasure most and share only with our partner.

Isn't it a tragedy? Everybody has a heart full of gold, full of valuable jewels, and yet far too many of us keep the door locked. Some people even throw away the key, or forget the number of the combination lock that opens the safe. They never even think of opening it up. If someone asks what is in their safe, they may respond, "Safe? Oh yes, now I remember. That's right. I *do* have a safe somewhere. But I haven't looked inside for years. And I certainly don't want *you* to look either!"

Every person has treasures buried inside himself which he finds hard to display. That is perhaps the best reason not to underestimate people. We tend to devalue people because we only look at their appearance; we only see them at face value. But if you have a one thousand dollar bill which is so dirty that you can barely make out the numbers or design, the fact remains that it is *still* a one thousand dollar bill!

The question arises *why* we hide so much of ourselves and why we often avoid making true relationships. Hiding is a result of the sinful act which Adam, Eve, and Lucifer attempted to shield from God. Through that action Lucifer became Satan and because of our blood relationship with him, we have inherited that very undesirable trait. We continue to conceal both our most valuable things and our most dirty things in an effort to protect them. Since the fall of man, everybody went into hiding. Yet we lived side by side and probably suffered in silence. We do not even know the value of the love we have to give, because we have become afraid to lift it out and examine its quality. Therefore, even in the relationship with our spouse, we have to work hard to open ourselves and expose both our problems and our beautiful traits.

Relationships *are* treasures. If we have invariably allowed some of our relationships to deteriorate, we need to reflect upon how much meaning they once held for us. If we become close to God spiritually, we will be better able to appreciate Him and not take His children for granted. And when we reach out to restore those bonds, we will certainly create a harmony not only with our Eternal, but with each other.

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# *Harmony*

*Importance of Unity*  
*Unity with God*  
*Unity—Within and Without*  
*Love's Influence on Unity*  
*Leaving One's Position*  
*Unity through the Spiritual Hierarchy*  
*Restoration of the Cain/Abel Struggle*  
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## ***Importance of Unity***

I feel one of the most magical, even musical, words in the English language is "harmony." The very sound of it seems to chime. And that reverberation has the power to permeate our souls. But more important than the way it sounds, is what it means. Unificationists may feel that the terms "unity" and "harmony" represent the rounded off edges of a precious stone, because to attain them takes willpower and perseverance. We all long for harmony and unification; stability is a basic need of life. I feel that in some way all human beings secretly desire to live as one family, rather than to live as one individual among billions who exists in his own exclusive bubble of "self," buffeted around but afraid to touch or be touched by another.

Unity is tremendously important. By Principle, God will be able to bestow abundant blessings upon us when we are a component of a harmonious unit. But it is not easy to form such a structure. Any obstacle which blocks us from achieving success must be eliminated. It takes the cooperation of each of us to harmonize and unite, whether it is with the goal of our mission, the central person, the True Parents, or God Himself. Yet we *will* achieve unity when we all think and move in one direction toward our goal. Unity—harmony—is born out of sacrificing for and serving one another.

Tremendous power is generated when many people unite and focus upon one central point. We must try to smooth over any discrepancies that exist between ourselves and others, to knead out the rough spots of disunity. When we are successful, we render Satan powerless, for unity is exactly what Satan fears most.

Harmony results on the basis of unity. And harmony is that quality which brings peace, freedom, and the fulfillment of the purpose of creation. Creativity can emerge once there is unanimity. God will enter our midst when He feels attracted by our harmony. And God will be able to abide within us if our spirit and body are united harmoniously. According to God's own law, He is unable to reach us when we are in a state of flux and disharmony. Harmony is the result of unification and is the basis for God to enter our lives, families, societies, and even this world.

Full harmony takes the cooperation of all. But it is worth some pain because it makes us feel as though we are "in heaven." We feel ecstatic—in unison with the whole universe and with our God.

Once we go to the spirit world, we will see the effect of our ability to achieve unity here on earth. In fact the result will accompany us.

God cannot enter a situation in which there is no unity. For example, if there is no unity between a stamen and pistil, or between a husband and wife, no new creation can result. Trying to lift a full ten-gallon pot using only one of your hands, would most likely spell disaster. You must coordinate the use of your two hands. They have to unite on the single purpose of lifting the kettle off the stove. On the basis of their unity, the "harmonious" outcome is that once the soup or stew is dished out, you will be able to eat!

Unificationists are trying to unite with God, True Parents, and each other. Once we do, we will no longer be so distant from them or separated from each other. There is disunity and disharmony when even one person in the church community is separated from the rest. How can we prevent that? Determination and patience—with each other and especially ourselves.

We long to be perfect. We have such a high standard to reach. Predictably, Rome was not built in a day. Neither is unity. We need to heal and mend one another's hearts. That is the restoration of relationships; that builds unity. And that brings harmony. If we all make effort, nobody will be abandoned. Harmony is guaranteed by the flow of energy through the give and take process centered on God. Once it is created, its vitality can reach everyone.

Consider each person in a group to be one musical note. If you try to play a melody by using every note but one of them is sour, the whole song will be ruined.

In building unity, we should not only use building materials like smiles and jokes. Unity built exclusively by going to movies, sharing meals or good times has little chance to be substantiated or long-lasting. Don't construct your unity on shifting sands. If you do, the tears that result from your disappointment may wash away the foundation.

Thwart anything that could potentially prevent unity. There are days when you do not feel well—physically or spiritually. On occasion, someone may reject you or spew out an uncalled-for comment. That be the moment you feel like hitting him, or want to erupt with your own unkind words in retaliation. But the moment you employ those tactics is the very instant you shut out the idea of "accord." Why provoke the anger of another person? That can never bring consonance. Recognize that this moment may be one of spiritual frailty or weakness for him, and as a result he is in much more pain than you. Just turn around and walk away. If possible,

repent for your own inadequacies and your inability to love and accept him. Forgiving someone may be the hardest thing to do when you are rejected or hurt, but that is the element which can begin to turn the situation toward potential restoration. And that is also the very quality that can nurture harmony and unity.

Often the deepest harmony is created by walking with another person on the rocks and stony ground of the road toward perfection. Yes, the bottoms of our feet can be swollen, inflamed, or even blistered. But the calluses that form there also inscribe on our heart a sense of knowing and sympathy for the others who also have been bruised while uncovering the treasure known as unity.

### *Unity with God*

The simple way to find joy and happiness is to unite with God. Get rid of all the obstacles which stand in the way. Our relationship with God should be free flowing. We should do anything to unite with God and to be the recipient of His love. Once we become a powerhouse of love for God, our problems will fade away.

As we receive more love, our capacity of love increases. When we feel loved, we are automatically elevated and have a much easier time to harmonize with others and adapt to our present circumstances. One way to meet God is to unite with someone who lives a principled life. If you follow that same pattern and center upon God, He can pour out His love unceasingly. With God you can do anything, but without Him, you may find yourself in trouble. Although the concept may seem abstract, I have observed that every success ultimately depends upon our relationship to God. It is not how smart you are. It is not how good you are at communicating, your level of sophistication, or the psychological warfare you might use. It is not what you know about organizations and structures. The most decisive element is that all-important *vertical* connection.

The greatest leader is the one who has the best connection to God. Look at Father; he motivates people with love.

God can only work on the foundation of harmony, but if even one

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person rebels against the group effort, there is no true success and God is forced to withhold His blessings. It may be quite difficult to understand the whole of history and why God has not been more visible. Even now, we may wonder why He often seems to be hiding from mankind. But we fail to comprehend that His appearance is contingent upon our unity. He has long sought to reveal Himself, but only those few moments when a harmonious outcome of the Cain/Abel struggle resulted was He able to manifest more of Himself. But know with assurance that it was God who embraced both Jacob and Esau during their tearful reunion, and He drew them even closer once they clung tightly to their parents; in the eyes of God, that was the first time in human history that a family was united through the restoration of relationships.

We must realize that the prerequisite for harmony to substantiate in all areas of life is the existence of unity between God and man, and between man and man. Those relationships are interrelated and interdependent and demand absolute harmony. If that does not exist, interrelationships cannot function properly.

On the basis of unification and harmony, we can experience so many beautiful things, because once we achieve them, we absolutely live according to the Principle. There is little possibility for a husband and wife to experience much joy and happiness if they do not unite or create a harmonious life together. Consequently, they forgo the beautiful blessings God desires to endow to a couple or family.

Unity with God must come first; we have to endorse His ideal and His principle and then unite with each other. If we live by the Principle, the light of God comes into our lives. But if the circuit breaker—Satan—stealthily comes into our lives, he can shut off the power and we then find ourselves in spiritual darkness.

No matter if a person is in the Abel or Cain position, the only way he can be successful and not offend other people is by giving glory to God. Each of us must recognize it is God, not we, who actually accomplished the goal. Father uses this pattern. Whenever someone praises him, he never accepts it as his own. Instead, he humbly offers it to God through a silent prayer.

If you are praised and take all the credit, you may develop a sense of false pride. Yet this will serve only to segregate you from God and others. If you see someone who has done far greater things than you have been able to accomplish, recognize that person's abilities and even praise him. Realize the conditions of his faith were such that God was able to freely use him to accomplish certain results. But if you personally have done great things,

refrain from boasting. Neither accept any praise you receive without offering it to God. If you puff out your own chest, you could separate yourself from your peers and especially from God. People then might find it hard to accept you, which will make it that much more difficult for you to achieve harmony with them.

### ***Unity—Within and Without***

**H**armony between mind and body is essential; it is an intrinsic ingredient for true maturation. Once you "get yourself together," you can become productive on a higher level.

If you decide to build your house by the water's edge, you may be so worried about the possibility of flooding from tides that you construct it on stilts. But that may not be the best or most long-lasting solution. Unless it is solid and stable, your house could blow into the water with the first good wind.

We are like that, too. Reflect on the strength of your personal foundation. How united is your mind and body? Are you ruled by the desires of your body, or is your mind able to maintain control? If one cell in the body is sick, a person could eventually develop cancer. And then it is only a matter of time before that cell rots away the entire body. That one cell **ultimately** has the power to contaminate billions of cells. Therefore even the smallest things—mind-body unity, for example—are important in terms of the well-being and congruity of a family, a society, a nation, and the world.

The most elementary aspect of human society is a single person. But a great deal of the success of that society depends upon the relative physical, spiritual, and mental health of each person. This is very important because everything in the universe is interrelated. When both your spiritual mind and physical mind are in harmony, you come to stand in the center of the universe. You virtually develop a rapport with the whole world, and when you project your divinity, it will respond in a way that you can definitely feel. That is what happens once your mind and body are united and you fulfill your individual purpose.

**If** we study the Principle and recognize that the truth contained within constitutes the basic laws of the physical and spiritual universe, we will also understand that nothing can exist without union. The very existence of the universe depends upon unification. Mankind is no different.



Man is supposed to be the mediator between the spirit world and the physical world. His success in this role starts with unification based on the give and take between his spirit and body. Once they are totally harmonized and communicate with God, unity can result. And that is also when the person comes to embody a perfected heart.

For the spirit and body to work together, there must be total give and take between the five physical senses and five spiritual senses. The spiritual senses must observe and relate to all happenings in the spirit world as the five physical senses do in the physical world. Communication within is just as essential as external unity. When I eat a good meal, I telegraph that fact not just to my brain but also send a duplicate message to my heart. Immediately my spirit feels tremendous. It is not just my brain that records how good the food tastes; I experience joy throughout my body and my spirit. Their give and take is the foundation for unity and harmony to be generated—even in the simple and everyday experience of eating.

But we experience unity with the universe in many ways every day. Perhaps it is a unique concept, but in a sense you even "unite" with air as you inhale and exhale. Of course this changes with the weather and the time of year. In spring and autumn you may wish to breathe deeply—filling your senses with the distinct aromas of either the budding of new life and the pungent smell of newly tilled soil, or the burning embers of crushed leaves. In summer you may breathe heavily, trying to inhale something other than humidity or dry and dusty air that makes you thirst. And you may experience a shortness of breath from winter's rawness.

When your ear "unites" with sound, a new world opens up to you. If you hear melodious sounds from an orchestra, you may be filled with dynamism and feel you have enough vitality to conquer the world. If you unite with the sound of your spouse's voice, that brings yet a different response. Listening to your loved ones fight strikes a wrong chord, with which you no doubt find it hard to unite.

But each experience fingers a different melody on our heartstrings. We simply cannot exist without responding to environmental circumstances. All these entities of the universe are interrelated.

How can you love a person without first seeking out and establishing unity with him? Harmony is concerned with totality—from personal appearance to interpersonal relationships. Different aspects of an entity have to merge in order to create harmony. There is a harmony within this universe—water and land, forests and deserts blend to comprise a total picture. If one of the continents was to disappear, the earth would seem unbalanced.

We each wear certain colors better than others. Studies prove that our skin coloring, the shade of our hair, and the color of our eyes are enhanced

by particular colors. Specific shades of colors—whether pastels, muted, or brilliant and resplendent—highlight our appearance, whereas other colors may tend to make us look washed out and sallow. We need to discover those which suit us and then harmonize our wardrobe and appearance. Colors have certain vibrations and influence our emotions; even the colors which are worn by others have an effect upon us and no doubt influence the degree of harmony we may establish with them.

**H**ave you ever considered that you should strive for harmony in whatever you do? The simple action of serving coffee or making a pot of tea can be done without thought, or can be performed with a coordinated unity of action coupled with love. When planning a meal for instance, the element of harmony in the colors of the food, as well as the textures and flavors, should be complementary. We are influenced by whether we eat a candle-light dinner or fast food. Not only the food itself, but the tone and ambiance of our surroundings play a great role—the lighting, the presence or absence of background music, and even the dinnerware and cutlery. For instance when we use paper plates, we feel differently from the times we dine on bone china. A certain mood is either further enhanced or downplayed by the spiritual quality of the food and the amount of care and love that was invested in the preparation of the meal.

Harmony actually plays a key role in all our actions. If we do something haphazardly, we are affected by the kind of outcome produced. But if we do things with deliberation and strive to create a balance, the outcome will be that much richer for us.

### ***Love's Influence on Unity***

**U**nificationists have the desire to unite and have been given the task of unification. But to successfully accomplish this, we must first overcome the effects of the fall still existing within ourselves. If we fall in love with God and True Parents, that love can ultimately reach all people. It is not always easy to keep on loving, but we recognize that is one remarkable attribute of our Parent, God. He gives out unconditional love. Can we do that? Yes, I believe it is possible. No matter how nice or evil a person is to you—how much he either cooperates or goes against you—I believe it is possible for you to keep on loving him anyway. By doing so, you reach out

the olive branch of peace, the hand of unity. And if all people could do that, harmony would extend throughout the world.

I have discovered that whatever we give away with a willing heart, God will return to us tenfold. If someone is in trouble—financial or otherwise—why not reach out your hand and offer him assistance to make him or his life more whole, more complete and harmonious. Something of similar or even greater value will be returned to you. Giving someone a bit of money, clothing, or even food may seem like a small thing, but actually in a moment of desperate need, is of great benefit and brings a sense of harmony to the other person's life. You could decide to give away certain things that you value most, even when another person does not absolutely need them. Were you to do that, such a deep feeling would well up inside your heart. You would then definitely experience some of God's emotions; His love and harmony would shine through you. But if you hoard all your material and spiritual benefits and don't reach out to people who hunger and thirst whether physically, spiritually, or emotionally, you will never know yet another aspect of this important quality of creating harmony.

The spirit of God can come only on the basis of unity. And unity must be created on the foundation of love. When real love exists, everyone will serve everyone else. People will sacrifice themselves for all others and unity will manifest naturally.

Work to remove the hardness in your heart. Don't allow a stone to reside in the place your heart should normally be. If you find one, get rid of it quickly. Through deep connection to God, any heart of stone can be melted by His love and turned into gold.

### *Leaving One's Position*

The Principle clarifies that an aspect of fallen nature is leaving one's proper position. Lucifer, Adam, and Eve all managed to do this and we have inherited this tendency. Because it is impossible to live the Principle without a subject-object relationship, I urge you not to leave your position and then attempt to live your life of faith by yourself. You should have at least one person to whom you report. Even Father is an object and reports to God. And by observing Father's lifestyle, we can see that he constantly

looks up to Him. By doing this, Father is automatically elevated. This is an example of the law of reciprocity described in the Principle. The same is true for us. When we respect and love others, we not only fulfill the higher purpose, but we are also elevated spiritually.

Many people in secular society feel lost and lonely. They try to communicate but others don't listen. Even when people return home from work, they don't always report what happened during the day—to their spouse, children, or friends. Yet they may yearn to do so and feel a gnawing sense that something is lacking in their lives. Probably one result of this human tendency is that psychologists, psychiatrists, and marriage counselors do a booming business. I feel that no matter what our status in life, each of us needs a listening ear. Each of us needs someone to share our troubles with. I believe each of us needs the equivalent of an "Abel" to whom we report and talk with.

This works in terms of unity with the Messiah as well. Once we unite totally with the Messiah and follow his direction, we will be raised to his level. Ultimately through the Blessing, we become children of God and the Messiah, and their heirs. Whatever the Messiah has also becomes ours. When he is persecuted, we should also receive that persecution. But the reverse is just as true: we also can receive whatever glory is afforded him.

The archangel was created to fulfill a certain position: God never intended for him to be a human being. How then could he leave his position and arbitrarily take another one just because it looked more enviable? He felt that if he took Adam's position, he would receive a higher status and more love. He wanted to be a son of God instead of just a servant.

We may look at his motivation and wonder how in good conscience he could do that. But we are in the same situation today. Each of us has a position, and either we can be wise and keep it, or step over boundaries into someone else's territory. Until we reach perfection, we Unificationists are going to be actively engaged in the restoration of the Cain/Abel relationship. But the spiritual hierarchy will continue to exist even after we attain perfected hearts. In fact, it is my understanding that it will serve as the backbone of the Kingdom of Heaven both on earth and in spirit world.

If someone has received a deep revelation from God, he temporarily takes the "Abel" position during the time he shares the contents. Even the designated central person listens because God is speaking through the other person. But if one person just arbitrarily decides he wants to be a central person over the same jurisdiction as another person, *two* subjects emerge. They will repulse each other, which can bring little more than confusion and chaos. A person who rebels puts himself in the position of leader, tak-

Mg the role of the fallen archangel. But some kind of war will ensue and ultimately one of them will be eliminated.

There are presently two subjects in the universe: one is God and the other is Satan. Yet there is no peaceful co-existence possible. As its creator, God is the rightful ruler of this world and yet Satan has claimed the same position.

That very element of fallen nature is still within us today. The original rebel put himself in the position of the second subject. We do the same; we often no longer want to stay in the object position but would rather assume the responsibility of being a subject. That is why we rebel. We may feel we are better than the central person, more qualified or better able to lead. Sometimes we notice that the central person makes mistakes, and we silently think that we would do a much better job. There are other times when we may *not* keep so silent about our feelings. But by not listening and not obeying in heart, we already succeed in breaking God's law. If you follow the central person externally but not in heart, you will probably develop resentment. Unless it is resolved, you have essentially lost that period of time. You may wonder why you don't seem to make much progress or why you continue to only tread water in the spiritual sense. What is hard for many to recognize is that the entire *internal* result of a day's efforts can be lost so easily. We may have been unable to detect Satan's invasion and quite content with the physical result we were able to attain, quite unaware of the fact that God actually places much more importance on the *internal* result, and that what he looks for is not how much we could do, but rather if unity was created.

The time we have on earth is precious; we need every day in order to ultimately reach perfection. We have to understand that if we lose a day, so does God. But it is a chain reaction; restoration itself is also forced to default.

**Y**ou can *think* about killing someone, but in such a case, thought and action are usually miles apart. The fall between Eve and the archangel and the fall between Eve and Adam were also two quite different things. Internally you may be resistant to obey a certain instruction, but your better judgment tells you to follow anyway. You still may have a grudge in your heart, but the important thing is that you follow the direction given by the central person. Restoration can be accomplished much more easily when you do. Although you do not physically kill someone by refusing to carry out his direction, you spiritually enact what your heart feels.

But it is your choice. Sometimes just the action of compliance can calm your heart and cause you to realize your rebellion is a mistake. Learn to temper yourself and do your best to clear the air of spiritual poisons. You

will gain no benefit if you succeed in striking out to prove to your central person that you were right and he was wrong. Instead, look beyond the momentary circumstances. See the situation as God does. Envision yourself fully uniting and able to achieve the result God desires. If you believe strongly enough, it *will* happen.

A central person has to be stronger than the person who rebels against him, although not necessarily stronger in force or lung capacity. Rather, a central person must be a more powerful spiritual vehicle, and must be able to give out much more love. If one out of ten people who work together rebels, the other nine may feel incensed that he is disrupting the level of unity already achieved. Righteousness would prevail and they may encourage the person to reexamine and straighten out his attitude. The central person should not be forced to assume the entire responsibility to smooth things over; unity can be generated when each of the others involved also helps.

Abel is Abel—whether big and tall, short and stout—size, capability, intelligence, or level of common sense does not matter. The Principle states that God works through Abel and also says that Cain cannot receive directly from God. If you have no Abel figure, how can you receive God's blessings?

The person in the role of Abel has a tremendous responsibility. But the one restoring Cain's position *also* has a vital obligation. It is up to him to protect and shield the one in the Abel position. If Cain does not protect his Abel, he may just repeat the action of slaying his brother—even just spiritually. But this places such an emotional burden upon Cain. It can weigh him down with tremendous guilt. And if he is unable to fulfill that, he simply continues the conflict which began the many kinds of murders that have kept this world from establishing the unity God originally intended.

If we have a basic trust in God, True Parents, and the Principle, it is natural that we will also trust the central person. Of course the central person cannot do anything contrary: he must also trust his members. Even though he may be disappointed time and again, he simply should continue to trust his people and give them responsibility. In fact, he fails his responsibility if he does not. If he gives up even trying, everyone will lose.

### ***Unity through the Spiritual Hierarchy***

**T**he effects of the rebellion that took place in the Garden of Eden are still within each of us today. We may call it by a new name but the label

"human nature" does not change the meaning. I believe there is definitely a place for individualism in the realm of perfection, but it has more to do with the display of our particular abilities and incomparability of character, rather than attached exclusively to the idea of freedom. Nobody wants to rob another of his own uniqueness as an individual—personality, talents, abilities, charisma, and the like. But even in the original hierarchy of creation, one entity was made to serve the other, and that is something which should not be neglected in the name of free will.

Unity with the central person is paramount. The focus of our life of faith is God or the person representing Him—whether the Messiah, or the central person who mediates between the people, the Messiah, and God. If only two people work on a particular job or project, one of them must be accountable for it and the other person. God then views this person as His representative and looks to him to accept the responsibility for the result. But God does not ask Cain to be liable. God funnels both His love and any judgment through the channel of Abel, not Cain.

This pattern is evident even in the military. If two privates are assigned work detail together, one of them will be ordered to take command. If the subordinate does not obey, he will be reprimanded. Our spiritual life functions similarly. God set up the structure: life comes through the central person. Of course angelic and spiritual beings can guide and help each of us to fulfill our part, regardless of whether we are in the Abel or the Cain position, but basically God looks for the ultimate result to be offered by the one in Abel's position, not the one in Cain's position. Since the central person holds a much greater responsibility, any judgment to be received will naturally be much greater for him than for his subordinate. However, even if they may have achieved results but they fail to unite with one another, their entire offering may not be acceptable to God. While unity purifies, disunity taints the final outcome as well as the results we accumulate daily.

Although you may want to be directed by God Himself and then simply desire to report only to Him, His principles do not operate that way. Our reporting system is based on patterns found in the business world and throughout organizations found everywhere in all societies. Even tribesmen may not always be able to report directly to their chief, but most likely have to follow a certain set of rules and proper protocol. Unificationists also have to report through certain channels and the spiritual hierarchy. I believe that if you were only to receive directions from God, He would give you more directions than you might want. You probably would respond to His instruction with enthusiastic affirmation, yet the next day feel overwhelmed

when you faced the mountain of responsibility. You might even feel depressed and hesitant to report how little you accomplished. That problem is much less severe when you report to God through the spiritual hierarchy, for the outcome is the responsibility of the central person, not you.

We do not realize the full impact and benefit of being connected with True Parents. If we did, we would relate to them much more. Whether we like it or not, there is a chain of command in our society, nation, world, and even within the cosmos. But it was not a whim from God. He must have had a purpose in setting this up.

There is a hierarchy in everything. For example, God established a familial hierarchy—children, parents, grandparents, great-grandparents. God set up a chain of command between Himself and us—God, the Messiah, and mankind. It is tempting to change universal law to suit our own purpose, but to do so only brings disaster. Some people who inwardly rebel against certain existing laws find themselves in spiritual trouble. Yet if they truly desire to reach perfection, I feel that their rebellion actually only wastes time. If we would become more like children—obedient to the word of God as well as our conscience, our original mind—we would construct a solid and unshakable unity.

We have to realize that the hierarchy which Father has instructed us to follow is the will of God. How can we really qualify to love True Parents if we do not fulfill this will? It may be appealing to think that we can just love God and the True Parents and forget all others, but that is not in accord with the will of heaven.

We must ask ourselves to what extent we actually live the Principle and how much we compromise. What is the criterion for total unification with True Parents? And how is love generated between ourselves and True Parents? I don't believe it is enough to simply have an emotional experience when looking at their picture. We may be showered with warm and overwhelming feelings of love at such a moment, but in my opinion, those are not enough to complete the circuit of love. We must strive to accomplish the will of God, and in so doing, concentrate on creating true unity with Him, True Parents, and other people.

You probably do not compromise in loving your physical parents; you love them totally. It should be the same in loving the True Parents. Since they are not with you physically, it is best to look upon your spiritual brothers and sisters as their representatives, and then unite with and love them as you would True Parents. But developing a connection of heart without any tangible response or action connected to it, is more self-centered and does not provide much of a base for God to work. If you do everything with a loving and heartfelt feeling, you will naturally grow closer and closer to



God. But if you perform no acts of love—toward True Parents and others—the distance between you and God becomes ever greater.

We are meant to relate to God and True Parents through their representatives. But the problem is, these representatives are not of the same spiritual caliber as Father. Although they have progressed in spiritual growth, they have not yet perfected their hearts. They do not possess the same quality of unconditional love for you that True Parents do. They may not be as externally qualified as others, even yourself. Even so, it is still your responsibility to unite with them and develop harmony.

Consider that based on your unity God can raise up and educate your central person to become better. Learn attendance and support for your leader. One way to do that is to compensate for your leader's deficiencies. Perhaps he cannot organize things on his own; if so, help him. Maybe he has a big vision, but gets lost in small details. If you are good in details, offer verbally or even silently to help him out in getting certain things done. It is a much better solution than criticizing him or causing an all-out rebellion. If that happens, not only the leader, but each follower suffers. So many things are lost; so many dispensations prolonged.

### *Restoration of the Cain/Abel Struggle*

**I**t is unnatural when a relationship between subject and object is constructed only from resentment, disrespect, or other such negative qualities. The subject should be able to discern what is behind the words said by the object, and even those which remain unspoken. Perhaps a person has a had conscience about his personal feelings toward the central person, and therefore does not always reveal his true nature. On the other hand, when a leader is incapable of leading, his members may become disrespectful or disappointed.

I once had a foreman working for me who came to me and complained about the people under him. After the second time this happened, I fired him. In my point of view, he had the responsibility to harmonize his section of the factory. When I saw that he only found fault with his people, I recognized that he was not able or qualified to handle them, and I knew someone else should do that job.

There is a difference between gripes and constructive criticism. We must recognize that each of us is in the Abel, or subject, position over something or someone—whether it be a territory, enterprise, or home church

area. Therefore, we are always both Cain and Abel at the same time. If we can view our spiritual lives from this viewpoint, we can learn many things through occupying both positions.

Whether you as a Cain are right or wrong, or more or less intelligent than the central person, is not the point. The point is whether or not harmony is created.

If we read and reflect upon the story of Cain and Abel as it is recorded in the Bible and elucidated in the Principle, we may tend to put all the blame on Cain because he was the one who actually killed his brother. But we cannot neglect the fact that the behavior displayed by Cain was also contingent upon the actions of Abel. By reading between the lines we can discern that Abel might have been provocative in attitude and action. Even today, all who occupy the rather fearful position of central person must be cautious about aggravating their followers through their actions or an attitude of arrogance. Yet if Abel recognizes that his Cain is rebellious, and merely dismisses it by labeling him a "bad and defiant" Cain, he must examine his own behavior. It may be true that Cain is rebellious, but Abel must also look at how much his attitude resembles that of the first Abel. Is he a good mediator between his followers and God? Is he sharing the wealth of blessings God bestowed upon him? Unity is equally dependent upon *both* Cain and Abel fulfilling their positions.

Throughout history, mankind has lacked the knowledge and ability to restore this Cain/Abel conflict by making an adequate foundation of substance or unity with a person in the position of leader. Yet this very action is what could have helped people overcome their fallen nature, and made one important step in creating the foundation to receive the Messiah. But it is the same for us today. That is why resolving this problem is so crucial for our spiritual health and well-being. In order to construct one part of the spiritual foundation for the Messiah in our own lives, we must accomplish the task of successfully uniting with Abel.

## Disunity

**D**isunity results in an imbalance. For example, if your spirit and body are not united, you cannot function properly. And if there is little unity between your intellect and emotion, you will feel out of synchronization. Dependency and interdependency are words straight from the heart of God. Nothing could exist long being *independent* from all other things. The things

of creation certainly do not disregard these principles. Only man is ignorant of how necessary it is that they function. There are people who go their own way and consequently cut themselves off, but this just causes them a certain anxiety and uneasiness. The solution is for such a person to come back to the group and once again relate with others. Unless he does, he may continue criticizing everything and everybody. He will look for all kinds of answers and systems, but will not find that any are satisfactory. He may discover all kinds of reasons to blame others for his inner turmoil, but they will not be valid. It is only when he returns to the arena of unity that he will uncover the answers he searches for.

Is it wrong to take personal initiative? No, but it is only proper if done in concordance with the purpose of the whole. Question whether what you desire to do ties in with the higher purpose. For instance, parts of the human body cannot just do as they please. Each one has to move within the framework of all the other parts.

If ten families live in an apartment building and one man feels, "I am my own man. And I am totally free to do what I want," he may begin to play his trumpet at 4:00 a.m. simply because he feels like it. Does he really have the "freedom" to do that? No. It is against the law of harmony. If he begins to tamper with the freedoms of others in such a way, he may suddenly find a representative from each of the other nine families pounding on his door in protest. The individual purpose *must* fit within the purpose of the whole.

There are municipal laws which specify that we cannot park our cars along certain streets during certain hours. Even though we may not realize why those laws are necessary, each law has a definite purpose. Maybe a bus disembarks passengers along that very part of the street. If you were to go against that law, you could endanger the people getting on and off the bus. When we go against certain laws we may be punished if we get caught. Breaking the laws which are made to safeguard the rights of citizens upsets the balance of harmony. But without regard for unity, we are actually stripped of our personal freedom and even our rights.

The first point in achieving unity is to create harmony between your body and spirit. If there is disharmony even within yourself, you may easily disunite because you have lost your focus. But when your spirit and body unite and you then come before God, He is free to give His blessings to you as an individual. Consider that when you go to pray. When you have problems to break through in prayer, ask yourself whether you as an individual are united; discern whether your spirit and body are in total harmony.

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## *Sustaining Unity*

U nification is our main goal. And we must consider how to reach it not just once, but *daily*. Once a point of unity is achieved, that is not the end-all. It can be lost easily, and even without realizing it, any number of things we do or don't do can dissolve it. Nurturing unity reminds me of tending a garden. Unless it is given adequate sunlight, air, moisture, and even love, it can dry up and fall to ruin. Certain sections may need more fertilizer than others. Yet when we take the time to invest ourselves to plant and even put on that extra fertilizer where it is needed, we are sure to be pleased with the end result.

During this time of restoration, unity is under constant change because we ourselves fluctuate so much—sometimes stagnating and dipping, sometimes growing and soaring. But we must be careful. We should never breathe a sigh of relief and feel, "Aahh—at last. Whew! It was tough going, but we finally made unity!" Satan listens to those kinds of thoughts, and even the next moment does his best to add a pinch of dissension or dissatisfaction. He may shout a war whoop and attack that precious bit of unity with all he's got. And when we don't recognize his intentions and simply allow him to dismember the body of unity we so painstakingly created, he rejoices and grabs all the more. We are never home free. Unity is a *constant* battle, one that is actively fought by both sides and fought *against* by the opposing forces.

However once we do reach a point of unity, we should record its sweetness in our memory bank and recall it during the moments we again struggle and may even want to give up. God still has the memory of that one moment of honey He savored with Adam and Eve before the fall.

Until the emergence of True Parents, He hungered to taste it again. Although He is able to experience it now, He cannot enjoy a banquet yet. Only when this world is totally harmonious will He be able to indulge in an entire feast. If we can remember how long He has been striving to establish unity with His children, we will be able to create certain unique dishes of harmony to please Him, and more able to endure our own pain.

## *Results of Unity*

W hen only a small result is achieved in fundraising, witnessing, or for that matter any venture, I believe the number one cause is disunity,

whether by an individual or a team. It could be that within himself, a person faces unresolved inner conflict. If there is absolute unity and harmony, God is free to shower His blessings upon us. But when we are superficial and look at things merely in a horizontal way, it becomes much harder to unite. No matter how nice and pleasant some people may be, if they break away to become totally independent from the group and more "free-thinking," the natural result is that the level of unity will decrease. Even though people work hard, if those who work together do not achieve absolute unity, a total success can never result.

It is incongruous to think about loving your brothers and sisters and at the same time disregard accepting and loving the central person. And if you do not follow the central person, any effort you make will be lost. Harsh words? Perhaps. But in my experience and observation, the stringent aspects of the Cain/Abel principle have been revealed to me over and over. It may not be a pleasant thought to reflect upon all the times you could not achieve unity and what this ultimately represented for both you and God, but perhaps from this time forward, you will better grasp how crucial it is to make unity, as well as the possible result of any inability or resistance to do so. If you totally unite with the leader, you pay indemnity. That coupled with the strength of the central person's faith will help effect success.

When you look into the mirror, you may only see your own reflection. You may think it is only you at work during the day, and suddenly even come to feel very lonely and isolated from others. But never forget that God is at work *through* you. You can recognize that the Principle is at work *when* you work it correctly. And that is accomplished when a subject and an object achieve a total unity.

If the element of love permeates, you don't have to talk about "Cain" and "Abel." Everything will flow automatically. If God is at the center, there will be harmony, unity, and ultimately success will come to each person and to God. And when there is overall or group success, personal growth will also result.

I recall an interesting story from the Orient which outlines the difference between Heaven and hell. One man had the chance to see both of them. He looked through the peephole of hell and was absolutely amazed to see a table miles long which was weighed down with all kinds of fantastic foods—from stuffed pigs to stuffed figs! Any kind of food imaginable was on that table. Just looking at it made him drool. But he saw that every person was strapped in his chair and unable to move. And then he noticed that the chopsticks they were given to use were four feet long!

There was cursing and foul language because in attempting to use those four foot long chopsticks, everybody got in everybody else's way. People were poking one another in the eye, the ribs, the stomach, and elsewhere. No one could manage to get one morsel of food in his mouth. I would agree: that is hell!

But then he was magically transported to the gates of Heaven and was allowed to look through *that* peephole. The same kind of long table was heavy-laden with food, almost bending in the middle. But here there was laughter and merriment. Oh, those beings were also strapped to their chairs and had four foot long chopsticks, but when faced with the predicament of how to eat, they figured out a very clever solution. Instead of each one trying to use his own chopsticks to feed himself, they all used their chopsticks to feed *each other*.

I think it is quite a beautiful view of Heaven. To me it shows what a difference attitude can make. The people in hell may curse one another for centuries before they learn anything about being selfless. But the people in Heaven will be in eternal harmony.

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# Integrity

**I**n order to save another person, you have to be willing to sacrifice yourself for him. That may have to be done at great personal risk, but such "jeopardy" could almost be considered a spiritual mandate. If one nation desires to assist another nation, it may have to send soldiers to defend its border. Inevitably some of them will die. Sacrifices are always necessary for growth and expansion to occur. That is part of the process of salvation—saving nations and people always involves an offering.

If we can understand that God wants to save all people from Satan, we would naturally make some offerings of self-denial. Yet when we pledge to do that, we have to take into account that we may even lose our lives. We are a part of God's army; acceptance of that fact is really the bottom line. Since our enlistment, we have asked God to direct us on which frontline we should fight—whether it be in Europe, the Middle East, Africa, the South Pacific, or one of the other ends of the earth. We may have personal desires about working in a certain place, but because of our love for God, it is possible to abandon them and follow His will for our lives.

God knows our hidden feelings and cherished hopes. He has heard even our most silent prayer. And better than anyone He knows the principle of sacrifice and service. When He sees our heart of commitment, there is great possibility that He will serve our desires in the future.

**T**he word "minister" relates to service. Any minister—even a lay minister—is a servant. Rather than look down or look around, it is important to look up and serve others with respect and love. That takes being sensitive enough to watch out for the well-being of other people. It means to oblige and support others in all possible directions. And it means to use a parental, not a fallen, heart.

I am sure that since coming to the Unification movement, all of us have built up the desire to serve the great family of man, wanting to attend God and allow others to climb up and stand on our shoulders to be closer to heaven. I am sure that we want to become the bridges that span the trenches of this world, allowing others to walk to safety. If we put our own life on the line for other people of the world, that act of service definitely incorporates living a real faith. If inwardly we feel compassion for all of humanity and for our God, then our attitude will develop to the extent that we can even shed tears for people we don't know. We will want to help them, serve them, and pull them out of their misery. We will want to bring them back to God, and make sure they receive salvation.



We should be wise enough to realize that we need to examine how we can sacrifice ourselves to accomplish the higher purpose, rather than worry about or center upon our own problems. God sees everything. We don't really need to pray about the difficulties. He already knows.

We have to secure the higher goal first. We have to focus first on the nation and the world. When the fate of the nation is safeguarded through your sacrifice and service, you and your family will be protected. Therefore, you will always be elevated when you look to fulfill the higher purpose.

Your new purpose—God's purpose—is entirely different from what is considered "normal" by people of the world. Many people in this world live just to survive. Many live to satisfy themselves. But our aim is to heal the world. All we have to do is make our dreams identical to the dreams of God and True Parents. When we do, we will find that total fulfillment which others are searching for in far different places. And when our hearts are nourished by God's love, we will cease thinking of our life of faith only in terms of sacrifice. But the virtue we gain from such an attitude toward life will bring us far closer to Heaven than we can imagine at this moment.

We Unificationists have been called to sacrifice our lives for God's cause and for humanity. To do that, we must become people of principle and integrity. This will better qualify us to restore and bring back to life the millions of people still trapped in ignorance and abiding by Satan's creed of selfishness. It is the greatest commission undertaken by any people throughout all of human history.

The world as a whole has not yet answered God's call, but He still anxiously awaits the response. Once it begins, we will witness hundreds of thousands of people crying tears of joy as they begin to discover the nature of God. If we become trustworthy people to God now, our future will evidence the rewards of living a life of service and sacrifice.

The time will come when we will be in "heaven" all the time. If you were to continuously talk about God, you would definitely feel euphoric. But we cannot afford to take that time now. In the meantime, we willingly sacrifice that beautiful feeling. We sacrifice being in heaven and go down to hell. Can we feel heaven while we are in hell? By having compassion for

the people in hell and empathizing with them, we can assist them to receive personal salvation, as well as work to accomplish world restoration.

It is only natural that if we are spiritually open we might feel the misery of the world. We cannot help but suffer under the very vibrations of the fallen world. If we would withdraw and just think about God, life would be so different. But as soon as we engage in any kind of restoration work, we are confronted with Satan. Yet blessings come in the midst of those miserable situations. Living a life of faith can instill within us the feeling of honor and pride to be doing the work of God. And through sacrificing heaven by going into hell, that characteristic of integrity afforded God's children, will become more and more apparent through our words and actions.

**I**n order to serve people, we have to listen to their heartbeat. If your heart is attuned to God, it will become very sensitive, pure, and loving. And through heightened insight and intuition you will be able to understand the heart of God. As we perceive the core of another's needs, we will begin to comprehend his suffering. We will understand what he faces in his personal life, his married life, and the kinds of situations he contends with every day. That is how to develop great compassion for each other.

Yet it is not a contradiction to get to know others in order to discover God within ourselves. By serving others, we will become more internally fulfilled. The motivation to do good for other people and for the world will emerge when our own heart becomes inspired by the heart of God.

It is a much greater sacrifice to fight throughout your entire lifetime to save mankind, than to die for your country. Physical death is easy compared to living a righteous and meaningful life of faith.

How can we deserve to sit near the throne of God and be with Him for eternity? Can it be justified if we do not accomplish as much as the saints of the past? So many martyrs from a variety of faiths gave their whole lives in service to God. People today often view them as trustworthy and morally upright people—people of true integrity. Can we be any different? We must bring our *whole* life, including what future plans we mapped out, as an offering to God. And if the world has not been restored by the time we get to the spirit world, we must just continue to fight for this one cause of restoring humanity, with our whole heart and mind—with everything we have.

It is a beautiful thing to see a person who is humble and serving,

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putting everybody else first and himself last. Sacrifice for the sake of others is a most noble quality.

Satan's world operates according to the opposite, principle—people sacrifice others to benefit themselves. Yet we Unificationists desire to sacrifice ourselves for each other and most importantly, for the will of God. We know that is the way we can solidify our faith. There are those Unificationists who have difficulty following this fundamental principle and still cleave to their own ideas, and work to further their own benefit. But can we ignore the pleading in God's voice as He implores us to remember who we are and that our personal dignity and integrity as His children are linked to the ideals and actions of sacrifice and service?

No longer are we asked to bear a *physical* cross as Jesus did. Rather, we are called to sacrifice our heart and love for the sake of God. Once we surrender them, there is nothing left for us to claim. This very act of self-denial builds character and it will generate a noticeable difference in our lives.

How should a saint behave? A saint is someone who uplifts others and displays the divine nature of sacrifice and service for God and the world. That is the unifying factor: love, service, sacrifice.

The process of saving people and saving the world is connected to the attribute of sacrifice. If we want to become saviors, we cannot think about living a normal life. If we are soldiers for God, we have to persevere as well as cope with whatever comes to us.

If that becomes too hard, we may want to withdraw, but we simply cannot do that. We offered our lives to God a long time ago. In fact we reaffirm that commitment each time we recite the last few lines of the Pledge, "I will fight with my life...."

Everyone would be much further ahead if he was connected with God and sensitive enough not to use a wrong word or hurt anybody in any way. The key word is service; we must want to serve each other and not wait to be served ourselves. The greatest servant in the whole movement is Father; he ministers to all of us as well as the world.

In that sense, the one in the position of leader must be the principal ser-

vant. He serves and ministers to those for whom he is responsible. Any priest, pastor, or reverend is a servant—supporting his people in the name of God.

Anyone who gives a donation of money, time, or something of himself, will benefit; knowingly or unknowingly he has contributed to the erection of the Kingdom of God. The same is true with the principle of indemnity. People who consciously sacrifice their lives receive a greater benefit in spirit world.

The motivation behind service is love. Since love has its origin in God, we could say that He is the actual origin of service. And that is why serving is one component of love. But service void of love cannot be deemed as true service. Rather, it is a more superficial fulfillment of obligation. To really serve God, you must surrender your life for His purpose. To serve another means to give your life to further his position and help him grow closer to God. In fact, that is the greatest and highest possible form of service.

Unless people comprehend and begin to understand the life everlasting, they cannot reason why there is any benefit in sacrificing ourselves for others. We must first clarify the situation. We know we will live forever. It then becomes our individual decision whether it will be in glory or degradation.

Many people have a certain view of the world. If a person thinks that life ends when he dies physically, he could question what value there is in sacrificing the only life he's got? How can you convince someone that his view is not necessarily accurate? You can refer to the life of Jesus, even to the lives of many Christian saints—all of whom served others through the great sacrifices they made. Remind the person that the son of God found it necessary to sacrifice his life in order to bring millions of people back to God.

Have you ever sacrificed even ten minutes of your precious sleep time and rose earlier just to serve someone? A great thing is composed of many tiny events. Our daily life is a composite of such seemingly trivial occurrences, but they all add up. One penny is not worth much, but if you have millions of pennies, they add up to thousands of dollars!

Service in any language has the same meaning. There is a whole world attached to that one word. People who just scratch the surface of that ideal see a very superficial answer, but people who dig deep will find that all of life is incorporated and at stake when we talk about "service."

Be a servant. If you only think of yourself and do not pay heed to others, the spirit world will not be able to work with you. Spiritual beings really watch the tiny things we do and don't do. If you relinquish your own bad habits and replace them with good habits of faith, you will obtain a substantial return. Anyone who desires a response from heaven has to do something for it.

Service is the offering to be placed on the altar. The greatest service we can perform for any person is to lead him closer to God. But it is not just our brothers and sisters elsewhere in the world that we need to worry about. We cannot overlook the ones right next to us. They also need to be brought nearer to Him. We can do a great deal through becoming humble and meek. That method of service is more or less an attitude—looking out for them and lifting them up.

Father has told us that only five percent of our efforts and energies should go toward personal goals, while ninety-five percent must go toward the purpose of the whole. Therefore no matter what we do during the day, heavenly law dictates that ninety-five percent of that time rightfully belongs to God and humanity. Since there are one thousand four hundred forty minutes in a day, ten percent of that is one hundred forty-four minutes. Half of that is seventy-two, or rounded-off, we have a little over an hour a day that we can actually call our own.

Yet no matter what we do to fulfill our personal needs—from eating, to doing our laundry to brushing our teeth—our activities should ultimately serve the higher goal of God. This one basic universal principle intimates that all we do is ultimately for the sake of God. And once we fulfill the law, God can claim us.

We must be aware that if we selfishly take more and more time for ourselves, we are actually stealing that time from God's purpose, and devoting ourselves to fulfill more of our own purpose. We all need to develop faith in ourselves, but our faith in God is most important and must become concrete.

**I**f you consciously serve others, always keep in mind that through your service, you bring people closer to God. It is good to be jovial and free-spirited, but if you take seriously your responsibility of building the new world, then more than anything, you will strive to become calm and spiritual. Withdraw from being the center of attention. Discover how you can help everybody else.

You may have had great accomplishments in the past, but why bring them up. True humility is a virtue that starts off building greater integrity. Your basic attitude should be as a servant and you should be especially observant of how best to attend God and then assist His children. Yet if you become the center of attention, it is too easy to lose that spirit of meekness. Pride only becomes an obstacle in the territories of service and sacrifice.

The idea of "integrity" has a noble feel to it. But it is a quality that is not easy to come by. How can we develop a wholeness of character? One who accumulates vast storehouses of material possessions is not necessarily a person of integrity. Neither is a person with knowledge that can rival Einstein's. I believe true integrity is an attribute which you acquire through a deepening of your relationship with God. You become something much greater through your union with Him.

In order to develop that trait, it is necessary to listen to God's voice and follow His direction. Since God is concerned with the salvation of this world, I believe that integrity can be cultivated through an attitude and a life of service and sacrifice. And I feel it means to wear the title "child of God" with serenity, with pride and self-respect.

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# ***Fidelity***

***Be Uncompromising  
The Quality of Obedience***

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## *Be Uncompromising*

**I**n comparison to the population of the world, at this time in history, there are very few Unificationists. In that sense, we each have incredible value to God. We must become loyal children to Him, resolving to live according to His law without compromise. In my understanding, to live "without compromise" means to be centered upon the Principle—to live a principled life. Yet when we compromise, we deviate from that base and as a consequence, become separated from God and spiritually isolated from our Source and other people.

**C**ompromise severs you from God. But if that happens you may then become devoid of spiritual power. If you make a decision in line with God's law and then persevere until you achieve your aim, the power of God has to remain with you. But to compromise that resolve makes a base for Satan.

Whatever you do, do it with unqualified conviction. Make up your mind that your life belongs to God and that at all costs you *will* follow Him. That may involve putting aside the plans you had in mind for your life. But this determination is one we Unificationists have to make. We simply have to detach ourselves from the past. Yet when we close *that* door, many new ones appear directly in front of us. There is a whole new world of goals and dreams from which to choose. Replace your old ones with new ones, and ask God which of the doors He would like you to open and walk through.

Many new members are tied down with obligations from their former lifestyles. They claim that they want to avoid hurting anyone, so they still try to please *everyone* and in the process, confuse their priorities. Yet when they take this compromising position, they disregard God, which gives leeway to Satan.

We must surrender to God, not Satan. The highest obligation any human being has is toward God—not parents, spouse, children, brothers and sisters, friends, or employer. We all must become God's children of fidelity and filial piety.

If we work for God with one hundred percent determination, we will gain immeasurable benefits. Compare them with what the world has to offer. There is absolutely nothing in this world that can equal the gifts of God. Power and wealth acquired here on earth will not accompany us to the spirit world. The time will come when we will know for sure that being uncompromising was definitely worthwhile.



Make the decision to become totally devoted to God and you will stop vacillating. And that is when you will see that God *also* does not compromise. Once He has you in His embrace, He will hold on with all His might.

It is not possible to cut short the road to perfection. The shortest way is straight. And that means we must be uncompromising. Every time we yield to Satan's persuasion, we only succeed in prolonging our course of personal restoration. Yet these extensions could range from hours to days, weeks, months, even years. Any small concession forces us to stop and retrace our steps. When we compromise, we lose our previous foundation and have to become newly trusted by both God and Father.

Satan sees how weak we are in certain areas and with relentless pursuit, hooks us on those very points. Our integrity and our reliability is often determined by our ability to obey God.

Those who become humanistic and compromise living the Principle, no longer stay with God. Yet if you continue faithfully living the Principle, even though you may be considered orthodox by many, you will also have a great benefit—you will be close to Him. God explores the level of our devotion to Him more than any other quality. And it is one of the most important factors which determines the distance between ourselves and God.

Compromise only leads us to embrace a humanistic outlook and superficial behavior. Yet all people must eventually return to a life of filial piety, and strict adherence to God's law. But we will need to pay much greater indemnity if we have veered too far.

No matter how enticing the trappings of the world look, and no matter how much living a beautiful life here on earth appeals to you, the most pleasing things to God are our commitment to live a sacrificial life and our resistance to Satan's temptations. Life would surely be easier if we were to compromise in some ways—partially doing God's work, partially doing worldly work. But one thing is sure: God never shares with Satan.

When you compromise, you fail to divide the offering you bring to God. You hold something back. If there is even a shred of satanic quality mixed in with your offering of good intentions and hard work, God is pow-

erless to touch it. Our God is a jealous God, one who wants to be able to claim everything. He wants our allegiance. He wants our heart, our intellect, our emotions, and all that we possess. Therefore, we must make sure we verify the purity of what we offer God. He is amazing! He can discern even the smallest spiritual contaminant.

Examine your results over a period of time. That is the best way to discern how much you are compromising and whether or not you may have done something wrong. The consequence is that God will no longer be able to easily reach you. And He will not bestow His blessing if you compromise even a tiny bit. That is part of His law, and although our God is a God of heart, He is definitely *also* a God of principle and order.

Some Unificationists may be under the impression that they are following True Parents, but through their compromise of the Principle, their connection has unfortunately weakened. They still think they are on the side of God, but through their actions, they have already left His realm. Selfish or evil spirits could have already begun to work with or dominate them, and push them into the direction opposite from God.

But absolute obedience to God, True Parents, and the Principle through fulfilling the foundation of faith and the foundation of substance outlined in the Principle, is essential to our spiritual growth. And it will solidify our trustworthiness and fidelity. To be totally united with True Parents and live according to the Principle is the best protection against evil spiritual intervention.

If you are going to do any yielding, surrender to God, not Satan, and avoid substituting your own opinion for the Principle view. If you begin to do that, through logic and reason you may become too imbedded in your own opinion, yet still be convinced it is God's viewpoint. However, you may have already crossed the line of the Principle and be halfway in hell.

The only way to become a loyal child is to travel along the pathway of faith by following the Principle. We walk on the spiritual balance beam of the truth, and must be cautious that we swerve neither to the left nor right. If we do not sway, we are much less likely to fall off.

As soon as you compromise, the good spirits who had surrounded you will withdraw. When you compromise, you succeed in changing your mind and direction; so do the spirits. If you deviate from the main line of God's law, then whether you can recognize it or not, you give your allegiance

to Satan and rip it away from God. Compromise gives you one thing—it successfully drives you away from God.

Find your frequency with heaven and God, then keep that spiritual vibration tuned in. If I am using a certain channel on my car telephone but drive five or ten miles out of range, the reception fades. I find that if I have to talk to someone on my car telephone, the best thing is to park on the side of the road and speak while I am still well within range of the particular channel I am using, because that way I am assured of consistent loudness and reception.

We must do the same in our relationship with God. We need to stay tuned to the frequency on which we can reach Him. It is simple to say, but not so easy to do. Problems arise when we go away from God. We may think we are still on the same wavelength. We may still be tuned to the same radio band or frequency, but like that kind of car telephone, if we drive far enough away, it will fade out and we may lose the reception completely.

I would say that the small things which happen during the day are responsible for the deviations we make from God. You are able to exercise control if you know the right and wrong of a certain situation. But it is the seemingly trivial matters that easily get out of control. You don't always realize that you are in difficulty. It is the things that you don't even consider that may cause you to slip into a gray area—doing things not necessarily right, but not necessarily wrong. Then without even knowing it, you find yourself in a quandary. Spiritual awareness is the key to avoiding this and will help us to become uncompromising.

If you are submissive to Satan's demands, it may be that you have become spiritually inactive—tired and bored. Life in general, and especially a life of faith, may then seem too difficult to continue. If you withdraw, you will have a hard time tuning in to God because you lost the right frequency. And you then have the potential of retracting from Him.

The moment you compromise, you cut the lines of your faith and fidelity which connect you to God. Yet it is not always easy to repair those lines quickly. Compromise does not only signify a compliance through action. We can also make concessions through words. If someone has voiced a warranted criticism that you are heartless and unloving, think about it deeply. *Have* you been compromising your integrity? If you fail to give out love, can you automatically expect that you will receive some in return?

We are here to help one another come closer to God. That is the whole point of living a life of faith. We are not here to downgrade and accuse each other. By now we should have the conviction that we want to become healed and receive the saving grace of God. We want to emigrate from Satan's world and repatriate ourselves in God's.

God speaks through all of us. Therefore, we have to act in a loving way toward each other. If we can do that, we should certainly do the same toward God. God is within each of us. But it is a contradiction to pray, "Today I really want to love You. I'll do anything You tell me, in fact I will do even *more* than what You tell me," and then turn around and verbally abuse someone. That is both unloving and a compromise of the Principle.

**E**ven though many years ago we committed ourselves to follow the way of God, why are we still so tense and unfree? Compromise. It is because of compromise that we waver. Why is it that as a group we can often build up a tremendous power in prayer, but when we pray as individuals we lack the same momentum? If we really knew that spirit world was with us, it would not make any difference whether we were praying alone or in unison with others. We would not be at all reticent.

We will be successful in our prayer life only if we pray with consistency. A person who walks and talks with God can witness miracles happening in his life. We must be free inside in order to go forward. If we do not act upon something which we receive from God, we will be accused by the spirit world. Yet if we pray continuously, we leave very few gaps for Satan to invade.

Check whether you are compromising even in small ways. When we compromise, God has difficulty abiding with us. Therefore, make sure your heart is pure and your integrity intact.

We know the method; we know what to do. It is up to us whether we make concessions or exhibit our fidelity toward God. If we are too self-conscious, reluctant, self-centered, lazy, tired, indifferent, shy—either before God, people, or even ourselves—we may have a harder time to reach God in prayer. But I would say it is best just to walk straight to Him. Once you are deep in prayer, you are in. It does not matter how you got there.

Don't compare yourself or your experiences with those of others. Each one of us is unique and connected to God in a different way. Our ancestors and our circumstances differ. This factor naturally affects our experiences. But God expects fidelity from each of us.

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**D**o not misunderstand the word "broad-minded." It does not refer to things humanistic in nature, but rather to the quality and capacity of heart. Be broad-minded rather than narrow, but don't confuse it with compromise. Any time you compromise, you open the way for Satan to invade. If you are an open-minded and tolerant person, you see with the eyes of God. You behold the entire universe and all of humanity with a different heart. You see the scope of the entire movement, not just its development in your nation.

Infidelity to God is a serious offense, greatly affecting your relationship with Him. But if you only look within yourself and mainly focus on your own small problems, you will find it difficult to be truly devoted to Him, and He may find it hard to depend upon you.

**I**f you step outside the circle of restoration, you can stagnate and become unsure of what your next move should be. This halts your spiritual development. You may have one hundred miles to go in your trek to reach God. But rather than stay sitting, move forward no matter how hard it is. Push those one hundred miles behind you. If after thirty miles you feel like sleeping, realize that you are compromising. If you go a little bit off the track, you may ultimately become lost, go in circles, and never reach your goal.

Whenever you have those problems, do everything possible to overcome them. If you either brought them from the past, or your ancestors presently influence you, you will have to develop a very strong conviction to live according to the Principle and discover God's will for your life, but it can be done.

Go through your course of personal restoration step-by-step. You need time to make it one hundred miles. It takes a certain amount of energy to come to God. If you were to fly to Europe from New York City in a Concorde jet, it would take you approximately three hours to arrive. Yet if you were to take a conventional aircraft, it might take you roughly seven hours. The Concorde needs several times as much fuel as a normal jet and passengers have to pay much more. But if you pay the normal fare and fly in the conventional aircraft, you will still get there even though you will arrive later. Both are dependable means of transportation. Your time of arrival depends upon how much you are willing to pay.

On our way home to God, we need to become dependable. It is up to us which mode of transport we choose—we can walk, bicycle, drive a car, or even fly in a Concorde jet. Our time of arrival depends upon our conviction—how much are we willing to pay and how fast do we want to go.

Each of us should work on becoming a better and more "together" person, investing ourselves in whatever we do. Most difficulties and failures arise because we do not set forth certain goals and feel absolutely determined to reach them. We may deduce that we were busy all day, and yet be puzzled because we did not accomplish so much. We wonder what went wrong. If this has happened to you, why not replay all the events of the day in your mind; you will no doubt discover how and where you left God behind. You would see at which point your loyalty wavered.

Success will be gained by making a total investment. That is the law of God. There is no cause to complain about the people, conditions, or circumstances in order to rationalize why we did not do better. Those are just excuses. Somewhere along the line, we disconnected our wires through a point of compromise. We did not involve all our faculties. Our fidelity toward God became weak, and we laid a base for Satan to invade.

When we compromise, we lose spiritual power. And to gain it back takes obedience—as well as conviction, sincerity, and the right attitude. Of course we have to take responsibility for our family, but we must put God first. If we walk the route of devoting ourselves to God, then we will find the wisdom and means to cope with any personal or family problems. When we live for Him, we will discover the magnitude of God's own fidelity—to us!

### ***The Quality of Obedience***

Teach yourself to be obedient even in small things, for doing so will only increase the depth of your fidelity toward God. Yet if you opt for total independence, it is not possible to learn or practice obedience, because you don't have anybody to receive directions from or report to. One way God tests our level of loyalty is by observing how well we obey our immediate superior. It may be easy to pledge things to God and True Parents, but He looks at how dutifully we tackle the challenges of everyday life.

In the movie *Das Boot (The Boat)*, one man put the lives of all people on board the submarine in jeopardy because he left his post. It is similar for us; if one person makes a mistake, the whole mission may suffer and any

ensuing judgment fall upon and affect everyone. Obedience to the central person is paramount, especially in a dangerous or treacherous situation. Yet if everyone keeps the chain of command and remains obedient, chances are that all will survive. Will we be responsible for endangering the lives of others or will we be faithful to God? For this reason, it is important for us to constantly check our level of loyalty.

Do not compromise and allow Satan to penetrate your world, even in the seemingly insignificant things. Since disobedience caused the fall, the worst thing that any of us can do during this time of restoration is to disobey. If there is a degree of defiance living in your heart or conscience, work on submerging it through renewing and then strengthening your allegiance to God. If you feel rebellious toward God, True Parents, or your superior, stop for a moment and ask yourself why. Then ask yourself where it is getting you.

Father has taught us that God considers it important to cultivate the virtues of loyalty and filial piety. We follow God and the Messiah totally when we do not compromise: that is when God is free to bestow His blessings. If you would try to be totally obedient for even several months, you would see great results and most definitely feel God within your heart.

Disobedience is nothing more than a concession. People who do not compromise eventually meet God. But those who do, cannot be considered one hundred percent faithful.

Total obedience, total sacrifice, and total love" is one way to sum up the credo in this age of attendance to the Messiah. Total—without compromise, without reservation. That is the basic principle by which I strive to live my life.

I have discovered that if absolute love is given out, there has to be a response. You are able to conquer any evil power or any element of weak faith with the quality of a consummate love because it is a public and divine one. There is nothing selfish involved. And if people discover that you are unselfish and that you manifest love because you love God and humanity, they will be drawn to you, and they will submit to and follow you because of the love of God that comes through you.

But one way you come to be unqualified in your love is through total obedience, which has an infinite number of faces.

How can we sacrifice ourselves completely? It has to start through

obedience. If we feel exhausted or were exposed to many adversities, we must come to the point that even when we feel like saying, "Don't touch me! Don't even talk to me!" we can still be submissive to the higher purpose. Filial piety is an important trait to develop—fidelity not only to God and True Parents, but also our heart, the higher purpose, our superior, our mate and children, and people throughout the world.

Obedience brings strength, not weakness. It takes very strong and noble people to be subservient. Small-minded people find it too arduous to be obedient. It is the great people who can be dutiful to God. Even though Noah had very little way of communicating with God, he was obedient. Perhaps it was only through intuition that God told him what to do. Yet Noah was completely convinced that it was God who spoke to him and consequently he became a pious son, carrying out the commands of his Heavenly Father. As a result, God saved him and the members of his family, and through them, began the new dispensation.

The sins of omission are certainly grave ones. If we really want to come close to God and reach perfection—if we want to bring heaven down to earth—we must do our best not to commit sins of omission. We must carry out the orders that we receive from God and also be compliant to His will.

During Moses' time people were wild—undisciplined and rebellious—during their sojourn through the desert. They needed some absolute laws and God gave them the commandments through Moses.

We are in a similar situation. We are in the universal desert, and you could also describe us as spiritually "wild" and unruly. Therefore to be "tamed," we must become obedient and spiritually cultured people of true integrity and personal dignity. Developing those traits will surely help us to become more loyal to God.

It takes time to develop sensitivity. The most basic way to learn is by watching the behavior of people who live their lives according to the law of God. The law says that for restoration to occur, the payment of indemnity must be wrought. And submission to God is an important part of that payment. God gives us the opportunity to test our trustworthiness. He observes how we unite and with whom we unite. He tests how well we comply with the direction of our superiors. Disobedience brought the fall.



On the other hand, obedience ultimately brings salvation. To some, this may be a hard pill to swallow because they are accustomed to all sorts of freedoms. Some people may have even dominated their own parents. Yet when faced with the absoluteness of the Principle, they see that they need to change and then work toward overcoming any problems that stunt their spiritual growth.

We lack so many basics of both spiritual sensitivity and proper behavior toward God. Rather than continue to act as our society dictates, we have to learn manners which will please God. If you can honestly respect all people—not just intellectually but also in word and deed—then the problem is nearly solved. But if you don't respect anybody and cannot listen to your superiors, you will find yourself in quite a miserable predicament.

Conflict comes from disobedience. An act of defiance becomes an obstacle not only in your growth or for those in your immediate vicinity, but it may ultimately destroy a whole nation. A conflict in the government, for instance, can bring the whole administration and nation into trouble, and even into ruin. God observes to whom we give our allegiance.

Test your own level of obedience. Your conscience is one effective measure. Strength comes through unity because harmony is a basis upon which God can work and pour out His blessings. But obedience is paramount to achieving a oneness with Him. Through obedience, we will come to know God. If Adam and Eve had not fallen, they would have known God intimately. But because of their separation from God, they could never discover the totality of His nature. God desired to incarnate into Adam and Eve, but they disobeyed and He lost that opportunity.

It is our position to work in the dispensation of restoring this world to God. To do that we have to be obedient to the will and word of God and direction from True Parents. We have to be obedient to our conscience, to our leaders; there is a definite chain of command to follow. Unless we walk that road, we will never arrive at our goal of perfection of heart. Rebellion will ultimately hurt you. Those who become the true sons and daughters of God must restore the original act of defiance that took place in the Garden of Eden. And we must obliterate our devotion to Satan and instead purify our fidelity and offer it to God.

We must reform ourselves in order to be redeemed. And that entails obedience. I would encourage you not to approach God in prayer when

rebellion dominates all the emotions in your heart; He cannot accept such a prayer. The first thing to vanquish is the spirit of rebellion that resides within you. Unfortunately, it is one trait which we all inherited from our first ancestors, but if we are to become children of filial piety, it must be uprooted and discarded. If we can be humble enough to accept and follow orders whether they are given by God, True Parents, or a superior, God will definitely come to trust us. But His trust is not contingent upon a one-time experience, but whether or not we can accomplish this on a consistent basis. God will begin believing in us when we reinforce our dependability through continual obedience.

**U**nificationists dedicate themselves and their lives to God when they enter this movement. From that point, we should be obedient to any leader, to our conscience, to our mind—to everything. It is no longer a question of whether or not we want to, or whether we still have something to give away. Our loyalty is already given; we have already committed our lives. The point now is how to become even closer to God.

**W**ork on developing total obedience, total sacrifice and total love simultaneously. Trying to fulfill one and then attempting to tackle the next does not work. Once you reach the point of giving out absolute and true love, you will naturally be obedient and sacrificial.

**W**hen you are told to do something, you may stop and question whether it is worth all the hassle and difficulty. You may disregard the words of your leader and just go by your own opinion. You may begin to analyze and reason why you should or why you shouldn't. To the Western world, the virtue of blind obedience is not a desirable characteristic to manifest. For that very reason, the idea of "freedom" has been so misunderstood and has caused further decline and decay of this world. Yet according to God's principles, freedom means fulfillment of the law, not simply doing as you wish. You are not "free" if you go against the law or do not fulfill it. Once you comply with the law, you can feel the wings of your freedom spread. That is the moment no one will be able to enslave you. If you fulfill the Principle and live according to the will of God, you will be spiritually emancipated.

**W**e are not concerned with a temporary proposition; it has much more

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to do with a life and death situation. We were dead and are now coming to life. **But we are not yet totally alive.** Although we may have received the Blessing, call ourselves Unificationists, and been granted the promise of salvation, our life of faith does not stop there. It is a marathon race that will go on for years. The duties of marriage and raising children last a lifetime. Unless we follow the Principle, we may become spiritually lifeless. Defiance and rebellion are two of Satan's trump cards and he keeps using them, stacking the decision against us. But when we obey him, we will surely disintegrate and may even die spiritually.

Why insist on your own opinion and just fulfill your own desires at all times? Just obey God and your conscience. This may sound absolute and severe, but Father has talked about this time and again. That viewpoint originates from within God; it was He who set up the spiritual hierarchy for us to follow. **He did it for an infinite number** of reasons, but one certainly involves testing our devotion, our fidelity to Him.

Obedience is the best indemnity. **Can we subjugate ourselves and be totally obedient to God?** Doing so reverses the mistake of the fall. Adam and Eve's disobedience was their biggest mistake. Therefore, absolute willingness to follow God's law is crucial. Arguing and complaining will not bring us a settlement with God, rather we just further submit to the demands of Satan. **But we must take the order from God and move forward.** If we fail to do that, we will have to be confronted a second time, a third time, and ad infinitum, until we are able to accomplish it.

**S**ince we began our crusade of personal restoration, we have fought for our spirit to triumph over our body. Paul said that his inmost self delighted in the law of God, but the law of sin was in "his members." Do we have a strong enough desire to be with God? To do that, we need to implement the word of God absolutely. Total obedience is total obedience. It does not just mean that we follow our leaders only externally, but also with our hearts. All of us have listened to someone and meekly carried out the orders we were given, but at the same time inwardly rebelled. We have even done that with God, despite the fact our goal is to become a true and faithful son or daughter to Him.

If you do not understand or agree with what the central person says, it will take quite a bit to overcome your pride and obey. A person must be exceptionally strong to be obedient when his personal feelings are contrary to the direction given by the central figure. A person who knowz, the necessity of the Principle intuits that restoration can only take place if indemnity—through the act of obedience to God—is offered.

In cultures where extreme permissiveness is practiced, many people misunderstand freedom. They think that everybody can simply do just as he pleases—that it is our God-given right to be totally individualistic—and show little regard for others. That is a misconception. Freedom involves fulfilling the law, and that entails obedience.

Why is there so much argument and complaint about being obedient to a superior? If you truly love God and True Parents and really want to reach perfection, you willingly listen to the word of God and accomplish it.

Obedience is one of the words which is central to the restoration providence. Yet it is so hard to submit ourselves to someone else's ideas and intentions. We can give so many reasons why we do not want to obey—either God, the Messiah, or our conscience; in fact, anybody or anything. Look at the youth of the world today. The universal order is reversed because of the rebellion which took place at the fall. During these Last Days, it is an arduous task to overcome such an act of defiance toward God, especially one that has been imprinted deeply on our hearts. Yet God cannot help but shed tears of hope because of the True Parents' victory. True Parents have set up the conditions of perfect obedience to God. Now they encourage us to willingly submit to Him and to follow His law, becoming those lost sons and daughters of filial piety He has longed for since the creation.

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***Trust***

**T**he matter of trust permeates our lives. Why don't people trust in God? They trust the glass in buildings, they trust that certain prices will go up while others will go down, they trust that the mailman will bring their mail, and they even place some trust in the vicious dog that is said to bite. People trust just about anything, but they have the hardest time to trust God. Why? It is because Satan has blinded us with fear that we don't want to trust. When we trust, we risk getting hurt.

Think of how suspicion came about. Basically, Eve mistrusted God's word and began to consider what Lucifer had to say. She believed that his words were real and began to doubt God's. But look where it got her and the rest of humanity. Why is it that we still trust Satan's words over God's? Trust in God has to be restored—and we are the ones who must do it.

**W**e know that God created all things and we realize that God is also our creator. We know that the mighty universe, nuclear energy, high technology, and every other element came from God's infinite creativity. The whole universe is such a tremendous "something" which mankind has not yet been able to fully comprehend. And we certainly have not yet grasped the totality of God.

When we really think about these circumstances and realize just what an amazing force God really is, how can we *not* trust in God? Can't we trust that His principles will work in our lives if we apply them? Can we challenge the power of God and the validity of His laws? Why *shouldn't* we trust God? The problem is that God is an entity we cannot see. And that very fact seems to make all the difference to us. We are used to the tangible world and trusting what we see or at least can understand as a natural law. Think about it. We often don't trust someone's emotions or the words "I love you" simply because they too are invisible.

Most of us don't think twice about going up in skyscrapers. We rationalize that glass will protect us from falling out. It is that very real and tangible glass which supplants our fear. The Eiffel Tower in Paris, France is old and rusty and has no protective glass around it. When you go to the top and look down, you might feel as if nothing supports you. *That* is a place where we may have cause to fear, but basically unless someone is specifically afraid of heights, he is not overly concerned about going up in the Eiffel Tower, and probably concentrates more on looking at the view.

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Part of human or fallen nature manifests in the inability or difficulty

to trust. This stems from the fact that the human race has been disappointed and abused by Satan. And he still runs rampant today.

In the last war, many good people stood up for their homeland or ideology and were exploited. Many good and innocent people died. Those who survived did not know who should be blamed. Some looked heavenward and accused God. Then in a type of self-defense they cried out that this would never happen again, and silently resolved not to trust Him any more. But even today Satan still works to divide man from God, and one human being from another. We have blamed wars and divisions on other people or other things. This has gone on for thousands of years. So many people throughout history never recognized the real culprit, Satan. To root out the cause and begin to trust people and even to trust God is a real, but very arduous, challenge.

**W**hy don't we trust God? It seems easier to trust a living person; therefore even though you may not know everything about your spouse, you no doubt have already investigated and for one thing, discovered that your mate could be trusted in many areas. It is the same thing with God. When you got "married" to God, you still may not have known too much about Him. Weathering the good times and the had together with your spouse will teach you about him or her, and the same is true of our relationships with God, True Parents, and spirit world. It is important to learn to trust; that is the essence of the vertical relationship. It is also the lifeblood of the horizontal—the interhuman—relationships. And as in so many other areas of life, experience makes the master.

**M**ost problems we have in trusting another person can actually be traced back to self-centeredness. It is because people generally revolve around themselves that they find it hard to trust others. They think, "What decision am I going to make? What can I do now? What is the best for me? Why not turn that around and ask God, "What do You want me to do? What decision did You make for me?" If you come to that point, then in no time you will be back with the team that God coaches. But if you feel life is merely a spectator sport, you will find yourself on the sidelines and in trouble. My recommendation is to "get wet" all at once. Just get on the high board and jump off into the water—trust.

**G**od did not run away from us. We abandoned God and we are the ones who have to walk back home to Him. We have to knock on the door

before God can answer us. God is awaiting our call and ready to respond. The closer we come to God, the more we will trust Him. We will be able to distinguish His facial features the nearer we get; finally we will be face-to-face. But if we stay far away from Him, then we cannot be sure if who we see is God or somebody else.

We need to believe that God is at the end of the path we are now traveling. Despite our need to trust God, it is actually God who must come to trust us. When He sees that we are headed in the right direction, He has to trust that we will not go sideways or backwards, but that we will keep making steps forward. If we continue to make progress, we will gain His trust and finally He *will* be able to embrace us.

When we trust in God, we will not only believe but *know* that we are forgiven of our sins. In fact, we make God smaller if we do not develop that level of trust.

**G**od is the Creator of this entire universe. He designed everything in such a fashion that the essence of beauty and love would exist everywhere and in fact would envelop the interrelationships between mankind and the whole creation. He created each being to ultimately find happiness and joy. As we develop our relationship to God and come ever closer to Him, we also naturally develop a greater trust in Him. We trust God because we see how He works not only in our life but in the world. And as we see more and more of His power, almightiness, omnipotence, and love, that level of trust only deepens. One way we can develop a very close relationship of trust in God is by nurturing and strengthening our life of prayer.

Ultimately, trust has nothing to do with the question of whether or not you will run away or shirk your responsibility. It has much more to do with being a lord over creation.

**I**f you are not superficial but instead share your astute observations with others, people will respect your character. To become trusted as a person of our word is indeed a great triumph.

**I**f you have to walk or drive over a certain bridge many times a day, you have no choice but to trust that the bridge will hold. Such reliance is



subconscious; people go back and forth not giving a thought to whether they should trust the work of the builder and the architect.

We all trust people to some extent, yet God is a much better architect than the one who planned and engineered a bridge or elevator. And He has more foresight and insight than any food or car manufacturer. We trust that the brakes of our car will not give out; we trust that the food we buy in the market is not poisonous. But most human beings falter and doubt when it comes to trusting GOd—the very one who created the people who did the designing or manufacturing. People trust that motorists will stop at red lights, and even cross the street when cars are coming; they even "trust" drunk drivers. Then why is it so hard for us to trust God?

Ignorance is the first point which makes you resist trusting in God—not knowing about God, not being able to feel God, not accepting His omnipotence and almightiness. Yet if you face the fact and believe there is a God and a spirit world and that some day each of us will die physically, then you can no longer have a major problem with it. If we really knew how powerful God is, we would do whatever He told us. Trusting in God will give us tremendous spiritual power.

Rather than being taciturn, be vocal about your reliance on God! Tell Him that you trust Him with all your heart. When we trust someone, we put our life into that person's hands. I urge you to place your life into the hands of God and True Parents. I believe that our whole view of life changes when our basic attitude toward God is one of trust.

**A**lthough we have to rely upon God, we should not forget to trust ourselves. You have every reason to believe in yourself, especially when you have a strong connection to God and He is able to work through you. And that takes developing faith in the power of God and reliance in the power of prayer. Whenever you pray for something, never doubt it will happen!

**S**piritual growth is a process; you will find that you do not stay on the same level at all times. And I see that such growth depends quite heavily upon how you develop trust. Once you place trust in people, you also have trust in God. And when you trust God, your trust in other people will follow as a matter of course. You are subconsciously suspicious of others because you have been disappointed before. Therefore, it seems too hard to come out of that shell and risk trusting people again. Through give and take, we have to build a new foundation of belief in others. That very action will help solidify all our relationships.

It is a great achievement if you are able to trust your superiors. It is an equally great achievement if they are able to trust you. If all of us could come to trust God and True Parents, so much more harmony would be generated. Yet we have to start on lower levels—in our immediate family, for instance. If we can rely upon the members of our family without compromise or reservation, then we can accomplish the same thing with God, and ultimately other people.

Suspicion is a part of human nature. Unfortunately, it is far too widespread. Yet living a life of faith should help us overcome the element of mistrust, and develop the ability to trust each other more.

If you are able to trust another person, you elevate him and yourself at the same time. You give value to a person when you trust him. You praise his qualities of heart and intellect, and even his humanness. That action in itself praises his qualities of perception and compassion. And because we are created in His image, we indirectly glorify and trust God at the same time.

Trust in God. He has the greatest power, wisdom, and love. He can create the miracles you are waiting for in your life. Why do you have to be timid? Accomplishing the will of God and trusting in Him should go hand-in-hand. If you do God's bidding, He has to respond. And when you see that He does, this in turn will generate a greater trust from your side. You can learn reliance upon God by doing His will, but there is a reciprocal relationship involved. God can also develop more trust in you, giving you greater responsibility and ultimately, greater blessings!

If we want to live a life of faith but do not trust in God, we are just wasting our time. Trusting God is perhaps the single most important element in living a spiritual life. God always wonders, "Can I trust this person? Does he follow Me conscientiously? Does he do My will?" True Parents test us for they also need to develop trust in us. And we even test each other: "Is he really a friend of mine? Or will he betray me after three months? Will he defend and support me ten years from now, or are his words just a cloud of smoke?" Trust is an essential quality. We develop spiritually and emotionally when we cultivate fundamental trust in God.

You are an integral part of God. And the more you experience that God lives within you, the more you will see how close you are to God. Trust is the very shortest route of travel from heart to heart. Recognize that God is the right chamber of the heart, and you are the left chamber. You are essen-

tial to one another. But unless you trust one another, will the lifeblood be able to pump freely between those chambers and to the rest of the body?

Your inner security, stability, and the ability to overcome inferiority complexes can only develop in measure to how strongly you are connected to God. Any detrimental characteristic which you may have developed can be eliminated only through deepening your faith in God. The next step is to become totally one with Him on the basis of that faith. You have to first trust in God and *then* learn how to live with Him. As you do, you only become stronger. Your insecurities do not come from God but are induced by your *separation* from Him. If you are connected to Him through strong prayer power and the bond of trust, you will be effective and successful in everything you do.

Once while visiting the Chung Pa Dong church in Korea, I noticed Heung Jin Nim standing in the window. He was perhaps five years old at the time. He was only two or three yards away from me, and he jumped out toward me because he had the faith I would catch him. And luckily I did! To me it exemplifies such a precious example of trust.

That is the kind of feeling and attitude we should have toward God—that we can throw ourselves into His arms.

Trust is an important facet which harmonizes any relationship—between you and God, True Parents, your superior, your mate, your relatives, your children, and your friends. When absolute trust exists in a marital relationship, love develops. If the partners are united through the bonding element of trust, they can be separated by many thousands of miles, yet will trust each other implicitly.

What do you do when you start having problems? Examine yourself. Can you honestly say that you tapped God's reservoir of love and power? Perhaps your receptacle to receive love is somehow obstructed. Unclog it and God's love can once again flow through you.

You need guts to go places. You even need guts to trust. Living the Principle entails being bold and strong—having guts. And that primarily has to do with trusting in God. There is no reason to be afraid if we know and accept who God is, who True Parents are, and who *we* are. If you trust in

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God, you *can* be bold and strong. Yet how much can you do if you only rely on your own power and capability? How can you be strong if you don't trust in God? All power comes from Him.

Since I joined the Unification movement, Father has basically been my only leader. Twenty-two years ago I was like a young child spiritually. But even as a spiritual child, I had to stand on my own feet. The power of God was my constant companion; I could not have survived without that. It does not matter if you are spiritually old or young—two weeks or twenty years. What is important is that you make harmony with our eternal Source, God. Through the many years since becoming a Unificationist, I have cultivated a tremendously intimate relationship with God. But I went through countless trials and struggles. At times I felt so much spiritual pressure, I occasionally had to scream just to release it. But all of this taught me something about belief, and about how necessary it is that we trust in God.

I was the lone pioneer to Austria. Even though I was married and had a child, I left my family behind to work for God. I dropped all my business dealings and associates, and in a sense everyone turned against me and ridiculed me. But I trusted in God and simply persevered. Once I discovered that the Messiah is on earth, I felt I had no choice but to follow him. Although I had many spiritual experiences, I did not really need them because I never doubted his identity. I trusted that it was just a matter of time before the future plans Father shared with us would come to fruition. And the things he talked about twenty or even ten years ago now *have* been accomplished.

Even twenty-two years ago I spoke to people as if I had a congregation of two thousand in front of me. I told them that Heaven was just around the corner. A certain person said to me, "When you have your congregation call me. Let me know when Heaven is here, and I'll come then." I really painted word pictures for the people, telling them how beautiful and glorious it would be. I was convinced of God's and True Parents' victory. It was just too early for those other people. Yet the element of my trust in God was solid. I believed then as much as I do today: both He and His plan of restoration are real.

**A** person who is in the position of following a leader may say, "I just don't trust that leader." But the real question is whether the leader is able to trust the follower. It is much easier to have trust in God and people once you are on a higher spiritual plane because you see more and have a broader overview. You see the personality. You see the heart. And because you possess greater vision, you are naturally much more sensitive. If you have a

narrow view and are generally insensitive to others, you may end up becoming suspicious of everybody.

Once you commit yourself—your life—to God and True Parents and you even receive the Blessing, your life should be left in God's hands. It has already become His responsibility. You simply have to fulfill *your* portion.

Do you ever feel small and inadequate? A feeling of sincere humility is fine, but an overwhelming feeling of inferiority strong enough to suffocate you spiritually, comes from Satan not God. By allowing yourself to feel this way, you actually show disrespect for God. I advise you to nurture greater trust in Him. If you trust in God, then you automatically trust in True Parents at the same time. And if you trust in True Parents, then you come to trust in yourself. Believe that you are accepted by God as His child. If you accept that fact, how can you regard yourself as anything less?

A leader may often be disappointed when people don't fulfill the directions he gives. Even though he places trust in them, they may lack the initiative or the resources to get the job done. But God must feel similarly. Throughout history, so few people lived up to His expectations and fulfilled His will. The same is true for Father; he has no recourse but to trust us. Even if he reprimands us for the mistakes we make, in the end he says, "Do better from now on. I trust you."

God trusts certain individuals again and again despite their personal discrepancies and inconsistencies, and despite their inability to carry out His instructions. He simply has no one else. If an individual makes mistakes, a leader may trust that same person again, but not because he is being duped by him. We all are imperfect and we are in need of second, even third chances. It is the nature of God never to shut the door completely. Even if someone disappoints me many times, although I give him new opportunities, I also watch him carefully.

The day will come when your children will ask you probing and difficult questions. "Daddy, why is the sun in the sky? Mommy, why is the moon round? Daddy, why don't we walk upside down? Mommy, why is the sky blue?" Those are the kinds of insightful questions they could ask. If you understand the Principle, you will have the answers.

You cannot glibly say, "You will understand once you are older," and expect them to be pacified. You *have* to give an answer. Your children will

not trust you if you always evade giving answers. And the trust a child develops when he is young has definite bearing on the kind of trust he develops in his later life.

When an employer hires a person, he has to discern whether or not he can trust that individual. It is not important that we trust God, but that God trust us. The potter is the one who decides what the clay should become.

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# ***Sensitivity***

God's sensitivity far surpasses ours. We may go through life quite blind to the desires and needs of our fellow man, but God is aware of each of them. So often He tries to tell us how we could reach out to help others. Yet we don't always perceive His voice pleading with us to be the people He can work through.

As we come closer to God, we naturally become more aware of viewing others with the eyes of God instead of our own. We then want to empathize with the struggles of another human being rather than judge him. We are *all* spiritually wounded. Let us become insightful and discover where those injuries were inflicted on our brothers and sisters, and which of their wounds are still raw. Let us be caring enough to tend the gashes and cuts a person may have received in spiritual combat. But after cleansing them, let us continue to nurse that person's spiritual health back to normal.

We should learn to be sensitive in small things. When we can do that, we will naturally behave that way all the time. But if we are insensitive in the little things, it is probable that we will be more unfeeling in other areas as well. We need to learn manners and the proper protocol of how to care and how to love. And we also need to learn how to behave in a more divine and spiritually delicate way within all interpersonal relationships.

Being spiritually attuned enables us to discern even the finest and most delicate subtleties of life and of the human character. When we possess such an inner serenity and calm, we will find our intellectual activities a gross interference.

As you travel the pathway to God you become more sensitive. And as you become more intuitive, you begin to sense even the smallest sins of omission. Yet at the same time you also develop deeper feelings for people and even shed tears over their plight. And that naturally develops your level of compassion—for God, True Parents, and all people the world around.

Compassion is a source of sensitivity. In our search to discover a person's true character, we cannot help but stumble upon his suffering. It is like diagnosing patients. If we make the wrong diagnosis, we could give a person the wrong medicine or dosage. But God has commissioned us to



heal people and therefore we need to learn how to make correct prognoses, using our heart to check out all the symptoms. We have to even become skilled spiritual surgeons.

From the direction given by spirit world, you will perceive which medicine is right for a person's ailments. Your spiritual eyes will open, and your other spiritual senses become keen and developed, which will greatly enhance your sensitivity toward others. Yet this is possible only when we steer away from ourselves and grow closer to God.

**H**ow can we truly serve others and feel along with someone if we don't know that he is in pain? How can we discriminate that he is suffering and not just spewing out negativity and resentment or pent-up frustration? If we are always talking and don't even consider that another person has something to say, we will have a hard time perceiving his needs. If we only like to hear the sound of our own words, how can we ever become truly receptive? If we are too superficial, our vibrations cannot become finely attuned. We may learn to be great talkers, but quality is often overshadowed by quantity. It is better to become a great listener; they make the most sensitive friends.

**H**ow will you ever hear the spiritual heartbeat of a person if you are making too much noise to listen? If you don't use a stethoscope, is it possible that you can detect that the person's heart has all but stopped beating? Can you even hear his sobs? All of us want to be taken care of; we all want our opinion to be considered. Our heart longs to be satisfied; we need to be valued. We want everyone to respect and honor us—to love us—and feel along with us when we are in trouble. We want everybody to be sensitive enough to listen to the story only our heart can tell.

The Golden Rule is certainly applicable in developing sensitivity. If you want someone to do something for you, you must do the same for him. Is it possible to expect somebody to listen to the outpouring of *your* heart if you don't take the time to listen to his? The best guarantee for you to be treated with consideration is to be sensitive and conscious of the story that person is trying to reveal.

**S**ome people are oversensitive and become extremely touchy when someone says a wrong word to them. They then automatically erect a barrier which is meant to prevent others from coming too close to them. They

create a private sphere which they will not allow anyone to invade. Yet somebody who is coarse or unfeeling may not see the invisible shield and penetrate right through to that realm. Yet this may cause the super-sensitive person even more anguish.

If somebody is super-sensitive, he may get hurt much more often than someone who is thick-skinned. Wisdom, knowledge, and a forgiving heart must accompany the development of sensitivity. We must come to understand what makes a person tick and why he behaves the way he does. It could be background. It could be education. It could be his family situation or even peer pressure.

The word forgiveness definitely enters the world of sensitivity. You should try your best to cancel, or forgive, the bad things someone does to you. Then just forget them and do not hold them against him by building up a silent grudge.

If we encounter a person who is always coarse, we should find the right moment and do something to help him overcome this trait. We should tell him honestly how hurt we felt by his comment and then get him to think about the result of his actions and words. He cannot go on being insensitive forever, but the consequence of his behavior must be pointed out sensitively—to encourage him to change. If you are very sensitive and get hurt easily, give everybody else the same courtesy and treatment that you need. Remember that at times, you are also probably somewhat unfeeling and unreceptive. If you want to be forgiven for your transgressions and not have people hold a grudge against you, be loving and forgiving toward them.

**W**e need to become sensitive, but not so hypersensitive that we are wounded by anything and everything people do or say to us. We may get hurt, but if we can be forgiving and understand that the person who was judgmental toward us may *also* be in pain, we can more easily forgive him. If we develop a loving heart and feel close to God, then we can perceive something about why the person did what he did, and forgive him immediately. Yet unless we become sensitive to each other, how will we truly understand and empathize with one another?

**L**earn how to see a person's heart. If you can behold a person's soul instead of just his physical appearance, you will discover a masterwork of God—so unique, so beautifully enchanting. Do not just go by what you detect outside; dig further and unearth what is buried inside.

People are actually precious, and each one has a heart that contains

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some love, no matter how invisible it is. Yet we have a hard time discerning the divinity of people still totally entrenched in Satan's world. But the people who follow God usually reveal more of their spiritual beauty. Since we do not always view each other with the sensitive and warm eyes of God and do not behold the treasures hidden in each other's hearts, it is natural that problems of conflict and misunderstanding evolve. Yet if we could really tunnel inside and reach the core of a person, we *would* cultivate respect and love for him. The degree would be decided by the amount of divinity or godliness we find.

Each of us is a partial reflection of God. The more a person allows God to live within him, the more beautiful and caring that person's heart becomes. There may not be a visible difference externally, although perhaps his or her eyes could become softer and more luminous. Yet when the spirit of God dwells within people, they look entirely different to the *spiritual* eye. They basically look the same externally, it is just that "spring cleaning" has been done inside and out. With their heightened spiritual sensitivity, they more closely resemble the image of God.

**M**y heart is touched when I see someone shedding tears. It is hard for me to just walk away and ignore that kind of emotional outpouring. I try to find out why. Are they tears of sorrow or joy? I want to do whatever possible to console that person.

If you can detect even the smallest heartfelt emotion which someone either displays through his eyes, by tightening his facial muscles, or even through a long sigh, you cannot help wonder what he is feeling. Is he worried about something? Is he suffering? You want to seek him out and offer your help. You want to give him joy and uplift him so that he does not feel completely alone. It is when you feel those desires, that you share the emotions of God.

**H**ow should we define the word "sensitivity?" Since it begins with the word "sense," I believe that it involves developing one's five spiritual senses. Once we develop our intuition and learn the proper code of spiritual ethics, we will be much more conscious of both spiritual values and vibrations. Then it would be far more difficult to be insensitive. A person who is callous or coarse has not attuned his spiritual senses.

An active prayer life is one great contributor toward the refinement of spiritual senses. If we connect with God in prayer, we unconsciously become more of a listener than a talker. In fact, the higher we climb toward God, the more quiet we become. It is then that the value of our words be-

comes more evident to us. We instinctively feel that our words could either inspire people or destroy them. If we relate to God at all times, the words we speak will then be *His* words, no longer our own. When we connect to God, we have a much better chance to choose those words that give life rather than any that would kill.

If you are insensitive, you tend to look down upon people. But if you are sensitive, you appreciate people, consider their feelings, and value them. Respect is the first stage. The next step is to love a person. And if we come to that point, how could we consciously hurt him? We must watch our actions and which of our words we give as *reactions*. For if we love someone, we would wish only to esteem him and fulfill his needs.

When you connect with God, you will become calm and able to nurture your sensitivity. And you will evaluate situations with much more objectivity.

**S**ome of us may be irritated when someone uses the wrong word or behaves in an arrogant or condescending manner toward us. We may get hurt by even one word that came out thoughtlessly or carelessly. And sometimes we allow something like that to affect us for half the day.

One person is oversensitive, the other, insensitive. But both have to learn.

**I**t is a very fine line we walk toward Heaven. Whatever we do or say makes such a deep impression upon our own hearts. When we are loving toward others, we perform better. But when we are callous toward someone or belittle him, we feel ashamed of ourselves and may become depressed. And we can become just as affected by the words and actions of others.

The more spiritual power a person has, the deeper the impression he makes on others. People may look up to and respect you, but if you make a mistake, they may suddenly lose that reverence. Even without realizing it, you could hurt them. But they actually harm themselves if they put you or another person on too high a pedestal, because they come to always expect divinity, good things, and love from you. If you become insensitive to them and their needs, they may become testy and temperamental, but those reactions could have begun in feelings of disillusionment.

We must learn to be sensitive and forgiving of one another's humanness and imperfection of heart. But let us also become tolerant of our own inabilities to be wholly aware and empathetic of others.

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To sense a person's vibration and heart, we have to fine tune the

instrument of our own heart. We can determine quite a bit about a person by looking into his eyes and especially when we look *through* them. Eyes become the mirror which reflect the soul. There are ways to detect something about a person's inner qualities if you are sensitive enough and also possess acute spiritual vision.

God granted all mankind both physical and spiritual senses so that we could share His emotions. Yet since most people talk to God so seldom, He is frustrated and worried about whether we actually *do* perceive Him. He is more anxious to communicate with us than we think. And because He can perceive our situation with such clarity, He is more distressed about the silence than we are. But unfortunately, we are not very sensitive and insightful about His. If we all could truly understand the quintessence of God, I feel we would be on our knees constantly.

Do we really perceive the love of God? Are we sensitive enough to comprehend the love of brothers and sisters? Do we realize that God conveys His heart to us through revelations and inspirations, people, and things of the creation? Are we basically self-centered in our thinking, or are we aware that others want us to feel the love they have for us?

Sensitivity should be one of our deepest concerns. If we are coarse, we will have difficulty to perceive the vibration of God's heart. The love of God is being transmitted constantly—not just when we pray and meditate, but through the harmony generated within every relationship—between human beings, between entities of the creation, as well as those between humanity and the universe. That is the subtle way the love of God is being radiated to each of us. But we have to become sensitive enough to recognize it.

The element which has the power to change and dominate life is the quality of love. If you love someone, you would not willfully hurt him. When we activate the love within our hearts, we can replace insensitivity with compassion.

Everyone makes mistakes in loving others, but some people have acute problems in this area because they lack sensitivity. They may not mean to harm or offend people by their words or actions, but they are not conscious that what they say and do is hurtful to others. Perhaps they were brought up in a certain way and have been molded by that lifestyle. Yet if someone would point that out to them, they might be taken by complete surprise.

**T**here is no excuse for people to remain insensitive all their lives. The remedy is learning how to love.

**I**ntuition accompanies keen awareness. But you possess it only when you are attuned to God and heaven. It is not something that is acquired mechanically. Intuition develops through a long, intensive life of faith. It is given birth from the seed of love, and nurtured by following the will of God.

Intuition is that elusive sixth sense which some people claim does not exist. Yet Father says it is the highest spiritual sense we possess. I am sure that all of us have it to some degree. **If we** develop and nurture it, we will naturally be sensitive to others. **In order** that it work for us, it is essential that we attain a constant standard of value within ourselves. In other words, we need to be connected to God at all times.

How intuitive are we about God? Are we sensitive to Him **when** we pray? Do we begin our prayer by praising Him? Or do we start off by asking Him for something? Are we sensitive in the words we speak, and stroke Him with words of love, or do we shout things in demand? He is our lover, our beautiful friend. He longs to caress us gently and softly, with His words and His compassion. Can we be intuitive enough to realize that He would love to be treated in the same way?

**C**onscience is the spark—the fuse—that warns you **what is** right and what is wrong. It is the measure which weighs the truth. If **we get out** of balance spiritually, mentally, or physically, our conscience **cannot work** properly. And both our actions and reactions will suffer. We **should** strive for our conscience to be centered upon God's truth.

**W**hen a great artist or painter looks at a certain landscape, his senses absorb it and do not want to miss a thing. He sees everything as alive and vibrant. He ultimately puts his vision onto canvas. He tries to cultivate the ability to see things not normally noticed by others.

If you develop your spiritual senses as an artist develops his, and then better perceive the colors and shades of God's raiment in nature, you will begin to perceive spiritually more of what the universe has to offer. You will naturally become very intuitive and even see the value of mankind and the creation, which previously seemed veiled.

This takes practice. It involves pouring out your heart and developing connections with many people. That is how you train yourself to be able to perceive peoples' problems and further to become a servant, a savior for the people.

It is a question of perception. An artist detects nuances not easily discernible to the untrained eye. Then according to his ability, he re-creates it on canvas and offers it to others; in that way he becomes the mediator between God and man.

A musician or composer also perceives certain variations of nature's melodies. And on the basis of his ability, offers that sound for others to enjoy. He might first study harmony and its theory. But then he opens his senses and through constant trial and error comes forth with rich, exquisite music. By reproducing that on tape, many people are afforded the opportunity to hear it whenever they wish.

Through the arts, God is brought closer to man's heart. And with some sensitivity, we can become more conscious and perceptive of the many voices and portraits of God which surround us.

Sometimes people are so tense and insecure that we have to be extra careful what we say to them. Yet sometimes our words are perceived wrongly because love does not accompany them. We are far too business-like and unfeeling.

Unificationists no longer want to be totally wrapped up in self, but rather desire to exemplify the creed, "Love thy neighbor as thyself." And the qualities of sensitivity and love are factors in teaching us how to reach that goal!

It is one thing to be sensitive and perceptive, but quite another to be offended by someone's words or aggravated because you are *oversensitive*. If you find that you are too sensitive, work on building up your self-confidence and your ability to absorb the pain you may feel because you were stung by the words of another. If you respond by becoming quick-tempered, you will only irritate that sore and it may become infected.

None of your other spiritual senses can be compared with intuition. It is by far the most invisible. You are able to see, hear, taste, smell and touch things of the spiritual world, but intuition is just a feeling. However, in order to become intuitive, you have to develop those other senses simultaneously. And that takes a blending of knowledge, wisdom, and love.

It is good that we have a conscience. Without a conscience how could we detect what is right or wrong? How could we develop our sensitivity? We sometimes regret some of our behavior because our conscience measures our action against the Principle; it becomes an all-too clear mirror. We read what the Principle directs us to do yet when we reflect back on some of our actions, we cannot help but regret our discrepancies. And as a result, we become somewhat more sensitized and sensitive.

Many of us can sense things through our emotions and heart. Just give it a try! What people say is not necessarily what they think and feel. There is a definite psychology behind it. When you start to get to know a person, you try to find out what makes him tick. The more people you meet, the more you will discover that certain behavior patterns exist. People may say things completely opposite to what they feel. Mostly likely they are afraid of what people might think if they were to discover those true feelings. The more people you get to know, the more you will see that people hold themselves back from uncovering their true selves. But through your experience, you might eventually be able to discern many things about a person through the sharpening of your spiritual sensitivity. But if you allow yourself to become insensitive, your ability to intuit the qualities of heart will probably stay underdeveloped.

By now you must have developed and followed a certain moral and ethical standard for your life of faith. You know the Principle. You know something about the kind of faith that God desires from a person. And you know something of human nature. You already have a measuring stick to help you evaluate the words a person uses, and then respond sensitively.

People must not run past each other, but *with* each other, developing concern and then love between one another. All of us came into the movement from different backgrounds and different standards. Even though two people sleep in the same room, one might be in hell, while the other is in heaven. When relationships of heart develop, success can come. People will be happier, more enthusiastic. Why just hang on?—live!

Each of us is responsible for other people. It is because of insensitivity that love does not have the proper breeding ground.

Recognize the difference between the higher spirit world and hell. Every day we go deep into hell—climbing down into the colder areas where



we are exposed to all kinds of spiritual climatic changes. But if you are not well protected, you can get hurt. Make sure you put a cloak of spiritual protection around yourself.

Although we live in this society, we have been "raptured" to build and then live in quite a different world. The cloak of spiritual protection is our connection to God and True Parents. We develop it through prayer life; it will robe us in energy and love, divinity and goodness. If we don't put on this protective mantle, we could feel pain when we descend from the higher realms to the lower ones. But by doing so, we become very sensitive to both God and Satan at the same time.

A person who works with radiation has to put on a lead apron to protect himself from harmful rays. When we go out to the world, it is a normal thing to be exposed to low spiritual vibrations. There is confrontation heart-to-heart, and intellect to intellect. When you have give and take with someone, you can easily absorb some traits or thoughts and feelings from him. But you can fend off the undesirable ones if you are protected. Enfolded in the warmth of that protective spiritual cloak, you will neither become affected nor damaged.

Being sensitive to others involves a certain amount of diplomacy. We are dealing with the psyche, whether we call it the soul, spirit, or mind.

You have to know something about human behavior in order to approach people in a way that you can offer them something. You need to know about the quality of humanness. Yet you also need to know something of the heart of God. Remember the days you felt completely vulnerable and had to endure so much pain. That will better enable you to give of your heart and empathize with them. Share with them what you know of God. But uplift them with the hope of His truth. Be sensitive to their needs and what they desire to hear and experience.

Building human relationships involves risks. Sometimes we get hurt. Sometimes people are insensitive to us. But compare the small hurt we may feel with all that we gain through relationships and friendships. If you get hurt ten percent of the time, you get fulfilled ninety percent of the time. But once you are in pain, you question whether loving someone is worth it. Sure it is! So many people in this world think there is no evil and they continue to sin all the time, not conscious of what is good and what is evil. They do their best to avoid confrontation. But if you followed that same pattern, you would never become the unique image of God you alone can manifest.

All of us have to deal with people who are firmly attached to Satan and living wholly in his world. Although we are exposed to them, it does not matter whether we are conscious of that or not. Because we have the standard of the Principle, any satanic behavior or insensitivity on the part of others, hits us hard. We would probably not become as hurt if our level of sensitivity was not so developed. Yet through living a life of faith, we developed a high level of sensitivity, both spiritually and emotionally.

People in society often try to avoid coming too close to another person. As a result, they fend off a great deal of the hurt they might otherwise feel. This way they do not become too disappointed in people. But if we become more open and sensitive, we naturally become extremely vulnerable and can easily be wounded. People who cannot take the rejection and pain simply throw up their arms, turn around, and walk away in hopes of finding refuge in a less demanding situation, and with others who will not trample their egos.

Unificationists are fortunate to live among people who are sensitive to the love of God and others. These individuals become our friends—our brothers and sisters. We search for a harmony with them; we hope that at least with them we can share our emotions openly and without shame. Yet who can hurt us the most? Those closest to us. We can feel nearly devastated if they should downgrade us. I don't think we Unificationists are unique. I am sure every person feels the same way. Yet if a stranger walks by our house and spits at it—even at us—we can more easily forget it.

The Unification movement is like a university for love and sensitivity. These are the subjects in which we try to get our Ph.D. Those are the elements we would like to embrace and integrate into our individual characters. On the other hand, because we are such sensitive beings, we are also learning how to protect each other and ourselves so that we do not get hurt.

If someone wants to help you and gives you a constructive criticism out of love, will you be able to accept it and not have any animosity toward it or the person who offered it?

Ultimately, all Unificationists are in the same battlefield although some have different motivations from others. Sometimes people who are very insensitive do not have the correct motivation and may hurt you intentionally. Nevertheless, you are a great individual if you are able to forgive and forget. Rather than be intimidated by things people say or do to you, realize their lashing out or holding back is an indication that they are in just as much pain. Every one of us desires to reach perfection and live in the house of God, but all of us are also engaged in an internal war to overcome our fallen nature. Just have compassion with the person who hurt you. If you

can be the stronger one, embrace and forgive that other person, and you might succeed in healing his heart and saving both of you from building up resentment.

The war of words often arises in marriage; husband and wife then take turns doctoring each other's wounds. Sometimes the husband is the first to make up, yet sometimes it is the wife who reaches out the hand of reconciliation. But the same partner cannot *always* be the one to accept responsibility to clear up the discrepancies by seeking forgiveness and beginning again, simply because he or she is more gentle and loving. From day to day all of us are on different wave-lengths in our individual relationship with God. Therefore when tempers flare, the one who feels closer to God should be the noble one—attempting to level out the bumps and making the first step toward establishing accord.

If we become so oversensitive that we continue to hold grudges, all that would be accomplished is that accusation would be renewed, and both parties would continue to feel miserable. And we could potentially be even more hurt unless we implement one motto suggested by Father: "Forgive, love, and unite." Overcome any inferiority complex. No one has valid cause to accuse anyone else, but then none of us should simply anticipate that another person will automatically be unloving and insensitive to us if we have had a disagreement. Things may happen consciously or unconsciously, but we have to be sensitive enough to allow others to put healing balm on our raw and tender wounds, and then simply get on with life.

It is natural that the small things a person does can grate on our nerves. But this gives us the chance to overcome ourselves—our prejudices and fallen nature. The day will come when we will long to be with each other but by that time, all of us may be living in different parts of the world. No doubt some of our most beautiful memories will form when we look back on these very moments. We will remember the faces of all those we worked with, and possibly we will be saddened that we did not share more of ourselves with them. We might be unhappy that we were not more feeling and sensitive to their problems and their needs. But it will be much too late to be loving—to be sensitive—for we may be lightyears away from each other by then.

What great training this very moment is! Training in development of perception, sensitivity, and love. If you think back to when you first joined, you surely see how you have developed and grown spiritually. Certainly your realization of the word of God has deepened. That is part of the process of spiritual attunement. But as you become more aware of others, you

will also be better able to perceive your sins of omission. You may come to the point that even when a wrong feeling or thought begins to emerge, you already feel uneasy.

**L**et us assume you look at a person when you talk to him. With your eyes and gestures you project emotions which accompany your words. Your physical senses are involved with your spiritual senses through this process of give and take. Yet what you convey may be too much for the person to handle emotionally.

On the other hand, if you close your eyes or turn away when you listen to someone speak, you may get only half the message. You have to listen to someone with your eyes, for they play a tremendous role in communication. You don't just speak with your mouth; you speak with your whole body. And you feel vibrations with all of your senses. Sending or receiving a message is both physical and spiritual at the same time. Considering that, how can you effectively listen to someone speak if you are staring at the floor or the ceiling? The voice and the eye contact, not just the spoken word, makes quite a difference in what you say and what you perceive. It is both common courtesy and a point of sensitivity if you look at a person when he speaks; read him with your eyes.

When you feel spiritually alive and allow yourself to have eye contact or even stare at Father when he speaks, you could look into his eyes and see what is behind them, but you might want to shut your own eyes quickly because you could sense that although he smiles on the outside, something much different is going on inside. You might begin to cry, for at that moment you would respond to Father's dilemma. The world considers him a religious leader. But they do not really know him—his breadth and depth. Yet when we Unificationists look at him, he appears as our father—our leader and guide—who cares for each of us. But if we look behind his eyes and are sensitive to his feelings, we may sustain just a hint of the intensity of his pain and find it impossible to bear.

**W**e are like television sets in need of repair. To be full-functioning again, we have to restore our spiritual senses. Through our life of faith we are becoming more and more aware of the reality of God, humanity, and creation. We perceive certain things with our physical senses, but our restoration is very much a spiritual process. Therefore, we have to begin to use our spiritual senses. Since being confronted with the Principle as well as the reality of the spirit world, our horizon has become greater. We can

discern things we never even thought of before. We become more aware of the validity of the Principle, the Messiah, the value of people, and the value of the universe.

We are being directly educated by the Messiah. Father tells us how to live the Principle, even how to view God and one another. All of this sharpens our awareness and we become more sensitive to things.

We are literally filled with new insights. Our spiritual senses were dulled before; we were not aware that a certain person had a deep way of thinking, or what went on in his heart. But through the Principle we become enlightened and aware that the person riding next to us on the bus or standing across from us at the market counter is actually our brother, our sister—no matter what his or her color, no matter what his or her background, no matter what his or her religion.

**S**piritual blocks and inferiority complexes invade our human relationships and especially our connection with God. Pain fills our soul when people are not sensitive to us and in retaliation we often lash out, ready to blame someone or something else. We become murderers to one another but if we were more sensitive, we wouldn't unconsciously hurt so many people. Even though we may not mean to, we often say and do things that offend people. We often act that way because we have a feeling of shame in front of one another. This causes us to put up a mask of pride or arrogance which is nothing more than a self-defense mechanism. We want people to look at our appearance instead of our heart. And in the process of trying to discover who we are in the secular world, we seem to lose our identity as a child of God, rather than see our position in the eyes of God.

We manage to hide our real selves behind steel doors and as soon as we have put on triple locks, we throw away the keys. Even with a deep connection to God, it is a painful process to become a true human being. However, to me, to attempt to do this *without* God is not only overwhelming, it is impossible.

**I**f we could see with the eyes of God and look at each person as His creation—His son or daughter—we could perhaps begin to unlock all those doors in their hearts, as well as the ones which exist in our own heart. The heart of a human being is such a fine instrument. It vibrates like a harp and if properly tuned, sounds beautiful when you pull the right combination of strings. Perhaps if we could learn to play the harps of each other's hearts, we could begin to love others as God does. We would then long to help and

serve one another, just as God ministers to us. To be true images of God, we should begin to feel the compassion God has for other people. Isn't it enough that each one of us suffers under the shroud of our own shortcomings and inadequacies? Yet we must realize that if we put salt in our brother's wound, he will suffer even more.

We can easily feel in spiritual turmoil because our vision is narrow, and our senses not keen or fully developed. This opens the way for us to become unloving and coarse, and to view things in only a horizontal way. But as our spiritual senses open, our insight into the vertical world of our God also deepens. Through the attunement of our five spiritual senses, we become better able to see with the eyes of God.

Problems arise when we are unable to be sensitive to the words of Father, our superiors, or anyone who tries to help us. The true extent of the message never really comes across to us because we block it from our vision. Father talks about big things. But do we hear only his jokes, or do we look behind those words? If we follow Father year after year but just look at the work ahead of us, not perceiving it with spiritual vision and refusing to look at the ultimate goal, our task becomes burdensome. If we do not see and feel God, discerning the feedback and hence the reward of His grace which comes through opening our spiritual senses, we might consider the pain of life to be excruciating. We should examine the status of our heart if we just become workhorses, plodding through this course of restoration, no longer sensitive to the future goal, no longer loving to those around us.

Unless you become more vertical and include God in your life even more than you do now, sooner or later you will suffer. This life of faith will become too much of a strain. You may become physically exhausted. If this happens, your mental state can be affected, which in turn can impair your spiritual state. You may just break down, unable to continue.

Spiritual attunement is most important. Put God into the center of your life and become more vertical than horizontal. See the vision of eternity. Even when you become tired, don't complain to God. Feel close to Him and let your heart be filled with gratitude for all the day's experiences—those that brought you happiness, and even those which made you despair. One secret of finding happiness in life is to become sensitive to and find that sweet accord with the Eternal.

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# *Overcoming Personal Problems*

**Y**ou can be spiritually attacked only if you create a base or condition for it. If you have an evil thought, you must have laid a base. Any number of things can trigger our memory. Many things—the good and the not so good—can suddenly fill our mind. If we could completely dispose of the bad memories, the basis for Satan's attack would disappear.

Although we are forgiven by God, it is often hard to forgive ourselves and we continue to wallow in the thick of our personal problems. We must take strides to restore our past by dealing with our personal problems and deflecting Satan's attack. If you think only of good things, no assault is possible because you reject Satan's invasion.

You have to activate the forces which can expel that evil still lingering within you. One way to do this is to fill your storehouse with prayer power. During a moment you feel as though you might falter, draw upon that capacity and use it to fend off Satan, giving God the chance to intervene. If you are too weak and have no prayer reserve, Satan may find you to be a real pushover. But without spiritual sensitivity which can be gained through prayer, you either may not recognize the face of Satan, or might fail to see him encroaching. That in itself is a problem, but you can't put up a shield you don't have.

The Bible explains that as the Kingdom of Heaven is being built, a new gospel will be revealed and those who stand with God will be called by a new name. Yet if you are so connected with the past, Satan can gain power and he may claim ground within you that now rightfully belongs to God. Are you intent on coming closer to God and inviting His presence in your life? If so, you have to be serious and do everything possible to purify yourself and discard your spiritual "junk."

**Y**ou are faced with many of your negative points every day. Recognizing them is one thing, but then what should be your next move? Why not make a list of them and then work on overcoming them step-by-step? Be careful not to fall into a trap, trying to become perfect overnight. It just won't happen. If you try overcoming every one of them simultaneously, you will be unable to accomplish much of anything, and perhaps will even give up altogether.

Take the worst point first and for three or four months, dedicate yourself to conquering it. Do a check on yourself every so often. But make sure that after those three or four months, you *have* overcome it. Put all your effort into sincerely making a condition to eliminate that bad habit or character trait, and once you have become successful, tackle the next one.



The easiest way to see your more desirable qualities is to acquaint yourself with holy people. They become like a mirror and you are able to see yourself in their reflection. Measure against, but don't compare yourself with them and their standard. See the positive characteristics they exhibit and then discover your own, and realize that they are uniquely yours. God did not make even two of us with the same characteristics. If you try to equate your spiritual growth or personal development with another person's, you run the risk of being disappointed and disheartened. Each one of us has a different course to walk and even a different cross to bear. Yours may not resemble your neighbor's. Don't try to correlate every similarity or difference. Just take your own growth one step at a time, and even if you have to do it slowly, become triumphant over your personal problems.

It is a waste of time to worry about yourself. Although your problems are real, compared to the problems existing in the world, they are small. Think of what God and True Parents must contend with in restoring this world. If you allow your problems to completely dominate you, you will not be totally free. Think bigger—expand that vision of yours. Believe that you have greater things to do. We all have problems or stumbling blocks. But unless you guard against yours from becoming insurmountable, you will lose precious time.

Many people hide a great deal of themselves and consequently never feel free enough to display their true sentiments to anyone. Become free enough to reveal even your pent-up emotions and talk honestly with another person about how you really feel. Why let indignation or vindictiveness accumulate inside? If you feel like crying, cry. If you feel like laughing, laugh. If you want to communicate what you feel in your heart, do that. When you exercise that right, you will experience a great liberation. But to come to that point is a tremendous challenge; it is part of the process of mastering self honesty and conquering personal problems. But through a victory, we can better fulfill our potential of becoming a true man or woman. Developing a strong prayer life and a longing to come close to God will be of greatest help in reaching that goal.

But the further you go away from God, the less spiritual you become, and the less likely you are to express yourself. You may tend to become more coarse and endeavor to cover your emotions with gruffness and rough words. But sometimes to say what you really feel brings tremendous relief and liberation. To develop and evolve into a free personality is a process

which takes both time and patience. Such a free-spirited individual does not really care what people think about him. Rather, he is concerned about what *God* thinks, and focuses on what he can do for God and humanity. And such a person can have great impact upon society.

Personal problems can only be solved by leaving your own realm and thinking on a higher level. When you concern yourself with the rest of the world, the seriousness of your personal problems will fade. Don't worry about yourself, even when you make mistakes. Although we may resist admitting it, *all* of us make mistakes. The point is learning from them and not allowing them to consume you. Try to see through the eyes of God and surrender your heart for the universal purpose.

It is important to analyze ourselves and discover the obstacles in our path. What is it that prevents us from feeling God? We have to make a real effort to break through and not allow our feelings to solidify into resentment. We should not admit defeat but rather exhaust every possibility to defeat the enemy "self." We cannot simply resign ourselves by saying, "Oh, I tried so many times. I just don't know how to do it. I, for one, *cannot* do it. Why try anymore?" Giving up is not the answer. God lives for *all* of humanity. And even though we have personal problems, He can work through each of us—when and if we let Him.

One challenge is how to live our lives for the billions of people that constitute humanity. We should do our best to connect our work with the worldwide mission, and our personal or group perspective with the viewpoint of God as He surveys the history of this world. He tries to create a beautiful future for all of us, but if we become so encumbered by our personal plight and cannot successfully extricate ourselves from those thoughts, how can we help the nation or the world?

If you look at your peers with the eyes of God, you will accept and love each one—their beautiful qualities and even those which are not so beautiful. But doing so presents a big problem: how to take out our own self-oriented eyes and replace them with God's. We are imperfect human beings, consumed with many problems and surrounded by our own spiritual barricades. By our thoughts and feelings and by the way we have lived

our lives thus far, we created certain walls which seem quite thick and impenetrable. Perhaps we may try to lay the blame on others, but such allegations are unfounded, and just accusing others will not make our problems vanish.

You have to make a conscious step forward. Get out of your mousehole! Forgive yourself totally—for your past mistakes, problems, and insensitivities. Bring them to God through True Parents. Lay down those heavy burdens and then forget them. Once you no longer feel quite so insecure you *can* go forward, then gently but surely, you can dismantle the walls that block you from spiritual freedom.

Things from your past may sneak up on you and continue to taunt you. Create a distance between yourself and such experiences. They are over and are best forgotten. The greater the distance you put between yourself and them, the less they will bother you.

We have many obstacles inside ourselves such as shame and guilt. It is difficult for many of us to pray openly and freely in front of others. Our many complexes discourage us from revealing our hearts totally. And therefore we hide our true feelings. There are so many spiritual frailties that have become serious problems for us; they were introduced by Satan. We have inherited the base of sin and learned far too well from the one who acts as our surrogate parent. We have done little about freeing ourselves from the torture, and from the prison in which we live mentally and spiritually. We have to make efforts to break out of that prison and be ourselves, and to win our emancipation from spiritual slavery. We have to understand God and His volition, and do everything possible to unite with Him and accomplish that will. We can be unshackled from Satan's chains by doing the will of God. And once we deal with our personal problems and begin to accept ourselves, we will finally be candid with ourselves and ultimately with one another. We will then feel free enough to express what we feel and think about God, the world, and even each other. And that is when we will be more complete and fulfilled human beings.

If you are deluged with so many personal problems that you find you must use all your energy to overcome them, how can you find the time to work for God? The best way to overcome personal problems is to work

for the whole. Become public-minded. If you have personal problems and keep dwelling on them, you will attract more and more self-centered spirits and those which are narrow-minded. Eventually you may become so accustomed to that kind of life, you will revel in listening to those spiritual beings who always encourage you to feel sorry for yourself. But they may succeed in getting you to feel depressed. The standard and the ideal will then begin to seem too far away, and you may stop believing that you can ever reach your goal of perfection.

If your struggles become visible to yourself and others, rather than be annoyed or try to cover them up, be happy and assured that you are on the right road! If someone really struggles, don't feel he is just negative and then ignore him because he is no longer pleasant to be around. While at the moment, his actions or words may be negative, realize that he fights a tremendous battle. He is trying to gain freedom from Satan and come closer to God. There is a fierce struggle between these two Superpowers, and they often war in the battleground of our hearts and minds. Two forces—one pulls one way, and the other tugs from the opposite way. Something definitely goes on within us and this is bound to erupt and come to the surface sometimes. Yet it too is a part of the process in overcoming and changing ourselves. Be concerned if nothing moves within you or you seem to stagnate. If Satan no longer bothers you and yet you still don't feel God, take caution. Satan may think he already has too tight a grip on you for you to escape.

We each have to cope with our own reality—both spiritually and physically. And that reality is different for each one of us, depending upon the progress of our spiritual growth. Spiritual reality is not something that merely exists in the lofty realms of heaven, but what we confront right here on earth. Yet running away from confrontation will only postpone our salvation. My philosophy is to plunge in and get wet all at once.

You have to do things differently from the way you did them in the past, compensating for any deficiencies. Work on your problems, learning from others how they handled any that you are now struggling with. God definitely works on the horizontal level. Your primary connection to Him through prayer allows Him to reveal many things to you. But God also directs you through others. When you receive some instruction from Him, implement it. He is also very concerned that you overcome your problems, and tries to do everything possible to assist you.

Work on becoming stable in your relationship to God. You will not get far unless you overcome those things which block you from Him. Nothing comes by itself. And if you ignore your problems or just wish they would disappear, you won't successfully overcome anything. We have to put forth effort to restore past problems and mistakes. Father has found the key and shares it with us: restoration can be accomplished through indemnity. And by willingly paying indemnity, you can certainly overcome your personal problems.

If you do not succeed on a personal, family, or national level, jump into the universal level. How many times have we heard that we are our own worst enemy. It is so true! Far too many times our body overpowers our spirit. We tend to allow negativity to get the best of us, stay within our small world, and then find we have to expend tremendous amounts of energy to climb out. It takes guts to get away from yourself and go to a higher level, but it is the only way to ultimately find God. Involve yourself in more public-oriented work, and you will find that your personal problems dissolve.

Perhaps we reach the most serious impasse when we think about our problems and churn them over and over in our mind. We are afraid to take risks. If you stood on a ten-meter-high diving board and looked down, you could think—even believe—that were you to dive, you might drown. But if before you climb the ladder you gathered courage and confidence and believed—even knew—that you would not die but accomplish and even learn something, you would be the victor. Climb the ladder and stand on the board for a second, then jump—in faith. What can happen?—for one thing, you undoubtedly will hit the water. But rather than feel as if you will sink to the bottom, believe that the water will cushion and protect you. Attitude makes the difference. Don't be so overly cautious. If you make a leap and take a risk, spiritual beings will be watching and ready to catch you.

We can't be intimidated by life. To be really alive involves dealing with our personal problems and getting rid of our phobias. Even though they still exist, they *can* be mastered. The quickest way is by forgetting yourself and jumping headfirst into accepting more responsibility. For instance, make a higher goal in your work or offer to do more. Try it out even once. That may just be enough to convince you. Many times we become too cautious and self-centered. We just worry about ourselves and what other people think of us. But the best thing is to "drown" yourself and swim in unison with others. When you think highly of yourself, others cannot help but feel the same way.

Stabilize yourself physically and spiritually, and live your life of faith step-by-step. Some people have never had a real rebirth experience, a spiritual "spring cleaning." But that is exactly what happens once you break through and unload your personal problems before God. You open up all the veins and arteries so that your lifeblood can flow freely again. Now you are faced with obstructions and suffer one thrombosis after another. Many times you probably feel as though you need to walk on eggshells because you are afraid you may break at any minute. Flush out all that is satanic and ask God to perform a spiritual transfusion!

The world is as it is and no amount of prayer will change it overnight. You are as you are and no amount of prayer will change *you* overnight. This is not yet the ideal world. You are not yet the ideal "you." Yet humanity has to work to overcome the problems existing on the worldwide level. And you and I have to overcome our personal inadequacies. No matter how many inner casualties we may bear, we just *have* to be successful eventually.

Time and again we are confronted with problems and we must work on conquering situations over which we must be victorious. Yet each of us has inherited and learned habits and behaviors which are totally opposite from God's ideals. Perhaps we had a bad childhood or adolescence and therefore developed a certain disposition—resentment against men or women in general, or certain prejudices toward other races or nationalities. But in the eyes of God, *all* people are His children. Therefore, these personal sentiments we developed cannot be excused in front of God and His law. And they certainly do not help us in perfecting our hearts. Now, as in the past, Satan works with such fervor to destroy people, especially those whom he knows God has chosen.

So many things are invisible to us. We feel besieged by our own problems, yet when we look at the lives of others, it may seem that they breeze through life with relatively few problems. But that is just what it looks like on the surface; actually we don't know their inner agony and suffering. One way to help us combat our difficulties is to help others with theirs.

In my experience, the best way to overcome our personal problems is through confronting them head on. Forget about covering them up with jokes or diplomacy. Face reality, but ultimately prevail over it. There is only one Principle. We have only one God and one Messiah. They cannot adjust for us. Rather, we have to adapt to their standards. If we have accumulated bad manners and habits, we must work on changing them. If we have a wrong understanding of love or if our behavior is different from what God

expects, then we must transform those concepts. If it hurts, then it hurts. That too is part of the reality of coming home to God and becoming the child of the One True Parent.

Some people have such rigid concepts of life, of themselves, and of other people and they won't budge no matter what. That is already a limitation. Perhaps they think they need special handling—with silk gloves and a lighter touch. But all of us are treated by the same physician—God. The wounds of those people who feel they need special privileges may be different, but every other person is in need of healing just as much. Yet no matter what the circumstance, our loving general practitioner, God, will take care of prescribing the right medicine.

If you think you need a special God and a special Principle, or a different place to meet Him, you have to face the fact that God's law is the same for all humanity. Examine yourself. Are you too set in your ways? Shouldn't you try changing your concepts and your disposition? Capitulate! Declare total bankruptcy before God. In this matter, your intellect will not be of much help to you. To make a total surrender, relinquish all those concepts to which you have been clutching. Let them go even if you think that by yielding them you will lose everything. If you can do that, God will fill your soul with His love and you will even gain more self-confidence. But I don't think you can expect too much of a response if you insist on commanding God, stipulate the way He can talk to you, and further inform Him of the conditions under which you will be able to perceive His answer.

If you take responsibility for the good of humanity and pray that God solves the problems of the world first, or praise God and pray for your brothers and sisters, then you will find the liberation you yearn for, and your problems will begin to fade.

Many people have strong characters which can be used for God to great advantage. Yet when people use such a quality more as a self-protective device, then it will become an obstacle for them. It then ceases to be just a defense mechanism, but becomes a hindrance for personal spiritual growth. One thing I discovered very early is that triumph over problems takes total commitment and total involvement. But it brings about an absolute result. Anything done or offered halfway brings you nothing but a headache. You haven't met God. Nor have you met your goals. Furthermore, you probably feel guilty, depressed, and isolated. Yet I have found that these problems can be dissolved by declaring that total bankruptcy before God.

If your prayer life is stagnated in any way, bring even *that* problem before God. A partial confession is not effective. Either you lay your life on the line, or you keep it for yourself. Jesus said we should be hot or cold but

never lukewarm. Is either your commitment to God or your commitment to overcoming your personal problems suspended between God and Satan? Even though in the eyes of the world you may be somebody, your inability to totally surrender yourself or your problems, spiritually shoves you in a corner and neither God nor Satan can touch you.

You break through once you offer up everything to God. And He has a much easier time to work if He does not have to work in *spite* of you, but instead is invited to work *with* you. Once you afford Him that kind of freedom, you can become internally reformed, refurbished, and restored. But the old patterns and concepts—and in fact *all* the shelves in the storage compartments of both your mind and heart—must be reorganized. If the thoughts and feelings and problems from the past are allowed to stay within you and collect more dust, you will continue to keep your problems. There will be no room for the blessings God is trying to bestow upon you. Why become a spiritual packrat? Throw out those old concepts, beliefs, and limitations. Restock your shelves with God's ideas. Try it out, at least on a trial basis. You'll make a great discovery—it works!

Whether or not you evolve into a person of strong faith and commitment is up to you. God asks you to do certain things just as He asks everybody to fulfill certain responsibilities. Accept that which God asks of you. If past influence from your parents and peers, or even the kind of education you received contributes to the fact that you are spiritually and emotionally weaker than others, realize it but don't accept defeat. Get strong! God is definitely a loving Parent, but He is also strict and cannot bend His own rules and laws. The situation is black or white: you are either up or down. You either live for God or yourself.

If you had to fight in a war but were emotionally weak in your commitment to defend your nation, you would most likely get shot. But if you are strong, defend yourself, and learn how to survive, you will come out alive. It is the same thing in the war we have with our personal problems. And we all have to fight that war, but why should anyone be granted special privileges or be acknowledged as being weaker. Yes, we are all different and have our own talents and abilities, but if your capacity is not so large and if you are saturated with personal problems, why not do something about it? Make something of yourself—for God, for True Parents, for your mate, for your children, and the others you love. And love yourself enough that you also do it for yourself. Your problems are real and you cannot ignore them, but if you begin to act as though they are under control, you will begin to *believe* it and it will be true.



Everybody has to stand up and fight the enemy. If all of us were on the frontline in a battle to protect our town, each one would have to pitch in and help. If one of us became reluctant, the enemy probably would detect the weak link and could easily penetrate our line of defense. It is a matter of survival. In wartime, everybody has to put his life on the line to defend his land.

The question is not *if* you want to overcome, but *when*. There are many benefits we receive from the Blessing. We are filled with grace through working for God and being a disciple of the Messiah. It is up to each one of us when we will reap them.

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*Success*

People in the secular world often judge the quality of another's life by the amount of money and material possessions he has accumulated. Yet what criterion should be used when discerning the quality of a person's life of faith?

It is hard for anyone to overcome pride and inferiority complexes. People in secular society don't have as many chances to hone down their defenses. Yet every Unificationist spends some time fundraising and witnessing; these are two activities which are "blockbusters" for a life of faith, avenues that lead us to shake off pride and root out inferiority complexes. Once we defeat those barriers in our mind, we will be the winner. It won't even matter to us if people slap us in the face physically or spiritually. In the end, we will walk away with the victor's cup.

There are people in society who may have tremendous assets and a luxurious lifestyle, but what really counts at the end of life is the quality of character we have managed to chisel out of our own marble—not how extensive and handsome our wardrobe is or how many homes and castles we own. So-called "normal" life cannot compare to the way a life of faith builds character.

Be successful in the truest sense of the word. Build up your character. Learn how to survive and ford upstream by constantly developing your spiritual strengths.

Everyone has to find the way to provide for his tomorrow. Unless you are alert and have foresight, you could run out of money. To avoid that takes planning ahead. But it is most important to contemplate and outline what you desire to make of your life, before you run out of time. Each of us must face physical death someday. No one can escape that inevitability. But unless we plan for that eventuality, we may make far less of the life God has given us to fashion than He expects or anticipates.

Father often encourages us to think that we have only two years to live and therefore to accomplish everything we want to within that span of time. Goals and success go together. Nobody knows when he will die. But if you died suddenly before you reached some of your goals, what legacy would you leave behind? How successful could you consider your life to be if you accomplished only a little for God and True Parents?

It is sometimes hard to see the goals and milestones you reach when witnessing. And it is harder to make and accomplish a concrete goal in wit-

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nessing than when fundraising. The checkpoint is your conscience. Several times a day you can ask yourself, "What is my standard? How much *could I* be doing?"

If you gain a tangible result, then you can have the satisfaction that you did reach a certain goal. Yet if nothing occurs, then even the desire to keep going becomes more difficult. The relationship between your heart and God's heart at that time plays the greatest role in deciding whether or not you achieved your aim. Unfortunately, a conversion experience or a change of heart is quite invisible.

**T**he person who is most blocked is usually the most selfish and insecure, and the one who achieves the smallest result. The people who have grown spiritually free, move forward, and usually become successful. I have discovered that a person's result—whether in a certain activity, in marriage or relationships, and even in life, reflects the depth of his personal relationship with God.

**E**ach of us must have dreams. One secret to finding happiness in life is to never let your dreams die or fade. And once one of your dreams is fulfilled, make sure you have another dream. People fail because they lack direction. But we are responsible for the outcome of our own life. And when we team up with God, we have a much better chance to be victorious.

Even if it has not been a habit in our life of faith thus far, we should attempt to be goal setters and goal reachers. Too often we don't believe we can do something, so we stop dreaming that dream in our mind long before we allow our body to give it a try. Never be without something to reach for. People without dreams are dead. Desire to do something big for God and humanity!

**K**ee your eyes focused on your goal and if you are really intent on reaching it, don't ever let them deviate from it. It is *your* goal and ideal—others around you have their own. Neither copy theirs nor expect them to adopt yours. But hold fast to your dream and never let it slip away from you. Once you have a vision of what you want to accomplish, daily visualize that picture of success—continuously painting it with hope, fulfillment, love, strength and all the power you need to make it a reality. Don't go to an inexperienced art critic; he may just destroy your creation. Have your own mind-studio in which you work every day. If you want, put a veil or cur-

tain over your painting every night so that others cannot go in to destroy it. But make sure that you take at least some time every day to add a few brushstrokes and keep your dream alive.

How do you do that? Even before you begin painting your dream, I think it would be best to check with the head of the "art gallery" whether or not there is a market for such a painting now or will be in the future. Luckily that director is your Heavenly Father, God. The safest thing to do is to verify your dream with Him. If you cannot seem to get a total confirmation from Him, why not talk it over with one of His assistants. You may get the go-ahead to proceed immediately.

What if it is not yet the time in God's dispensation that such a painting can be done and go on display? If you feel strongly that this goal is a definite sign from God, then without taking too much time away from your present work or going against the direction of your superior, look into ways you can prepare to make your dream a reality *someday*. For instance, if you used to play the piano and desire to do it again but presently don't have one to practice on, play in your mind the compositions with which you are most familiar—from fingering the keys, to working on your timing, and actually "hearing" the melody. When you transfer all that practice to a real piano, you might find you play the piece perfectly on your first try!

Yet you can do this with anything. It is a matter of setting your mind to achieving success in reaching even the most seemingly impossible goals.

Success does not necessarily depend upon overcoming every personal struggle. Rather, put your own difficulties aside and instead persevere for the sake of God. If you do that for God and the higher purpose, your personal goal will be fulfilled automatically. If you live for God with one hundred percent zeal and dedication, how can He refuse to soothe your heart and uplift you? Even if you are unaware of it. He will work to comfort your heart.

We all need to reach milestones in our life of faith and keep spiritually active. Set yourself certain goals, but make sure that some are short-term and some long-term. Realize that both need preparation. Don't set them too high; if you try to reach your ideal in one week, you surely will not make it. Yet if you set short-term goals while keeping in front of you the vision of your highest goal, and then proceed step-by-step, you *will* accomplish great things.

Make sure that you complete all that is necessary to make your goal

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and refuse to do anything only halfway. That in itself will help you develop great capability and qualify you in certain areas. And then your future will be bright with possibilities to be successful for God.

**W**henever you do achieve a level of success, the most important thing is to offer it to God. If somebody appreciates what you have done, give him your thanks, but then offer that praise to God—it really belongs to Him. If you only keep it for yourself, you repeat Lucifer's mistake. People who occupy the archangel position often repeat the behavior of the fall. One extremely important principle is to stay humble and report to God all progress made toward fulfillment of any goals—individual or group. Even if you are doing the majority of the work, make sure that you are not the one glorified. It is God who should be given the honor and receive the greatest esteem.

**T**he first thing to do is to set the goal. That in itself speaks to your mind and heart and clarifies your objective. After that it will become easier to expend your energy to fulfill it. When you think you just cannot do one more thing but disregard your exhaustion and push on anyway, all of a sudden you may just go into automatic pilot and find that you sprint ahead. And in the eyes of God, that is one measure of success.

**D**on't underestimate yourself. Sometimes your personal problems may seem overwhelming, but all of us have personal problems. Sometimes they may get the best of you. But living a life of faith is bound to be a struggle because we are traveling the path from spiritual death to spiritual life.

You have to have both long-term and short-term goals. And you have to systematically tackle one goal after another. At the same time, it is important to become centered upon the whole purpose and simultaneously keep your ultimate goal—that of reaching perfection. When you are able to practice pacing yourself, you will find that you don't easily become exhausted physically, mentally, or spiritually, but that you can keep going for years and years.

**T**he Kingdom of Heaven is a reality, not a fantasy. Because we have heard Father talk about it so often, it may seem fantastic, but it is not a fantasy. And to build it is a very real task confronting us—undoubtedly full of

pain and suffering. If you were to set yourself a goal for the next ten years, determine that you will pay and struggle to help erect it, and be willing to do anything to be the victor, you would stand on quite a high plateau at the end of those ten years. You would see the whole world, including yourself, from a very different perspective.

It is not realistic to expect to notice great and pronounced advancements from day to day. But if you reflect back on the last year, I am sure that you will see how much you have grown. Whether or not anyone else notices it, at least *you* can see that during the past year you have developed and advanced in spiritual strength and stability, in character and perception. Maybe you made it a goal to develop those very qualities. If so, congratulations; you succeeded! If you didn't make personal development a conscious goal, realize that even your short-term goals and conditions brought you far. Instead of looking at your potential as being limited, view it as *unlimited*.

If you are determined to achieve a certain goal, you might pray about it or simply talk about it and proclaim it to spirit world. The most effective way to announce it is not in terms of "I," but rather in terms of "we." Then they will listen. They have to see that you are serious, and then they will agree to help you. There are many achievers in spirit world who have high goals. Perhaps the most lofty dream they have is to be resurrected to the highest realm in the spirit world and live with God eternally; it is the same one Unificationists maintain. Many spirits know that if they assist you, they resurrect along with you. They serve God because they love Him. And in the process, they are also elevated. Our success definitely depends upon the cooperation of both God and the spirit world.

Every result you make—all you have done in the past, what you do today, and what you do tomorrow—is written in heaven. In the future, you may work in Asia, Europe, or even the Middle East. You might dig in a coal mine or become a school teacher. In one sense, the physical work you do is not the important point. From small victories to large, *whatever* you accomplish is recorded in spirit world. Therefore, why lose even one day. Rather than being too light-footed or too light-hearted, take all your goals—and every success—seriously.

Sometimes we fail to accomplish a task or job. Sometimes we don't do as well as we expected of ourselves. But when that happens, too often we brand ourselves as total and complete "*failures*." We are relentless in whip-

ping ourselves; with visions of a low self-image, we once again conjure up in our mind all the times in the past that *we* felt we were inefficient, or did not do something perfectly.

If we neglected to do something and in the process exposed our shortcomings, we may have experienced a failure, but that does not make *us* a failure. And to accept defeat and place ourselves in that category will weaken our possibility to be either an achiever or a success. We must know the difference and come to believe it.

**R**Real life is neither fantasy nor fancy. In order to be full of spirit and actively participate in life, you need a dream. Yet once you fulfill that dream, make sure you replace it with another one. And when you dream, put your mind to work. Visualize yourself reaching that goal. We are not living our lives just for personal satisfaction, so make your dreams consistent with God's own. Reaching your objectives on His behalf will definitely allow you to feel tremendous satisfaction.

**Y**ou should accept the help of the many good spirits who surround you. You have to believe in their existence and cooperation even if you cannot feel it at all times. We do not accomplish things exclusively on our own. God and spirit world offer great assistance. When you are on the frontline and confronted by a serious situation, you may feel God and spirit world with you. It is when we are willing to go above and beyond the normal line of duty that they begin intense cooperation. When you pour out everything and literally cannot go another step, spirit world will support you. If you pour out everything you have—all your heart and energies—and *still* keep going, you will find you achieve a great outcome.

Why do some people have certain results and others achieve very little? It is not just because some run faster than others. There is an underlying cause. It does not matter whether someone starts moving first and then is spurred on by some motivation, or whether he feels motivated and then starts moving. His success is based on his connection to God. Sometimes I can motivate you, but the impetus to really get you moving must start within your own spirit. You may direct your physical body to run, but it is your intellect that gives the order to "go." And then you begin to move. The potential to build up momentum and attain remarkable success is within each of us.

As you strive to reach your goal, you could eventually have thousands or even millions of spirits around you. But make sure they are the kind of spirits who desire to do something for God. If hordes of spiritual beings



with that kind of motivation work with you, you will be victorious. But you forfeit their help if you change your mind and compromise before you reach the goal.

Some people have fixed barriers and constrict themselves to working only within a certain framework. Therefore, the spirits are free to work only within those limits. But it is just as possible to allow spiritual beings from throughout the world to assist you. Spiritual beings who are cognizant of the ultimate goal of perfection would automatically cooperate with those human beings who are determined to reach perfection within the shortest possible time. What would you do if you were a spirit? Many definitely look for the best opportunities. They want to work with the people who manifest the greatest love and who will make the greatest impact. Spirits want to successfully return home to God. And not only will they applaud your efforts to do the same, but will assist and accompany you on your journey.

There is one important principle for success which has helped me in my own life and which I want to share with you. I have noticed that the more you give, the more you receive. If you give sevenfold, you may get a *thousandfold* in return. Be generous—in giving love, in giving money, in giving of yourself. If you give your personal energy and your heart, you are guaranteed a good return.

But if you limit yourself, you become stingy both physically and spiritually. The "Scrooges" of this world are always poor and no matter how much money they accumulate, are never really successful. Those who may not have tremendous amounts to give, but lovingly give of what they have, are the richest people. The act of giving just multiplies and multiplies. To be deemed a success in the eyes of God, we need to be generous of heart. We must never just limit ourselves and give out in only one direction.

Even if you are tired, be benevolent and continue to give of yourself. Anyone who does that, becomes spiritually rich. Most people say that they tried their best, but often have a fixed idea of what that is. They may have an unrealistically low idea of the boundaries of "best." Of course there are certain restrictions in this world governed by time and space, and all of us face them. But it is yielding those personal limitations we set in our minds which prevents us from becoming the achievers God hopes we will be. Although we claim that we did our best, our accomplishment may just measure up to the standard we *think* we can do. I believe no matter how much we do, we can always find ways to do better, and to accomplish that much more.

Some people live almost totally in the past, recalling mistakes, and remembering former glories. But those people do not necessarily recognize the reality of what they can do *now*. Before Father went to America he had never spoken to the general public. But God called him to do just that. Following Heavenly Father's direction, he established several speaking tours which took him to the major cities and eventually all fifty states in America. In subsequent years, he spoke to crowds of thousands at Madison Square Garden, Yankee Stadium, and Washington Monument. At Yoido Plaza in Seoul, Korea he spoke to over one million people. Where would the Unification movement be today if he had just clung to the idea of what he *thought* he could accomplish? He received a mandate from heaven and just had faith in God that it could be done. He knew that he had to be successful and he just did it.

You can actually do anything you set your mind to. Absolutely anything. The problem is that we too often think in terms of what we *can't* do, instead of what we *can*. It is best if you don't give yourself too much room and rationalize yourself out of trying. If the boss says that he needs someone to do something, raise your hand to volunteer! Even if you don't know how to do it, donate your time and your energy anyway; think of all you will learn. Cultivate the spirit and attitude of desiring to do something for God. And make the dynamism behind your donation that of love. When you do, you will elicit the response of both God and the spirit world. Offer your talents and abilities to accomplish the work of God. Your spirit of sacrifice will be replenished many times over.

Activate spirit world. You are working to do God's will but if you work separate from Him, you will not make much headway. You need to evoke some response from God and the spirit world. If you bring in large amounts of money through fundraising you are not necessarily a successful person. To be successful in life, a person needs to tap the unlimited reservoir of God. But if you recoil from establishing this kind of connection, you may feel depressed.

If you pray from the depths of your heart, cry tears, suffer, and struggle to do something great for the sake of God and humanity, spirits cannot just stand idle and watch you. They will have compassion and cooperate with you. When a person becomes desperate to accomplish, God and the spirit world step in to help him.

If you only sit and pray with mediocrity and little or no intensity, you might tend to just live from day to day. But that will not activate spiritual beings. When *you* work hard, they will do the same.

To be successful you must always remember that you are a representative of God, and your feeling of dignity should pervade in whatever you say and do. Remember too that we have the mission to go out and reveal what God has sparked within us.

Any spiritual block or complication you find within yourself is really your own problem. It is often necessary or warranted to take the time to conquer a spiritual impasse, but if you take great amounts of time to do so', you may fall short of your goal, and have almost no energy left to work for God. If you only center on how to overcome your problems, you will have little time to make a purified offering to God. It does not matter where you work or what you do. The more time you spend talking to others about becoming the best person you can be, the less time you will spend working and the less effective you will be. Rather than talk to others about it, why not share your thoughts and ambitions primarily with God. He is the one who can be instrumental in helping any of us to affect changes within.

We need dreams to stay alive spiritually. If you ever lose your vision or your God, you will waver and become unable to steer your ship. Once you are on the ocean and see one light on the high seas, you can be guided home as long as you either focus on sighting that lighthouse or listening for the tolling of her bell. But if you lose track of it, you may be engulfed in spiritual fog and unable to perceive which way to turn.

Gather all your strength and go toward the light. Take every possible measure to secure your direction and set your compass correctly so that you stay on course. We are crafts tossed about by a stormy sea, but it is God who can successfully guide us through any choppy water, by the very light of His compassion.

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***Perspectives on the  
Principle***

I feel we have been given such a great vision of God and of this world in God's gift of the Principle. But in trying to share what I feel with you, words fail me. It is hard to express what my heart feels. Emotionally I can project ten thousand times more than anything my intellect directs my mouth to speak. Even if I used my mother tongue, I would never be able to put into words what I feel when I look at the universe that God has created. There is an infinite variety of scenes—as they reach my heart, they each explore new territories there.

It is not an easy task to understand the essence of the written word. For example, to me, the Principle is an amazing revelation. It speaks to our intellect, yet through these words, our heart also tries to capture what God is all about and what He wants to tell us. But to dig into it with emotions and heart, breathing those words in and then breathing them out again, would take a lifetime. The words of the Principle are powerful; but even they are only an outline, more of an abstract projection of a vision of the reality of God.

Have you ever considered how important it is to use the Principle to assist you in working out your personal relationships? The more exposed we are to people, the more we ourselves can be purified, and as a result the bigger the steps and even strides we can make toward perfection. But knowing about the Principle and sitting in a corner won't get us into Heaven. The Principle does not work until we practice it!

Because it provides a basic formula, the Principle should be the standard by which we measure the depth of our life of faith. How can you analyze whether or not the feelings you have are correct? The best thing to do is to use your intellect, tapping the Principle as the basis of judgment. Do the emotions you feel make sense according to the Principle? Are they within God's law or not? The Principle is a tremendous measuring stick. Revelations come to all of us; sometimes they make sense, sometimes they don't. Look to the Principle—it will shine its light, illuminating the truth and banishing the falsehood.

We have an important question to ask ourselves: is God the center of our lives, or are we? How is it possible to tell? If we live by the Principle, we can be sure that He is with us and has become our prominent focus. God

made the law; God *is* the law. Everything in the entire universe—from the reproduction of amoebas, to the way an elevator works—functions according to a certain law.

If you have not been living with God, then hurl yourself into His arms—He'll catch you. It is not an abstract thought; you can do it. You say you don't know how? But you can study words from God, and words from Father explaining the ways and laws of God. You can be enfolded in His arms when you follow His discipline. Study the books and materials that can teach you how. We are truly without excuse. The "how" must be solved by each of us. The "how" has to be the impetus to get us to do it.

God's laws are all around us. The Principle is in action everywhere we look. All of us have to admit that if we think hard enough, we *do* know things about the will of God; sure there are always new things to learn and to incorporate into our intellect and heart and then practice. But it is really a matter of finding the strength to walk the path toward Heaven.

The path is not so well-worn yet because the majority of people do not yet know God's truth, but how fortunate we Unificationists are to be among the first who do. By reading page after page of the Principle and the many words of Father, we grow closer and closer to Heaven all the time.

The truth enlightens us. Through it we are able to see things in more of a proper perspective. Through it we are able to attain a broader vision. We see God and everything that God has created. When we take the Principle in hand and study it, we are able to gain the knowledge to go a certain way toward the goal. If we do what the Principle states, then we eventually *must* reach the goal. That goal is God, perfection—a perfected heart, a perfected love. The Principle expands our horizon and illuminates our path.

The word is here to lead us. It is the way to find God, to finally meet Him. It surely leads us in a certain direction. When we use the first chapter as we should, the Principle of Creation becomes the most important chapter in the *Divine Principle* book. If we understand the structure of the universe and of creation, realizing that polarity and the give and take process are the source of energy, we would see that we are made of the same energy, the same light as God. We would discover that all creation lives by His laws, and mankind must do the same. And once we finally do, we inevitably will reach perfection.

This world is still dictated by Satan's rules and his standards. If we are still attached to those old standards of value and look at the world with

our former view, we may compromise so much that we mix up the past and present. If we constantly compromise, we will never succeed in reaching God or perfection. It is only by judging a situation in light of the Principle that we can be truly fair and unbiased in our adjudication. Unless we acquire the standard of the Principle and the viewpoint of God, we may make the wrong decision. And once we make an erroneous decision, we automatically head in the wrong direction.

The important thing is to live by the Principle and not compromise this standard. There are a million different excuses which Satan will try to hand you—the city is no good so why don't you just forget witnessing; I told you this Principle doesn't work, see *everybody* is negative; you are too tired to go on, why don't you just go to sleep; the central person is no good, he asks too much of you; indemnity? who wants to pay indemnity?—but they are only excuses and when appraised according to the Principle, you will see how shoddy and unrighteous they are. Unless we listen to the whisperings of God—I have prepared many people in this city for you to meet—have faith, they are there; even though you are tired I appreciate so much that you still persevere; please have compassion for your leader, remember he is trying to care for you and reach the goal at the same time; remember that nothing can be restored without some payment of indemnity, even though it may hurt—we do not live with Him. We must become connected to God; the Principle provides a beautiful pathway to do so.

**W**e are called to proclaim God's truth of the Principle. The words we say project something about our inner self. Those words give evidence of where we stand and who we are. Each time we speak, we show others something about our relationship with God. Fifty people may talk about the same subject, but each one comes forth with something entirely different—with unique depth, quality, and power. Before we can convey anything to anybody we should align ourselves with the Principle and with the True Parents. We ourselves have to believe in what we are talking about or no one will accept what we offer.

**Y**our willpower can be strengthened according to the degree of truth you understand. You will reach a certain conclusion when you center upon the absolute truth with your heart and intellect. Once you acknowledge the truth, you are driven to do something. And when you act according to the truth, you can even *will* yourself to do something. Your willpower is developed through the process of give and take between your emotions and in-

tellec, centered upon truth. Even if you falter, don't let Satan defeat you; get up and begin to climb back to the original position you had before you made the mistake. If you know that God is with you, you will have the volition to persevere no matter what happens. You will have the kind of conviction which enables you to stay with God, even if you are the last person on earth who believes in Him. That kind of commitment creates willpower.

**Y**ou no doubt have heard the famous words of Jesus, "The truth will make you free." While that may be true, I don't believe that the truth will set us free instantly, but rather this is a gradual process. It entails severing ourselves from Satan through acknowledging and practicing the truth. But this is not an immediate thing; there is a time period involved.

If someone is completely ignorant of God's existence, that person may end up worshipping the sun, or even a cow, as his god. But if that person is given the truth, he can come to understand that there is a Universal Prime Force, and that his true God is actually a very personal one. The truth illuminates everything. It brushes all the cobwebs of doubt away and drives away the spiritual darkness.

Mankind has a big problem; we are not free and we are constantly pushed around by Satan. We can't even define whether it is God or Satan interfering in our lives. Whom are we serving? Are we going down to hell or up to heaven? It is often difficult to discern. Yet the Principle is the barometer that can indicate to us which way we are going.

If you live in the light of the truth and Satan still tries to tell you there is no God, you can proclaim, "You are really stupid, Satan. I can explain in detail what God is like. Not only that, I have tried calling on Him—and He was there. I remember all the times you told me my God was dead. But you are wrong. I refuse to believe you anymore." Satan will have no choice but to cower. Ultimately, the truth *does* make us free.

**The** truth is merely the way or the medium that leads us to God. The Principle in itself is not perfection. It is the road map that points out how to reach perfection. But if the plan is laid out in front of us—showing us the traffic signals, the deserts, and the forests—we can discern where to walk and where not to walk. The goal is God; the truth leads us to Him. That is why it is so valuable. Without the truth, we could never find our way.

Unificationists are saturated with truth and we gather innumerable

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life experiences every year. I am sure many people who are spiritually searching would "lick their fingers" after finishing a beautiful feast of truth and guidance, but still look forward to the next banquet with eager anticipation. So many things would be revelations to them. What about us? Do we appreciate all we hear of God's truth, or has it become old and stale? Very few ministers would present to their congregations what we talk about in our meetings. Most would not probe these topics of faith as deeply as we do.

We are overfed with truth. If we don't digest the truth we consume, we may become sick. If we receive too much of it and don't put it to use, we will stagnate. In order to grow spiritually we must digest and multiply it.

The word of God is always the same. It echoes throughout eternity. The only way to get away from hearing it all the time is to become the incarnation of truth. Once you *are* the truth, you don't have to listen to it anymore; you will simply personify it.

It is not enough to know the Principle; you also have to come to understand it. It is important to perceive the suffering of the central figures in God's providential history. Therein lies His struggle, too. When speaking, I do not simply reiterate the raw Principle itself, but rather what is between the lines. Reading the Principle and talking about it is one thing, but relatively few people understand it. Father once said that comprehending the Principle correctly is as difficult as finding one particular grain of sand in the ocean. Understanding this valuable truth is such an arduous task.

You can study the Principle over and over and even if you forget most of its words, there is a grain of sand, a grain of truth—the inner essence and core of the Principle—that you can never forget. The one thing you will remember is that in our conversations together, we were always talking about God, True Parents, God's heart, love, and religious life. After all, in essence that *is* the Principle.

As we come closer to God, we see one miracle after another. Our eyes open ever wider and we see God's nature clearly. We see the loving heart of God, and we recognize God as a personality and as a true parent. But further, we also see how things function so precisely and correctly according to the law. In short, we cannot just live by emotion. We have to live according to the Principle in order to receive the benefit and inheritance of being the true children of God.

**I**f we do not study the revelations given by Father, then what *will* we unite with? We must expose ourselves to the words and directions of Father, or our relationship with God has a greater chance of waning. Inheriting God's truth makes all the difference. Moses did not have it. Even Jesus could not express it in such completeness. We are incredibly fortunate. Many people ask countless questions, yet they cannot discover where the answers are. But those are the very answers that have been imparted to us through the Principle. We should become inspired every day through the word of God that has been given to us.

**T**here are many ways to present the Principle. To present it in a simple fashion is a true art. Yet if it can be introduced so that it comes alive for the average person, potentially people from all walks of life will be able to absorb it. Sometimes people tell us that what we say is so simple it just can't be true. They feel the truth has to be more sophisticated and complicated. Does it? God's truth is straightforward and clear. Its beauty outshines the philosophies of any age in history.

We have to widen our horizons and must not limit ourselves to narrow concepts. We should not just embrace the Principle in a religious sense. It is not necessary to lead a monastic life, so full of restrictions that we do not encompass God's Principle as a whole, or which prohibits us from embracing the entire world.

**L**earn the Principle by heart. If you are able to mentally photograph each page, do so. Then if you find yourself in a situation where you no longer have the book, you can recite page after page from top to bottom. It is all a matter of starting to study. It just takes a few days to get used to it. Once a student falls out of the pattern of studying, he has to make effort to get back into it again. It may be the same for you.

Read, study, and digest this material. Memorize the outline of it; once you are familiar with the skeleton, you can easily fill in the "meat."

**W**e can combat and defeat Satan by using the word of God. If Satan attacks us, we can retaliate by using those words; they are incredibly strong and powerful. It is a matter of using the word of God in daily life. We will advance spiritually if we do. But we must be prepared; with Satan anything *can* happen and *will* happen. We must always be armed and ready for battle.

**B**lessings are destined to be bestowed upon people who serve God. If you do certain things, certain effects come about. If you give out love continually, those who receive it eventually have to capitulate. If it is my job to unite one hundred people, I will continue to work to accomplish it, even if initially they are all against me. I know it is just a question of time. Whether their hearts are soft and pliable or hard and stiff, I am absolutely convinced that it can be done. But the only way is by going exactly by the love of God, by His word and law.

It is just a matter of time until all mankind is united, and we all meet God and pay Him homage. It is also a matter of time until the whole world is restored. Father is very well aware of this. That fact alone must certainly be what keeps him going sometimes. He knows that the law functions and everything moves within the law. And he knows that the original mind of man relates to this law. When the will of God inspires us, something happens inside. Step-by-step we become more obedient to God. Our original mind then becomes the receiver; this communication process goes on throughout the rest of our lives, both consciously and unconsciously. In short, there is no way out. Everybody must get to Heaven; nobody can stay in hell forever. That has been predestined by God.

**T**hroughout the centuries people have been buried under an avalanche of the word of God, but still they never understood it. We have the same problem. You could feel absolutely submerged in a sea of speeches, and may read the Principle countless times but still not understand. Often it is the basic contents that are perceived wrongly. But if you have a hard time understanding it, it may be that you have not yet cultivated a basic respect for the word of God.

We must give value to every word that God speaks—whether it is the printed or the spoken word. Many times God wants to speak through our leaders or brothers and sisters; many times He chooses to speak to people we encounter in everyday work situations, and when we fundraise or witness. We should consider the multi-faceted nature of God and try to comprehend and cognize what He is trying to get us to realize, because it is the word—His truth—that impels us to walk home to Him.

The Principle shows us the way to God; it explains His will and unravels the mysteries of God. Once we are perfected beings, we will incarnate the word and be totally free from Satan. But until we know or understand the word of God completely, we cannot perceive it. Therefore, we are still on the road toward perfection.

It is dangerous for anyone to accept the Principle as the word of God

but then make a conscious decision not to live by it. Unificationists will one day be judged by the word of God. We are judged by the word because we *do* understand. And since we do, we must always strive to live according to it.

The Principle is incredibly powerful and has great impact on our lives. We come to possess great spiritual power when we use the Principle with both our intellect and heart. We cannot simply digest the truth and wash our hands of the matter. In good conscience, we cannot believe it to be an important truth but then stray from it; rather we must live and work by it.

There is only one set of God's principles. There is only one set of spiritual and physical laws. Although God created those principles, even Satan uses them. Unfortunately, Satan *misuses* them. No matter how much we may wish that the laws of the physical world (such as the law of gravity) didn't exist, if we don't obey their principles, we have to suffer the consequences. Spiritual laws are no different. They rule us and when we don't obey them, we also suffer certain effects.

The Principle explains many of the teachings in the Bible which Christians have not been able to fully explain or understand. It ties together both the Old and New Testaments, clears up many of the symbolic meanings, and brings to light a number of the parables. A great many theologians and religious people have spent lifetimes looking for a substantial and logical interpretation of the Bible; we have been given what they have searched for. Now God compels us to share it with others.

We must never be content with our present understanding of the Principle. Rather we should always seek to refresh our memory and knowledge of it. We have to continually study the truth—individually, as families, as church communities. Although we must study its words, we must also research the essence of what is implied but not written. In order to discover more answers and facts, we must investigate both the origin and the result of the Principle. We should also examine what happens once we use the Principle. We should detect how we can utilize it. And we especially must unearth how it can be instrumental for our own salvation and the redemption of all mankind.

If we find it difficult to handle our own emotions, it may be that we do not understand the truth well enough. Another possibility is that we don't *want* the truth to be true! We don't want to admit that we are in the wrong. We want to have things our own way, and consequently may even negate or dismiss the truth.

When people become self-centered, they unwittingly set up spiritual roadblocks. If we were more centered on God, we would then naturally ask Him to reveal His truth to us. We would appeal to know about His heart and His way of thinking. When we are centered on God, we naturally focus upon His truth and do our best to live it.

The majority of people in this world are spiritually asleep. We are the ones God is depending upon to awaken them. How? We must instill the confidence in people that we have something new, and it has the answers they are longing to uncover. We cannot simply explain this truth as a philosophy, but must stir their hearts so they can feel the Principle is *their* salvation as well. We must get across to them how God works today; God's power must be visible to them.

**I**f we fulfill the Principle, the whole creation responds. If we do not fulfill the universal laws, the cosmos stays dormant and is unable to reply.

Through our words we can either uplift people or destroy them. The words we speak become the instruments to convey and express our heart and intellect. God used the word to create the whole universe and He gave His word to Adam and Eve. The fact that the word evolved into a whole creation indicates what great power it has. In the gospel of John we read, "In the beginning was the Word, and the Word was with God and the Word was God." The word of God explains His will. Everything came about through the word or law of God. The word eventually evolved into the tangible universe, and God's hope was finally made manifest.

Man was made in the image of God. God originally intended that since man used the same language as God and through words could project his heart and intellect, man was supposed to become the incarnation of the word. If he would have become that manifestation, every word we speak would be the word of God.

We have the power to create through the word just as God did. We can create a spiritual ambiance, or even something tangible. We can help others

to become inspired and to discover many insights. Through our words, we become architects of a certain structure—of a new universe. And we can get many assistants to help us erect it. The word of man, centered upon God, is incredibly powerful.

Yet the reverse is also true. The word of man centered upon Satan can be destructive. Jesus intimated we should use our words to encourage people, not devastate them. We must be conscious that things we say can either bring people closer to God or away from Him. We should convey positive elements, not negative ones. And the best way to communicate is through the spoken word.

The give and take process between human beings takes place through vibrations and through the perception of all our senses. But the highest form is through language. You are handicapped in communicating with another person if you do not speak his language. But two people who speak the same language can much more easily convey what is in their hearts and minds.

The point is that we have to take responsibility to speak Principle and God's word at all times. When we do, we become co-creators with God. Yet if we use our words to destroy, we must answer to God. We must use the word of God, and what we speak must be pure and uplifting. It must be positive and elevating; we must fashion something which is divine.

The only way to get rid of ignorance is through truth. Once you have the knowledge, you can do something on the basis of that knowledge. But if you are ignorant of certain laws and principles, you will act accordingly. You will act as though you are in the dark, because in the spiritual sense, that is actually where you are. However, if you are enlightened, you are able to behold many things. You don't have any fear of going into a dark room. You know for sure that there is a light switch and when you turn on the light, you will be able to see everything. And you know that once you have turned on the light, the room will be much more serviceable to you.

Through the truth, the universe will serve you. Darkness—whether physical or spiritual—is always an obstacle, an object of fear. God has called us to obliterate ignorance—both spiritual and physical. And to do that, we must walk into the realm of knowledge that brings power and ultimate freedom .

**W**e have to proclaim the truth in such a way that people know any person can become one with Him when he understands and practices

His will. The first thing is that the will of God must be revealed and proclaimed. Once somebody reveals the highest truth, it can be brought to others.

**L**earn the truth. Truth leads us to understand love. As chapter one of the Principle tells us, in order that the greatest joy can be produced, both a subject and object are needed.

Once we understand the purpose of creation, we begin to learn much more about love. We learn whom to love, why to love. And as we do, we naturally pray for people and for God's cause. We also come closer and closer to living according to true heartistic values.

When we go to school, we have to do our homework in order to pass our courses. We must do something similar in relationships. We must learn how to relate with God and humanity, with heaven and earth. We also need to learn what processes occur within our hearts—the emotions of love and respect. We have to understand how we function and how to relate to God. Absolutely nothing just falls from heaven.

Through the word of God, we can understand how to reproduce any of the wonderful feelings we have felt before. Through the Principle we can learn about proper relationships, for example, how joy is produced. We can learn much about love. But if we should lose any of those feelings, we can regain them again because we possess the formula—the Principle.

We should come to understand the will of God and His master plan, the how and why He created the whole universe. It is important that we realize how everything functions. Then, even if someone were to take away all the books, we could still re-create ourselves because we are already engrafted in the True Parents' lineage through the Blessing. We have the pattern and mold and to some extent, the Principle is already manifested in us, and our hearts are already beating according to the will of God. In the future, mankind will live according to His will and behave as God originally desired. That is when His master plan will be indelibly engraved on our hearts.

God's master plan for human beings is that we become "the incarnation of truth." Become that incarnation of truth! When you do, you can even recopy the Principle from the imprint it has made on your heart.

Because we are overfed with truth and love, we find it hard to digest

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things, yet the tendency to be judgmental and critical is far too developed within our hearts. If we were wise, we would put aside those kinds of feelings and open ourselves up to God. We would be humble and like an obedient little child, ready to absorb more of God's truth and heart. When you connect with God, you will understand this more deeply. Consider the spiritual content and quality of truth that is given in the Principle—it is a tremendous and dynamic force. It is true spiritual gold.

I truly believe that Unificationists have been given too much. We just don't know what to do with the treasure we have received. But someday the accusation may come that for all we received, we returned much too little. If that were to happen, we would have to pay for our actions somehow. But we do not necessarily pay by our own volition; payment is confiscated by Satan. He is also extremely knowledgeable about the Principle. The unfortunate thing is that *he* abuses it.

If Eve would have fallen only with the archangel and not tempted Adam to fall with her, God could have carried out the providence of restoration much differently. Yet because both falls occurred, the spiritual and physical laws of God were violated; as a result, Adam and Eve died spiritually. Although their physical bodies did not die at that moment, they were governed by deadened spirits.

If Eve would have fallen but repented before involving Adam, she could have been restored through him. Adam would have been her messiah, and through certain conditions she would have had to fulfill, God could have restored Eve to perfection. History would have been so different. But once Adam crossed that invisible border between *true* life and death, there was no return. Adam and Eve had been given the laws of God, but they both violated them.

Unificationists need to understand and embrace God's law, the Principle. Once we live in accordance with the Principle, our physical and spiritual selves will receive all the benefits that God can bestow upon a perfected human being.

Whatever comes into conflict with the universal law of God brings disaster and separates us from Him. We then lack fulfillment and more easily deviate from His will. And this just cuts us off from Him and blocks us from experiencing Him. But whatever we do every day toward the fulfillment of our purpose of creation—being a son or daughter of God—and restoring ourselves back to Him, opens a new world for us. A new vision comes; we see God for who and what He really is. It is His Principle which assures us of all this. It is jam-packed with amazing things. We only need to study it and look around to discover them!



We have the formula. The Principle teaches us how to behave and cope with whatever confronts us. When we live in line with this truth, other things will automatically be taken care of. But once we step out of that realm, we are on our own and subjected to Satan's laws.

Life will be a challenge even in the restored world. Building a marriage and raising a family will provide enough to contend with. But we will be capable of dealing with these challenges because we are fortunate to be able to use the Principle as a guideline. For instance, the Principle elucidates that if we give total love to our partner, God will naturally be within our midst. But if we do not apply the Principle, how can we expect that it will work automatically? It works only when it is applied correctly.

God gave His word to us. When we listen to it and acknowledge that it is true, we feel a great deal of joy and ecstasy. We may even feel as though we are in Heaven. What does this truth touch first? Does He reach us through the intellect? How can God move our heart with His love?

When you come before God in prayer, you virtually come all alone. You may feel an overwhelming feeling in response to your prayer. But then what happens? Do you feel love or do you simply feel good? You sit before God and communicate with Him with closed eyes. Sometimes you may sit there with no specific goal in mind, but do you feel something or do you just pray into nothingness? We may concentrate on visualizing Him and whisper, "God" or "Father." Even from uttering those simple words, great emotions well up within our hearts. Sometimes we don't even have to speak those words before we feel overwhelmed by unrestrained feelings of love and warmth.

In order to meet God we need to create a foundation. Once the foundation exists within us, we don't have to beg Him for anything external to help us. We must work on becoming the incarnation of truth; we must learn the Principle and digest it. We have to enact the Principle and typify the word of God. But it is very difficult to define where that journey begins.

If God would not speak to us, it would be impossible to detect whether or not the overwhelming feeling was coming from Him. Even when Moses talked to God he must have asked, "Is that You, God?" And God must have answered, "Sure it's Me!"

God desires to live within us. In order for us to allow Him entry into our hearts, we must restore through indemnity the historic separation between God and man that took place through the fall. Although there are many relationships to be restored, the most significant is the one man has with God Himself. The word—the truth—helps us understand how.

Once we become incarnations of the truth, the spirit of God will be able to flow within generations, families, societies, nations, and finally throughout the entire world. What a great task we have!

According to our personal level of growth, each one of us has a different vision of manifesting the truth. Therefore, when we take responsibility to lecture the Principle, to evangelize, or to counsel, it is important that we are connected to God. The truth has eternal value and we must be careful how we express it. A person must be aligned and centered upon God before he begins to teach the Principle. Once a person becomes inspired by the spirit of God, the Principle will make sense, elevate, and give new life to him. Once our heart is touched by God's heart and intellect, we will more easily project what He has to offer. We must withdraw inspiration from God's "truth bank," especially when we teach His word.

If you have embraced the Principle for many years already, you may not study it on a daily basis as you used to. Therefore, you might have forgotten some of its clarity, beauty, and effervescence. But when you hear or read the words again, you may be awakened and revived. The refreshing waves of truth can do so much to mend a tattered heart and restore vitality to a lifeless spirit.

The word of God is like fire. Anyone who is spiritually open might see lightning and fire with every word Father utters—albeit in different intensities. But beautiful spiritual colors surround True Parents—white and yellow, gold and blue, various shades and tints of green. If you could see these colors, you surely would feel elevated and heartened.

The truth is a fierce and fearful thing. It is a great advantage to know the truth, but if you know it intellectually yet don't act upon it, you will find yourself in a spiritual quandary. We are judged by the truth we hear.

All the differences between Unificationism and Christianity will eventually be wiped away. The spirit of Christ will go forward, and Father's ideology will be absorbed by many people.

But currently ideologies and certain religious decrees are still quite

fragmented. Today, many people teach parts of the Principle without even knowing it. However, some people have read or listened to the Principle and agree with many of its tenets, but may edify them under a different label. Soon enough, all credit will be given to God. Then the true author of the Principle will be known and people will recognize the identity of these truths. It is just a matter of time.

It is no wonder that the greatest truth also has the greatest impact. If a little child comes and tells you that five plus six equals eleven or that adding four and six makes ten, you accept his level of intelligence because he is still a child. But as he grows older, you can instruct him not only to add the numbers together, but deduct one from the other, and even divide or multiply them. Later you can even discuss percentages and square roots with him. When you teach a child something new, you expose him to greater ways of developing his potential.

In order for a person to achieve greater results, he must be taught a higher and superior truth. If you want God and the highest realms of spirit world to work with you, you have to speak the most advanced truth. When you do, spirits from those realms will cooperate with you. Therefore, do not hesitate to speak the greatest truth. Though yet unformulated, the most sublime experiences of love are to be found within the Principle.

Give others God's highest principles. Even if those people rebel against you, later on they will compare what they know with what you taught them. Sooner or later it will become clear to them that the Principle is by far the highest truth. Sometimes we lose sight of its preciousness, but we should study the Principle and teach it with both the diplomacy and wisdom God Himself would use.

Don't shove the Principle down people's throats. Neither be completely jovial and engage only in horizontal conversation with a person without bringing forth the message you want to reveal. Unless there is something attractive in your words, a person may no longer care to talk with you. Unless you bring him something which he can really gain from, he may not even want to see you again. But if you leave something behind that impresses him, and upon which he can meditate and reflect, the moment you leave, the wheels in his mind will start to turn.

It is human nature that people grasp what truth they can. It is just as "human" for them to use it on their own level and create their own bliss on that basis. It is up to us to deliver the goods; they have to take the next step.

**G**od created the Principle. And that very Principle assures us that if

we do certain things, the energy of love will be created and flow. And that energy will elevate and embrace us. It will help us fulfill all our dreams, and satisfy all the longings hiding deep within our heart. But the first step to empower the force of love to engulf us, is to live according to the Principle.

**A** leader should be strong enough to drive out any devil by using the Principle. If a principled person sees something unprincipled, he will naturally experience an inner uneasiness and may also feel the compulsion to change the situation.

We are concerned with an eternal education process, one that has lasting value. The day will come when we will all look back on our past and definitely discern which periods of our lives were good—which brought us closest to God and consequently had the greatest bearing on our personal development. We will also be able to see clearly which leaders and brothers and sisters blocked our chance to develop and come closer to God because of the weaknesses within their own characters.

It will become obvious that principled leadership had the most profound impact on our lives. Those leaders who were involved with you emotionally, uplifted you, complimented you, or placated you by always providing good times but who ultimately failed to help you overcome, were not necessarily principled leaders. None of us will ever get to Heaven unless we overcome our problems. But we will never do that by giving in to weakness. Judgment comes through the Principle. It is the sword or the fire; it is the word of God. When we measure ourselves next to the Principle, we can adjust accordingly. We can see whether we are right or wrong, whether we are in God's realm, and whether or not we do the will of God.

If a leader does not preach the Principle and tell you in an honest and straightforward manner what the will of God is—what traits you should keep and which you should discard—you will change much too slowly, if at all. Your spiritual strength will not develop but stagnate and may even deteriorate. If you don't find the motivation to come closer to God, you will decay internally. The Principle is the standard, and as we walk the path home to our God, each of us should gauge ourselves according to it.

**Y**ou should not remodel or alter the Principle when you talk to someone in hopes that by reshaping it to his ideas, he will accept it. If a person is too stubborn or for whatever reason does not understand, it is *his* loss, not yours. The Principle must remain the Principle. Tell the person that whether or not he can accept it, it *is* true that the universe is created in

such a way that one entity should serve another. Explain to him that there is an interrelationship between all entities in the universe. Make sure you express that we believe this is the basic structure to exist, multiply, and survive. Tell him that the purpose of man and the purpose of creation will be fulfilled according to the accomplishment of certain conditions. Reveal to him that the basic Principle says that no one is made for himself. Every person and every entity in the entire universe is made to fulfill a higher purpose. The Principle is the Principle; it should not be reconstructed to accommodate the ideas of someone else. Just outline the parameters of the Principle to him. Perhaps his ideas will fit, after all.

Father has brought a new revelation; it excited us enough that we even desire other people listen to it. But in order to convey the Principle, we must study it; we must understand each principle correctly and try to transmit them. One important thing is that we should not argue with people when witnessing. Rather we should listen to what a person has to say, but be careful not to waste time. Unless we make a great spiritual impact upon the person, it may be the last time we see him. As quickly as possible, explain the identity of Father and the revelation he brings.

Check yourself by the ultimate standard of the divine truth—the Principle. That should be the best reason to study it. But study itself is not enough. You have to enact the Principle. When you do, you gain life experience. Then you can talk about both its theory and practice. When you can do that, your words and deeds may be stimulating enough to kindle the hearts of others and inspire them to come alive spiritually.

All you have to know is the Principle. When you do, you will be able to understand everything—from the human body to economics. You will even gain valuable tips on how to manage your personal finances effectively, properly, and profitably.

The word—the truth—is what leads us toward living in the world of heart. Yet heart is the origin of everything. Love couldn't exist without an instrument to produce it. God's heart existed before His love could be manifested.

The truth was revealed to explain the nature of heart and love. During

this course of restoration, we must go the reverse way. Therefore, we must first concern ourselves with embracing the truth. The next step is to love. And love will naturally lead you to manifest heart—your own heart as well as the heart of God. When you have both of them, you will possess the greatest possible treasure!

Emotions are just one effect of the workings of the Principle. If we live within the framework of the law, then all the benefits that come from God through the fulfillment of that law will be ours. When we live according to His will, our heart will rejoice! The element rejoicing within us is the stirring of our emotions.

Through the Principle we are able to see more clearly who God is, perceive what He thinks, and even ascertain what He feels. Through the medium of His word, we are definitely brought closer to Him, and can understand Him in far greater ways. That is why the word of God—the truth of God—is most important for us to learn. During certain eras God was not able to convey His heart and word to the people because they were not prepared enough and could not perceive what He was saying.

There is little of God's law that was revealed before Abraham. Through the lessons of Abraham's time however the people received a much clearer picture of our Heavenly Father. For the first time, God could reveal something of His inner self through the commandments He gave Moses. God's heart, God's understanding, His way of thinking, and even what He thought about human society at that time, were disclosed in those words.

Yet when Jesus came, he revealed even more about the nature of God. He talked about how God is our father. He taught mankind God's basic law: we must love one another. Even though so few people saw Jesus, people throughout the last two thousand years have been able to understand and communicate with God based on the words he gave us.

The same is true for us today. Father has disclosed so much more about God's nature; the word of God coming through Father explains how God thinks, how He feels, and what our task is. Through the word—through the Principle—we are able to reach God. That is why we consider the word to be our daily bread. Father urges us to partake in feasting on it every day. The Principle is so precious—it is our clarifier, it is our magnifier, and it is our beautifier.

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# *Perspectives on Religion*

**R**eligion is the medium to bring mankind back to God. But there is more to it. Religion also brings the heart of God to people and reconnects God with man, for as we come closer to God, we naturally feel His heart.

Although some people may think the words "religion" and "suffering" are almost synonyms, I do not believe they are. Those who advocate such an ideal are often the ones disillusioned with crusades and religious wars. They are the ones who are upset that so many denominations still exist, and they dislike the extremes in the conflicting religious viewpoints. But what mankind fails to recognize is that religion is not the end-all. It is only a vehicle.

Religion brings the spiritual self to the forefront and emphasizes denial of the physical self. The purpose of religion is to subjugate the physical body and place it in its original position of object to the spirit.

Practice of religion is not something that one should "do" on the side. I feel that if a person is not religious and refuses to live by a set of spiritual principles, he is little more than a hunk of flesh. Yet satisfying the fleshly and physical concerns is what he regards as "life." Such a person lives almost like an animal here on earth. When he dies physically, the body that was "him" is placed six feet underground. But if he has not accumulated any spiritual values, what part of him actually goes where? Bones and flesh decompose and once again become part of the earth, but if he did not nurture his spirit during his physical lifetime, it most likely would be quite immature and underdeveloped at the time of his death and could not go to a very high realm in spirit world. Belief in God changes that; when a person lives his faith, he nourishes his spirit at the same time. No matter what kind-of life a person led while on earth, his spirit lives on. But whether or not he adhered to certain spiritual laws will make a difference. The level of his spiritual growth while he lived on earth will be a factor in determining where he will live in the spirit world.

**W**e should understand that the only true value can be found in God. Religion exists to help us uncover it. Religion exists to bring us to God, and is the vehicle to assist us in becoming one with Him. Once we achieve that oneness with God, we will have no other dreams or hopes other than living for and with God, and building His Kingdom here on earth. That would be our crowning achievement. Religion would then no longer be necessary.



Mankind needs to recognize that the highest dream any of us can have is to live eternally in the Heavenly Kingdom with God. In this world so liberally saturated with suspicion and doubt, such a credo may sound a bit abstract, but nevertheless it is very real. The passion we feel for our religious doctrine can sharpen our vision, nurture our belief that it can be done, and incite us to aspire to do it.

The restoration of the world could have been fulfilled at Jesus' time. If that would have happened, the wars and revolutions of the past and the sufferings of these last two thousand years would not have been necessary. The Kingdom of Heaven could have been erected on earth during that age, and the religious schisms would never have occurred.

Jesus was not accepted and therefore could not fulfill everything he was meant to accomplish. The effect of these repercussions was great, the resultant suffering by people throughout the world and the estrangement of cultures and peoples, tragic. Now the Messiah has come with the tremendous task of reuniting everyone, enabling all mankind to see one God and one Christ. He must also assure all people that their religion—whether it is Judaism, Christianity, Hinduism, Buddhism, Taoism, Islam, or any other—has a part in preparing its followers to be led to the one God. The same God created us all. Even though we have been brought up in different cultural spheres and concerned ourselves with different segments of human life, eventually history will come to a culmination point and God will totally reveal Himself to all of us. Everyone is a brother or sister to everyone else—the Arabs, the Jews, the Germans, and the British are part of the same family of man as the Africans, the Asians, and the Eskimos. All former enemies will live together sometime. Truly this is a beautiful dream! But it is *not just* a dream, God has never had anything less in mind. He originally created one set of parents, never envisioning so many divisions between races, families, and nations. He wanted one world-wide family, and He has not changed His mind since He designed the world. He still desires that we all live according to His will and bask in the radiance of His love.

Unificationists should respect every religion. When we don't, we must realize that our personal views are then not in accordance with the stand of the Unification movement. Throughout the ages God has been working to elevate man's consciousness through the many religions and philosophies.

To come to the point where we are today, millions and millions of peo-

ple have suffered and died. Many brilliant people have worked hard, always researching, always developing new discoveries. So many people of all ages have gone down on their knees and prayed to God for salvation. And now the Messiah has come to bring the absolute truth and absolute salvation for everyone.

Yet as people hear the Principle today they often sanctimoniously question and even ridicule our faith. How must God feel? What must their ancestors think? They are the last link in the chain composed of many generations. We represent the same. Many, many of our ancestors paid a price even with their lives to enable their descendants—us—to be connected to the Messiah. But when those people reject the truth brought by the living Christ, their ancestors are forced to wait until later to be resurrected.

Many people have suffered for us. In fact, millions of people have suffered so that we could participate in God's providence at this time. What a great responsibility each of us has. We must be careful not to talk in a condescending way about the people of the past, either our own ancestors or the great figures of history. According to today's standards they may have been primitive or ignorant, but in their hearts they also searched to discover that higher being we call "God." To do so, they suffered and paid indemnity. This has gone on for thousands and thousands of years. And yet today, we do so little. We many times ignore their sacrifice, taking it for granted that God chose us, and yet we continue to rebel. Are we saying that we don't want to do God's will? Can we face God and still declare that we want to give up? The world has rotated and turned many times throughout its history. And our many ancestors worked to bring us here. One day thousands of them will stand in front of us in spirit world. Since we will be responsible for them, we must work to purify ourselves. And we must work for the unification of religions, so all humanity can one day recognize that we have in common, the one Father in Heaven.

Generally, the people who endorse a certain faith accept the premise that God, as the Creator of the universe, is their original Parent. Based upon that assertion, they then begin their personal quest to resemble Him. They hope that one day they will exhibit the same kind of characteristics He manifests. Yet countless people think that religion or faith in God is not a necessary part of life. They create a world without God and then proclaim that He is dead. The world is far too full of hatred, and much too devoid of God's love. Everyone does his or her best to survive, but the Heavenly Kingdom which God wanted to create from the beginning is still not established. How can God reform this world to be the place where He can live?

Religion is the starting point. Eventually everyone has to embrace religion; religion teaches a person how to conquer physical desires and focus on how to develop spiritual values and find a way back to God. Through the practice of religious faith, people can eventually climb out of their perdition.

The term "religious life" may conjure up images of donning sackcloth and ashes or walking through the streets wearing sandals and begging for alms, but that is not necessary at this time. I feel strongly that to live a spiritual life entails recognizing and performing our human responsibility to one another. We would then grow in self-confidence, spiritual power, authority, and stature in the eyes of God as well as in the eyes of others. Living a life of faith in this age does not necessarily require the same external trappings as it may have in St. Francis' day. The idea of sacrifice may not be too appealing or agreeable to this technological and sophisticated society, yet the concept of sacrifice and service persists throughout the Bible and other holy books. In the minds of many people though this is a different time and a different age. And in this era of computers, videos, and travel into space, such virtues of the heart may no longer be considered significant. Quite the opposite, people who embrace such ideas may be ridiculed and regarded as odd or strange.

Some people feel they can no longer endure the idea of religious crusades and tearful conversion experiences, and that is when they discard the idea of faith altogether. However, religion is merely the means to show us a clearer picture of God. The greatest shield and protection, and the greatest security in life is the love of God. We have but to discover and then connect with it.

Many people feel religious life requires little more than going to church once a week. Compromising the principles they learn from their religion, they continue to live by Satan's rules and involve themselves in the ways of the world instead of the ways of God. To me, faith entails an internal change and is not dictated solely by external rituals and customs. I feel religion or faith should definitely become a way of life. Throughout history, God and humanity have had to trudge a road of misery. It is time we looked at the signposts and discovered for ourselves how many more miles we must travel before we reach God, and whether or not we are even on the right road in our journey to mirror Him.

Many religions use candles, pictures, or statues. Some use substances such as water or salt to purify things or people. Certain faiths use the practice of bowing while others use altars, prayer shawls, or beads; countless external rituals and ceremonies are practiced in most faiths. Although they are not of paramount importance in helping one's spiritual growth, they

often afford the user a certain feeling of reverence. They are vehicles to help us discipline ourselves.

However, it is the internal and invisible traditions which are of greatest significance. Those exemplified by Buddha, Mohammed, Jesus, Father, and other religious leaders seem to be similar in nature: sacrifice, service, love, repentance, forgiveness, perseverance, and willpower could be considered only a partial listing.

Those men were natural people, people of high moral caliber. They demonstrated honesty, righteousness, integrity, and lived exemplary lives. They threaded their lives with prayer, desiring constant communication with God. They shed sincere tears, and their humility before God was extraordinarily pure. Observing their relationships to God, one can easily perceive that those men never tried to hide even their inadequacies from their Heavenly Parent. They were alive with religious fervor and tried to kindle the hearts of many others. To me, that is true belief, and a true act of faith.

When I pioneered the Unification movement in Austria, one member invited several Czechoslovakian men to listen to our theology. I began to talk to them and naturally used the word, "God." Each of them referred to his dictionary. They all found the word at about the same moment and then started to laugh hysterically. Perhaps they thought they had been invited to some sort of nightclub, but to their surprise they were confronted with ideas about God and faith. To them, religion was something that belonged to the medieval ages. They immediately got up and walked out. I can never forget them or their reaction. Unfortunately, to many of this generation the word "God" as well as the ideas of religion, perfection, and the goal of becoming a person of deity, are often considered only myths.

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# ***Perspectives on History***

**W**e are writing a new history today. This history is being written not with a pen, but with the mixture of the blood, sweat, and tears of the people who are faithful and loyal to God. This history will be read by millions of people in the future. The billions that will compose the future and all those that make up the past will stand on its foundation. How stable it will be, is up to us. If we leave the legacy of a tear-stained and purified history, and in turn create a pure civilization and a shining new world, then not only our children but our children's children and their children too, will live in peace and be able to fulfill their God-given purpose. Once God's side wins over Satan's, the world will be at peace for the first time in its history. The world will no longer be charged with the negative ions of hatred, mistrust, and resentment. And the new history will be glorious.

The real magnitude of God's existence will become evident once we advance from the individual level to the level of family. If we can deal with the scope of the universe and all humanity with a parental heart, the family of man will expand its consciousness and true relationships will develop between not only individuals, but families and nations throughout the world: We are the ones God is asking to secure a future for humanity. And He is imploring us to keep working so that in the future, humanity will live with Him. But in order to abide with God, a person must be pure. The road proceeding from this evil and sinful world may be narrow and steep, but it *does* lead to the threshold of God's palace. Without walking it, there is no way to meet Him. We have to reach a certain standard of perfection. When we do, this world will also be transformed in the pure light of God.

**H**istory has witnessed the coming and going of many trends which are often repeated generations later. Skirt lengths go up, then down, then up again. Ties vary in width, and double-breasted suits are occasionally "in" and occasionally "out." Sometimes it is fashionable for people to wear long hair, yet sometimes short hair is in vogue. Sometimes people are more cultured in their behavior and have high ethical standards, other times general morality plummets. When societal ethics reach such a low that a rebellion against such decadence ensues, a revival comes about.

We can expect such a renaissance in communist countries. Such a spiritual renewal is now in the making, and I believe it eventually could incite a rebellion against communism. The see-saw of power is out of control—and Satan soon will find himself unable to lift the weight of God off the ground.

The water which flows down the river wends its way through valleys and mountains; it seems to run incessantly. It just comes and goes, constantly surging, constantly turning according to the bends it must follow because of the effects of soil erosion, rains and snows, and even sunlight. History is quite the same. Children are born, they grow up, and sooner or later they die. People live, meandering their way to the ocean of eternity. They follow certain bends because of the erosion, the rains and snows, and the sunlight they experience in their lives. Rivers may start as a tiny trickle in the mountains, but all eventually end up in a larger body of water. After each individual completes his cycle of history, he finally returns to the ocean of God. That is one reason we should never consider our lives only in a minute perspective: we are part of the river of history.

Never look at history in a narrow sense, observing just one nation. Always look at the history of the entire world. God definitely has a hand in directing history. Of course He depends upon the actions and movements of human beings, but in a way He pushes humanity into a certain direction. He has erected so many foundations—through the prophets, through Jesus, through Father. What Father does today turns the wheel of history, and allows God's side to advance. When we follow Father and produce the results God needs, the spirit world responds and cooperates. Spiritual beings begin to move human hearts and within societies, and through that, the history of the world accelerates even further.

The sensitive people in this world cannot help but see the moral decay of human society. They observe that people are longing for something—for love, for God. Because people have a hard time meeting God, they give up easily. They look for love in other ways—sometimes in extremes, sometimes in the abstract. Perceptive people are able to see that much of humanity, in its hope to find a substitute for the love of God and once again to find the way home, has become almost despondent. Nevertheless, those who witness these trends can also recognize that such behavior in itself is a cry for God, a deep longing to be saved from the wretchedness and misery of life, in this world which Satan still rules.

We are confronted today with something mankind has never before had to face. The nation of America which God desired to be the framework upon which to construct the Kingdom of Heaven on earth, is in danger. And she places the rest of the world in jeopardy because she is quite timid about

reaching out to save other nations. Surely the Soviet Union *is* a superpower, and surely its ideology represents the enemy, a very real threat to freedom. But unfortunately, America's peril is presently due more to internal decay than from the invasion of foreign forces. This assault is much more invisible. Immorality is rampant. Pornography, wife beating, homosexuality, child abuse, incest, "kiddie" porn, drug abuse, even gluttony—the list of the elements contributing to America's deterioration is far too long. But fundamentally, they all stem from one fact: man walked away from God. There is currently an intrusion made upon the churches of America to prohibit the free exercise of faith, but it must be stopped now. If people in that country lose the right to exercise their beliefs, what will become of this world? Does any other so-called democratic nation have the resources or the stamina to stand up to communist aggressors?

Satan is ecstatic because this trouble indicates to him that all power will soon be his. But God is desperate to counterattack. The only hope is the the Messiah. Those who follow him help illuminate the minds of people throughout the world. When they shine the light of faith and the beacon of salvation to the dark corners of this world, exposing the filth and the crimes of Satan, God has hope that people will begin to turn back to Him, thus obliterating the need to prolong the agony He has felt throughout history.

It does not matter what your disposition; history moves on whether you are in a good or a bad mood. History goes by day after day. Something is always happening—wars, disasters, floods, famines—all of them are part of the history of restoration. But whether you sit on the fence or swim in the mainstream will determine your benefits. In any case, the current of history keeps flowing.

**G**od has a schedule to keep. The train is moving at a good clip now and whoever does not climb aboard will not be able to travel at this fast momentum. As history progresses, some powers are strengthened, others weakened. The struggles between East and West, North and South are not just figments of our imagination. The global conflict absolutely exists.

**T**he line of history is not straight. It goes in waves or circles and constantly repeats itself. The flower children, the punk rockers, the rock and rollers, the yippies and the yuppies all represent "steam" which has been released by the valve of history because too much pressure built up. "They are



expressions of the times. They are an experience of history. But after the steam evaporates, for a time, a certain state of "normalcy" returns to society.

We must consider that Satan always tries his best to downplay every advance made by God. For instance, Satan will not just let God shine out His beauty through culture and the arts. He has to get in on the act, and he strives to take center stage. It is the peripheral appearances—the punks and the burns—who manifest *him*. But they are not of vast and earthshaking importance to society; moreover, the trendiness he introduces rarely lasts more than a few years. What is important are the activities of the mainstream of God's dispensation. Despite the evolution of the groupies, God's clear and clean water of life ripples through the ages. His is the central stream of development.

**W**e have to take responsibility to make sure that the suffering history of the world is not prolonged. We must be responsible to write a new history, not with blood, but by dipping the pen of truth in the inkwell of love. We must understand past history not from the viewpoint of a spectator, but really try to empathize by involving ourselves emotionally. As we read the Principle and see in print the stories of Adam and Eve, Cain and Abel, Noah, Abraham, Moses, and Jesus, we must picture and visualize what went on during those eras. We must picture too how the last four hundred years have been the preparation for the Messiah's coming during this age. We have to read between the lines of the history books which explain about the Crusades, the reformations, and the holy wars. We have to envisage those who rode across the plains with the cross embroiled on their banners.

Truly, the sufferings throughout history can paint such vivid pictures. Through recalling the episode of how Cain slayed his brother Abel in such wrath and vengeance, we must conclude and then proclaim: Never again! Since Unificationists understand that our era provides the chance for mankind to terminate such a history, begin a new one, and again be touched by the heart of God, we naturally feel a resolute responsibility to intervene in any way possible to make human history follow the right direction.

It is difficult to start anew. And it is difficult to turn the course of history to that right direction. We must be able to perceive that a multitude of events makes up history. Change does not come in an instant or after a "big bang." Many small events lead up to something big. For instance, compared to the population of the world, there is but a handful of Unificationists. Yet we must realize that we are making a great impact on history. Even though it may be quite invisible to us, it is definitely felt by spirit world and Heavenly Father.

One thing is sure: we are in the midst of the greatest and most vital event in history. Never before has humanity been so close to extinction. Never before has the confrontation between good and evil been so extreme as it is today. You may think that years ago many people must have said something similar. While that may be true, today like never before, mankind has been confronted with the absolute possibility that the whole world could be completely obliterated.

Members of today's society have been burdened by the threat of nuclear war. Every day the news media explicates the world situation, giving detail after detail, making commentary after commentary. Nonetheless, on the whole, people are confused, and as a result have become quite numb. People have heard so much that perhaps they don't take the warnings seriously anymore.

Even though many people are exposed to this omen, the majority of them shrug their shoulders in indifference or hang their heads in despair, because they feel they personally cannot do anything about it. Some people have inwardly resigned themselves. They feel that no matter what they do, this day will someday just be history—so will their lives, so will this world. How do *you* feel?

Throughout the history of the world God sent many central figures in hopes that humanity would listen and follow them. But unfortunately mankind has not established a very good track record; it seems they either dismissed the prophets as heretics, or killed them.

People of this age are no different. They desire to kill the prophets because they want to "kill" or submerge their own conscience. They do not want to be reminded of their sin—neither the sin in which they were born, nor the sins they commit every day. Mankind killed so many who represented God, and even murdered His son, Jesus. Throughout the history of the world, mankind has virtually always acted contrary to the will of God.

We must succeed in defeating communism. If we don't, the communists will become an even bigger obstacle to God's will. Some people say, "Better red than dead." I say, "Better dead than red!" If Satan—in the form of communism—takes over, the spark of original life within us will be extinguished and we will be worth little more than our own flesh. But if our soul dies, will God be able to reach us?

Realistically, what will happen to God's plan if communism takes over? Will God literally have to destroy the world and start up again with a handful of people as He did in Noah's time? If that happens, mankind may only be able to start again with a stick and a stone. The highly developed technology and scientific advancements of today will become unknown. I don't only want to talk doomsday, but it is a definite possibility. God cries out trying to warn us, trying to tell us what could be. But so few people have listened to God, so we now take up this commission and proclaim these same words.

This time in history is crucial. We who are working expressly for the will of God must be so serious. This is not the time to play. This is not the season to waste time. *Is it just three minutes to midnight?*

**A**ll of history has been a pathway of suffering for both God and humanity.

**T**he governments of this world rise and decline. In the span of ten years, the world structure changes. But God prevails. God has one plan, one direction.

The time might come when God will be forced to take shortcuts. The time might come when Satan will act so wild that people once again cry out for goodness, because they are sick to death of evil. What those people would actually be crying for, is that God's will be fulfilled. The people working to establish the will of God would determine to re-create the world centered upon God, to build "one world under God." They intend to uncover that secret garden of His love that has been unseen by all humanity far too long. I am convinced that it is just a question of time before that happens.

It may be hard to comprehend such a fact; observation of the world's state of affairs does not yield a pretty or comforting picture. But this generation, with its many failings—from satan-worship to the gross inhumanities man still commits toward his fellow man—will be short-lived. All generations are quite transitory. Each fades away and the next generation is born. The clock ticks away many minutes of history every day; God sees many things we do not see. We see what goes on today—for example, we see who holds certain political offices, and then we may speculate what might happen during their terms—but God sees possibilities many years into the future.

In order to grasp more of God's plan, we have to come to understand His heart. We have to appreciate the purpose that God originally had in creating this beautiful universe. It makes our unity with Father, who also keeps this vision, all the more timely and important. He knows God's master plan. He also perceives Satan's presence and the way in which he works. But Father also knows that Satan's kingdom is just a temporal one. He knows that this satanic world will eventually be transformed into a godly one. And he tries to instill that same hope in us.

We have to understand that humanity has a way out, that we all have the chance to come back to God. The whole universe was created in such a way that a perfection and oneness with God can only be experienced once everything is fulfilled according to the will of God. Therefore, we must not become hopeless and despair when we view the state of this miserable world and its history. We must not struggle with small things. We must keep in mind that there is a new future for us.

What went on in Noah's time? What is supposed to happen when Christ returns? In the time of Noah, people led their lives according to personal desire. They acted as if nothing was wrong. They no doubt heard the rumors that some crazy guy named Noah was building an ark because some being called God, asked him to. But they laughed and went on with the business at hand. Then all of a sudden they were astonished—the flood Noah talked about came after all. The people who had laughed at this devout man stopped as soon as their homes started filling with water.

History repeats itself today. Atheists just laugh about and at the people who are religious. Even religious people laugh about Reverend Moon who believes a new world can be constructed, because God assured him it is possible.

God sent the rainbow as a promise that He would never again flood the world as He did back in Noah's time. But the Bible indicates that what He promised in the Last Days is fire. Many people in this age have read the Bible and must be aware of that possibility. How do they feel when they see the news reports about rounds of gunfire which explode in so many nations of the world? How do they feel when thousands die in fiery air crashes? What do they think about when they see how gas pipes burst in an earthquake, and flames race through buildings and city streets? Do they remember Mount Vesuvius and say, "But look. That happened way back in Pompeii and the world did not end!" While that may be true, we must remember that the world is affected by fiery destruction. The volcanic eruption in Columbia happened only a very short while ago.

When we connect with God in deep prayer, do we feel responsible for the entire world, for all humanity? Don't you sometimes feel such a deep anguish and agony in your heart for people you don't even know? Haven't you sometimes felt pain for all of mankind? We have to understand that there *is* a possibility that this world will be blown up. Enough nuclear weapons and destructive forces to do that have already been developed. We presently have many thousand times the explosives than were used in World War II. It would just take a few minutes to blow up this world. What would be left? Forty days and forty nights of nuclear fallout?—perhaps. But what would be left of humanity after that? God may have shown Adam and Noah a place to go, but if this world no longer existed, would all creation have to start from the beginning again?

You cannot just close your eyes, say that you don't want to think about it, and refuse to hear anything more. What does the man who only has forty days to live begin to think about? If a person has cancer, doctors often can pinpoint how long he may live. When such a piece of news is handed to someone, he must cope with it. It is inevitable that each of us will die. We can never escape from reality by throwing the dice and simply hope for good odds or the magic number that would erase that inevitability. We all have to face God sooner or later. Therefore, now is the time to prepare yourself. You can stall it by pushing it away for a while, but you cannot make it go away. Each of us must eventually meet God, and history has been a progression toward that day.

History will definitely prove Unificationists right or wrong. We must fulfill our part so that people will not talk about us in the future with the same kind of acidic tones they use today when they talk about historical figures.

For God there is no heat or cold, and no weekends off—no time as we know it. There is no time for Him to feel fatigued. There is just the perpetuation of history.

We should view history as the millions and millions of people walking up the hill toward their true home. We are now a very short distance from home. We already see the contours of the mansion. We already behold Heavenly Father standing in front of His house with outstretched arms. If we go a little further, we will see Him face-to-face. This is our cur-

rent position. Throughout history, millions of people trudged this steep and narrow path to God. We are the very ones standing before His palace, ready to walk in.

Yet Heavenly Father is waiting for everyone, not just for us. For that reason, our mission to witness is so essential. We must explain to people about the long-suffering history of God. We must reveal the true image of God to people so that they may have the confidence to return home to Him. We ourselves must be assured that when we pray, our Heavenly Father stands directly in front of us with His arms outstretched; we have only to take a few steps to walk right into them.

We must not forget there are transactions going on between God and Satan. Satan definitely wants his portion: he still owns this world. But God wants to take it back. They negotiate: you give me this, I'll give you that. God cannot arbitrarily snatch people away. Were He to try, Satan would go after those people with a vengeance. God has not been able to do what He pleased because mankind united with Satan and became his children. That is why we must be bought back. That is why Christianity claims and believes that by shedding his blood, Jesus bought us back from Satan. Jesus paid to gain spiritual redemption for us by giving his life.

At Noah's time, the only people who had value in the eyes of God were Noah and his family. They were the only ones to survive the flood judgment. And through them God could begin a new providence. But even after being delivered by the hand of God, Noah's son Ham still thought according to his old way of thinking. The feeling of shame was still in his blood and he renewed his relationship to Satan, his old father. If Ham had not made his mistake, the foundation for restoration might have been created, and the prolongation of providential history until the time of Abraham, would not have been necessary.

God knew and trusted Noah. Noah was the extract, the representative, of humanity at that time. He was the best and most righteous person God could find on earth. God watched Noah until the ark was finished, and only sent the flood after it was completed.

God definitely watched Noah closely, and watched Noah's everyday attitude. He saw his determination. But Noah's family was of great concern to God. Everybody criticized Noah, including his wife, yet Noah just carried on despite all the opposition. When the flood came, all the members of his family who survived, bowed before him. Noah was like their "god." From that point on they absolutely should have known that God was with Noah, or that Noah represented God to them. When it began to rain, the members

of his family probably looked through the portholes of the ark and I am sure they must have exclaimed, "Oh, he was right after all! From now on I will believe anything he says!" It must have been an absolute conversion experience! Yet Ham criticized his father's nakedness, and this became a devastating setback for the dispensation of God. And this is the heartbreak of God's history which no one has understood until now. Events which now reveal to us how broken the heart of our God has been throughout these thousands and thousands of biblical years.

**H**istory is written down by people but it is documented in the spiritual world. Whether or not our activities will be recorded by people on earth, they *are* history. And it is those activities which will definitely become substantial and evident to posterity.

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# *Perspectives on the World*



I have heard that over forty percent of the entire population of the world is under "red" domination. It is a shocking statistic. Communism has spread like literal wildfire and its flames are licking, then consuming so many nations in the wake. Unfortunately, a great many people who are devout believers in God and Christ are suffering under the oppressive weight of that system, for the ideology fiercely suppresses the policy of religious freedom.

Many people behind the Iron Curtain have a deep connection to God and Jesus, and those people cry out in the silent cell of their imprisoned hearts, even if their lips cannot voice the words of their faith. The resounding echoes must be heard by some, because underground Christian movements have gained a great deal of strength. We tend to forget about these people, but the spirit world is constantly reminded of the reticence and anguish forced upon those individuals. They are waiting for a revolution of spirit and are waiting to be touched by the heart of God. They await a change in their lives and, in their nations. For the most part, those people are much more spiritually prepared than many of the people who have been afforded the privilege of hearing the Principle, but unfortunately the words of solace offered by this truth do not reach their ears. Their longing for God is real, yet they are often put into concentration camps because of their beliefs. Within them is alive such a yearning, such a longing for God and salvation. Several authors have brought us knowledge of how many of our Christian brothers and sisters are tortured for Christ.

Unificationists are concerned with the spread of an ideology and are distressed by the appalling socio-economic conditions worldwide. Somebody has to take care of those third world problems. Societies around the globe are burdened with economic problems; someone must claim responsibility and offer assistance. Ideologies such as Marxism emerge out of such a need. But realistically, have the governments born from such a vision mitigated or escalated the problems?

This is the time when a man of God must step forward and introduce a new and fresh perspective. Our Father has done just that. His counterproposal, Godism, is given breath through the CAUSA organization. And for the sake of mankind, we feel it has to sweep this world, like proverbial wildfire. It has to open the eyes of the multitudes in this world who still cling to Marxism. Godism has the goal to awaken the hearts and spirits of people worldwide; this ailing world definitely needs such an injection of hope.

We Unificationists desire to restore the entire world, not just ourselves. That naturally requires us to become involved with the salvation of human-

ity. And it also naturally compels us to dedicate ourselves to cleansing the spiritually dirty environment. The work of restoration necessitates a walk into hell. But we must put on a heavy coat of armor to prepare ourselves. If we stay in the lower spiritual realms too long, we ourselves will no doubt become affected by the evil and corruption that surrounds us. This world is still an ugly place. Whenever we descend to hell, we need to take a "spiritual shower" and wash off the dirt once we ascend again. That is what the restorative work of witnessing entails. By our own free will, we go down to hell in our desire to lead people out.

This world has such a mixture of people. It is the melting pot of cultures and religions and languages. But the real "melting" so necessary in restoring this world is not easily accomplished. So many people who live side by side have bottled up their emotions, yet they appear as though they are on top of the world, that they know it all and have it all. But if someone were to dare insert a tiny pin in the balloon of the world they have built for themselves, it would deflate easily. They become comfortable in that world and resist change, resist moving to another. Even without realizing it, a great many people live in hell. They refuse to believe this world *is* hell but if all people opened their eyes, the true identity of this world should be no surprise; we can see this is not the world that God originally intended. But we can also recognize that it has great potential to be cleansed and made into Heaven. It is up to us. We have to overcome the fear of getting dirty as we disinfect it and make it spotless. God has an unlimited supply of rags we can use. They are what He has used to dry His tears since His children left Him.

When you bring the Principle to a person, he may sense that to follow it would involve making a serious commitment. He might conclude that it would take total obedience, total sacrifice, and total love for God. The person may feel, "Boy, I don't belong here. I don't even *want* to belong here. I would have to give up my personal dreams and my future plans. But I am too much of an individualist to live according to any structure; I want my freedom. Why should the world be united into one family? What a crazy idea. I'd rather build my own little kingdom." That kind of thought has been perpetuated throughout the years, and because such a belief lives within the minds and hearts of many people, the Messiah has found it hard to gain widespread acceptance. Satan has such a hold on both the environment and the people of this world. For thousands of years Satan has successfully stuck spiritual needles into the hearts of people and stitched them to his by using invisible thread. And whenever a person tried to use a pair of scissors to rip through the seam Satan had sewn, he was again jabbed with

another needle. With a certain vehemence Satan then even used many spools of thread to reestablish the connection. Sometimes Satan goes so far as to sew a spiritual pocket on top of people, simply because he does not want them to escape from his territory.

Satan uses many objects of love to divert man's attention from God—boyfriends or girlfriends, televisions, vehicles of all types, sports; the list is unending. And he has impressed upon people that these objects also adore them. He continually reinforces that to enjoy these things is much more important than coming close to and enjoying a relationship with God. Therefore, so many people have begun to regard these things as "god," and rely upon them to fill the void in their hearts. People are so far away from the real One; they have lost their way home. And even if they stumble upon the right road, they see the thorns and brambles they would have to contend with if they were to walk it. The return to God is an arduous struggle for each and every person, even the most pious and righteous. Satan has made this world so tempting, always luring our weak flesh to submit to his enticement and gimmicks.

Yesterday I stood on the street and for nearly an hour I simply watched people go by. It occurred to me that it is now just as it was in Noah's time—people everywhere are eating, drinking, and "making merry," satisfied enough in their activities not to search for anything better. People get married, they go shopping, they play sports, they get entertained when and how they want, and virtually do whatever they want—almost playing at life. This world is made up of many hives; we bees just flit in and out. Everyone is buzzing back and forth, busy yet quite self-centered, doing whatever possible to make enough honey to survive. But many of the faces and vibrations are of dead people, and their drone actually becomes deafening to the spiritual ear.

It can sicken the stomach to look at what Satan has done to defame the ideal that God originally intended. This world is really hell—police cars scream and peel around the corner to catch someone speeding, passers-by walk next to and sometimes even *over* a drunk lying on the sidewalk, parents hit children, children hit parents—comprised of so many immoral and wicked things. It is such a crazy world! In the name of freedom, there are people who deliberately make their hair green and orange; there are those who shave off the hair on their heads but then grow beards which reach down to their breastbone. Thousands of people desire to be "different," but so many of them wear tight leather pants and the stylish one earring. Different? Freedom? No, we are not really different. I believe in our non-conformity we actually conform a great deal. No, we are not really free. We are—this world is—chained to Satan.

Many "different" people tout their individualism, yet who among them thinks about God? Is it possible to approach any of them and ask, "Do you ever think about God?" Is that the *unthinkable*? What might happen if we were to do that? What reaction would we get? "Bug off!!" Maybe. Maybe not. Maybe somewhere inside them, the love and longing they have been searching to express and tap into would make them break down, would make them respond in tears, even making their "vvarpaint" run down their faces. So many thousands of people run around, buzz around, lost and afraid. This world is a pretty traumatic place for them. They are lonely and longing for love. They don't know how to get it. They don't know where to find it. They don't know who God is, or even *if* He is. Many of them—both the young and the old, the successful and the unsuccessful—commit suicide because they can no longer handle living in this unloving and cold world. Lack of love is the basic cause for many deaths and sicknesses. Deprivation of love is the greatest sin. And this world is filled with sin, and far too devoid of love.

It is up to us to submerge it in love—that is the only thing that will take away the pain and root out the sin. And the Eternal One gives each of us a huge hypodermic needle; once we find our own harmony with Him, He allows us to extract the medicine of compassionate love from His reservoir. Then after we fill that needle with the right amount of medicine, He asks us to inject it into this diseased world.

God has to be introduced into human society all over again. Governments are generally run according to a constitution, but those constitutions must be based upon the law of God, rather than conform to Satan's ways. Once heavenly laws become the norm, nations *will* be centered upon the will of God. As families center upon God, the society will certainly become God-centered and will come forth with laws, regulations, and behavior patterns in accordance with laws that are truly just and divine. And that is when the presence of God will be felt throughout the nations of the world.

Every person has a unique character and talent, but to be an individualist is self-centered. God has created each of us to live for others—spouse, children, parents, friends, neighbors. But in today's world we can witness how most people simply live revolving around their own life and perhaps the lives of a precious few others. The whole world is disintegrating, but it cannot exist simply by fulfilling the needs of individualists. And individualists themselves cannot exist simply satisfying their own needs. For that

reason, I feel individualism is satanic. However, don't misunderstand my observation. I also know that God endowed each of us with His unique characteristics. Each one of us is different from all other people; each of us is one of a kind. While we *are* meant to be unique, we are not meant to be individualistic and shirk our responsibility toward other people and even the world.

Look deeply at the world of today. It is so far away from God. It is so unloving, so satanic. The world is in chaos and full of strife. Some people point the finger of blame at one generation or another, but actually *all* generations are living diametrically opposed to God's ideal. The sad part is, I don't know whether as a whole, mankind is willing to change. Are we *able* to change? Yes, I believe so, yet most of us can hardly imagine what the world would be like if everybody became good. But even so, Unificationists want to join with other people in giving it a try and making it work!

History is progressing day by day, and as it rolls along, accumulates conditions which will move the world either closer toward God's side or farther afield. Leaders have to make correct decisions or disaster will result.

The Middle East is smoldering in the ashes of unprecedented crisis. It seems to be a kind of testing ground—testing weapons, testing patience, testing the right brand of diplomacy, all of which test the soul of mankind. Are the conditions we find there foreshadowing what might happen in the future? Is the Middle East now enduring the kind of pain that the rest of the world must bear years from now? Is this a taste of things to come, or can this kind of fire be extinguished before it spreads to kill all humanity? News reporters and journalists from the Middle East file frequent reports of suicide missions and terrorist activities which are carried out in the name of Allah. The volunteers die for the tenets of their faith, believing that their sacrifice will earn them a glorious title in heaven.

An examination of history would reveal that the Japanese died for their Emperor Hirohito, and the Germans died for their Hitler. At some time, people from virtually every nation marched into battle with conviction and the song of victory on their lips. Unfortunately, too often Satan swindled them, and ultimately too many people died for *his* cause, not God's. What are we willing to do today?—For God? To uphold the name of True Parents and the Principle? For the good of our nation? Any person who can offer his life for his nation or his faith is indeed a great individual. But what are we willing to do for the benefit of the world? This world is still so far from God's ideal. The conniver, Satan, has seen to that. But at this time of the final battle, what are we willing to do? What are we *going* to do? What are

we prompted to surrender of our own for the sake of this world? Do we know the melody and lyrics to the song of victory that can be sung once Satan is no longer ruler of this world, but instead God once again holds His rightful title? Be assured that Father is familiar with that tune, and in fact, he hopes to teach it to us soon.

God has blessed America profusely and had good reason for doing so. He wanted this foundation to serve as a springboard for ushering the Messiah's return to the rest of the world. In His vision, the world can most quickly be restored if America reaches beyond her own borders and stretches out her hand in an act of friendship and service. All her assets, finances, know-how, and even the moral fiber from which she was built, could be distributed throughout the world. All the underdeveloped nations could learn how to provide for themselves, or would at least be helped by a sister nation. A chain reaction of friendship would then start and the miracle of the feeding of the five thousand would happen on a much grander scale.

Even though those people who escaped the tyranny of religious persecution in Europe and desired to flee to freedom may have founded the United States with zeal and a burning love for God, Satan ran interference. Through the years he coerced even the most righteous Americans to listen to him; on the whole, America became much more concerned with the activities going on within her own borders than those occurring in distant lands.

Now people the world over still cry "Yankee, go home!" Many nations and governments don't trust her. I feel one reason why is that she has not invested her heart often enough. She was given a literal "heart of gold" through the abundance of material blessings bestowed by God, but that wealth is often misused. In the eyes of God, this is a real failure. God did not bless that nation exclusively to benefit her citizens. He blessed that nation for the good of the entire world. But the disappointing thing is that she does not recognize it clearly enough.

Judgment would result if Father allowed himself to express any anger toward America, or for that matter any other nation in the world. Yet there are several reasons he wants to stall that inevitability. He loves the American people, and all the peoples of the world, despite the fact that the majority neither understand God's will nor His position. He also knows that despite her shortcomings and failings, America is the only nation that can implement the plan able to bring salvation to the entire world. It took

God over two hundred years and some of the most intelligent and knowledgeable people throughout the world to bring America to the point she is today. She is advanced in so many fields, and has the vast majority of all essentials needed to create the physical Kingdom of Heaven on earth. Father knows that if America falls to communism, it may take hundreds of years to build up such a foundation again. And he is faced with the reality that that kind of prolongation of history may make it next to impossible to achieve God's true ideal. Satan is still on the warpath. And he is ruthless.

Father keeps loving America and tries to postpone the judgment for that nation even though her government was behind his imprisonment. He keeps investing in her—through such organizations as CARP (the Collegiate Association for Research of Principles) and CAUSA, and founding such publications as *The Washington Times*. He wants neither America nor the world to be lost to Satan.

Our home is the world. Its population is our family. We want to bring God into the center of humanity. But to do so we must look objectively at the reality of the world situation. At this time we Unificationists still find ourselves in the middle of an emergency situation. There are certain evils in this world which have to be dealt with before it is too late. For example, we have to work on eradicating communism. And we must escalate caring for our nation and the world through programs of service and relief work. The journey we must make to eliminate the problems faced by the world starts by taking a first step. Perhaps what we have done thus far could be viewed only as a tiny measure, but nevertheless it *is* a beginning.

God is asking Unificationists to become the catalysts to protect all humanity. What good is it if all blessed families have children and live in beautiful homes but the communists take over? How can a blessed family freely live heavenly tradition under communist rule? The steps we make at this time may be little more than preventive action, but they are in the right direction. Before we can live in peace and under God's divine law, we must herald His appearance. This news must reach all lands of the free world, but furthermore we must also subjugate communism and proclaim to the entire communist world that there is a God. We must tell her citizens that all men are meant to relate to God as His children, and that there is but one family of man.

In my opinion, the world economy is absolutely out of balance and at this time is kept alive only through artificial means. What would happen

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if another oil crisis or similar calamity occurred? As it is now, the whole of human society is suffering under the greed of man and nations.

Things are boiling everywhere. But we cannot just look at the effect; we must examine the cause. The threat of nuclear disaster looms over the heads of us all. From a secular viewpoint, it seems like a completely hopeless situation. We must look through the eyes of God and realize that this is the culmination point in history, the juncture for both God and Satan. The world is their battleground, and history, the record of their many battles. This is the time when the world must come to realize that the satanic world must be destroyed, but like the phoenix, the godly world must arise from those ashes and live on in immortality.

If we are able to see the events and developments in history and even natural disasters in light of the indemnity that is paid through them, we will be able to recognize the workings of God on one side and the workings of Satan on the other. And it will become clear that Satan is declining as the ruler of this world, and that it is only a matter of time before God begins His rightful reign.

Have you ever thought about how beautiful nuclear energy is? It is a bit hard to consider its magic because today mankind is faced with the possibility that it will be used in a wrong and destructive way. But actually it is an amazing discovery—one of the truly remarkable secrets of nature. It would be tremendous if nuclear energy and power were used for the benefit of human society. But used in a satanic way, the destruction it would cause would be truly devastating.

God created us and He wants to assume His rightful responsibility to provide us with food and shelter. But to do this, He needs to work through His physical representative. Therefore, God has relegated to Father the task of providing every one of His children, food, shelter, and the means to survive—whether they live in Uganda, Chile, Indonesia, Iran, or any other nation in this world.

Before we can teach the Principle to people who are starving, we must make sure they have enough to eat. The Messiah must provide mankind with God's values through the precepts of religion. But he also has to physically take care of God's children. We believe that salvation for all mankind is within reach. Therefore, at all costs he must work to make sure that people survive. Once they are able to listen, they can then make the decision to come to God. But first they must have food.

Decadence has become so visible in many corners of today's world.

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What is behind it? Why is there such prevalence of apathy and degradation? Why do people have such rebellious attitudes? We have been influenced by spiritual poison—Satan's words and deeds. And that poison still floating around in our systems must be irrigated. The Last Days are definitely here; something *must* happen to eradicate these evils.

History is shaped by individuals and nations. Sometimes God is successful in working through those individuals or nations. But then sometimes victories are claimed by Satan. However, no matter how many pitfalls and snares Satan puts in the pathway, somehow one individual *has* to bring God's ideal and initially this must be transplanted into the spiritual soil of at least one nation. When that happens, many other things will fall into place. Other nations will look to the new Jerusalem and will want to live in the same splendor. Every nation feels that same desperation to be filled up with something it lacks. That quality is the love of God. And He also hungers to bestow it upon every person in every country. He has since history began; He wonders whether now will be the time.

When sin came into the world and humanity and creation were cut off from God, He was filled with great sorrow. Even today. His heart contains such a burden. Therefore, His greatest longing is to find Adam. If a person listened patiently and with open ears, he could hear God calling throughout the halls of history, "Adam? Adam, My son! Where are you?"

We rarely hear the latest news from the Soviet Union. She keeps secret her most recent technological and scientific discoveries. But in a country like America, everything is written in the newspapers. In some libraries a person can find the formula to build a nuclear bomb. Books explain it in full detail, complete with diagrams! Even advertisements give information about any new development in the field of electronics. The lack of security in such a nation is so vast that top-secret information is easily stolen and then sold for great sums of money. Patriotism is no longer considered the admirable virtue it once was, and instead being rich is looked upon as enviable and desirable. Even government or military officials find it easy to sell their souls to make money by betraying their country to the enemy. But something of this dimension could never happen in a dictatorship. If someone gets caught, he is considered a traitor and would definitely be killed for treason!

The democratic world is wide open. Spies don't even have to go under cover and sometimes don't even need to mask their intentions. They slip through certain borders with ease. Thousands of communist spies work everywhere in the Free World. Although this may reflect the bad side of

democracy, if the screws were tightened a bit, many people would protest this apparent deprivation of human rights. In some democratic countries, criminals who are condemned to the electric chair might succeed in stalling their executions for a few years, but even if that happens, people are *still* wary that the prisoner should be put to death. I see this as a tactic of Satan. This ploy is actually flown on the banner labeled "human rights," but until the execution, the taxpayer is forced to continue paying for the criminal's keep in jail. Is *that* human rights? In a dictatorship, a person is either shot, or gets away with many kinds of deception. It seems to me that democracies live in somewhat of a gray zone—not completely sure of what is right and what is wrong. Yet to me, neither system reflects God's ideal.

Fifty percent of the battle is finding your enemy. The Soviet Union clearly knows who her enemy is. She knows all the intricate details about America and the freedoms afforded those who live there. But the Soviets also know how weak America's younger generation is. They know that a great percentage of the U.S. Armed Forces is addicted to drugs. The Soviets calculate all the various statistics and evaluate everything through computers they either bought in America or had smuggled out. In no time they figure out what they need to know, and then they take action.

The Free World versus the communist world. Who keeps tabs on who, and what kind of "tabs" are kept? The situation of the world is erratic; its dilemma is *that* bad!

The quality of life in today's society is declining rapidly. We all know about the violence, drug addiction, crime, incest, pornography, and the other unpleasant byproducts of Satan's handiwork, but we may feel almost powerless in waging war against them. The youth of today are dissatisfied and frustrated; they look for something to take away this pain. But I feel that the time is coming soon when many young people will conclude their search, and through the Principle they will discover answers to the questions they have had about the meaninglessness of life. Compared to the questions asked five or ten years ago, those asked by the young people of today are much less provocative and much more probing in nature. People are becoming more interested in solutions rather than in merely asking questions.

Nobody can stop the world from turning. No one can stop different peoples from progressing. Will the white race recede and the black advance? Perhaps. This kind of revolution and evolution is quite normal—that is how the world turns. Out of necessity therefore we should try to adjust

ourselves to the current situation and proceed from there. The world continues to spin and the spotlight will no doubt soon shine and glorify a different side of the world for a number of years.

Unificationists are lucky. We are exposed to many different cultures—East and West blend together within our movement. When mankind eventually melts into one worldwide family, a person's nationality will make much less difference, whereas now nations still take up arms against other nations. In its turmoil, the world seems to be breaking apart. Someone has to glue it back together. Father comes to do that, but asks our help. He dispenses to each of us some of that powerful glue—love; God has assured him that is what will bind us as one. No matter what our background, our heritage, or our native tongue, what will matter in the end is only the capacity of our love reservoir.

Within the last forty years humanity has moved into different stages, often without realizing it. Being absorbed into new realities is often a gradual process. The world was so different forty years ago. Yet the world has been spinning quite rapidly in recent years. Perhaps in the next four years or so, big changes will happen once again. We may not have to wait a whole generation; we may all experience a new world within our physical lifetimes.

There is an acceleration in all facets of technology, religion, politics, science, and other fields. Things seem to be moving forward at the same time, even if they do not grow at the same rate. Think about what a great impact the Industrial Revolution had upon civilization—not just in Europe, but even in the Third World. And realize that it all began with a spinning wheel. Yet today, the computer is having marked influence on humanity within America, Africa, the Soviet Union, and beyond. The whole structure of human society is changing because of it.

Years ago life was so simple. Movies were a weekly treat. Everybody met at the movie theater; it was *the* social event. People even dressed for the occasion. They were excited about meeting their friends. But today people tend to sit at home and watch television or rent videos; they don't meet each other so much anymore. They don't delight in the art of conversation as much. They see opera and movies and Broadway shows on their television screens, sometimes via satellite dish. But this "advance" has cut people off from each other. There is so little give and take now. And people live much more in the boundaries of their own little worlds.

While technology has its drawbacks, it does have its good points, too. Very soon many people might have miniature television sets on their wrist-watches. People won't have to rush home to watch the news. They will be

able to sit in a car, or relax on the beach and watch the news or any television program—all at the touch of a button. Formerly, a horse and its rider took days or even weeks to arrive at the desired destination. But today we have telephones in cars and shortwave radios; we can be in contact with or at least listen to Tokyo or Moscow within a matter of seconds. It only takes pushing a small button to "beam" us there.

This is all good and well, but are we totally giving up on communicating face-to-face? The song goes, "Love Makes the World Go 'Round," but love is hard to send through shortwave radios or televisions.

I believe that through the fall of man some changes which were not God's original intentions, occurred in man's relationship to man, as well as man's relationship to creation. For instance through genetic experimentation, animals and plants can grow larger than normal, even twenty times their normal size. I don't believe it is according to God's plan that the laws of nature go out of control due to man's interference. Since man has taken control of nature in an unprincipled way, I assume that quite a few things have already taken place, and more will happen in the future.

Yet I feel such things as earthquakes *are* only normal. God must have had a reason for creating different terrains and climates, and even when a volcano or earthquake erupts, there must be both a scientific and a spiritual reason why.

So many things in nature exist as a balance for other things. God created many different entities to benefit humanity—the trees and leaves, for instance, provide oxygen for us to breathe. I understand that a great part of all the oxygen in the world is supplied by the trees in the Amazon jungle. But people are cutting down those trees by the thousands. If that continues, the oxygen supply for this world *will* diminish. Many things disturb the normal order of nature. But what will happen if too many things are thrown out of balance? The fumes of the cars on the highways already cause trees to cough and sputter, and even die. God made this world for our benefit, but sometimes man takes the reins and tries to rule; the man-made problems that result often cause an imbalance not in accordance with God's plan.

Tragedies do claim the lives of many thousands of people each year. But I think other tragedies are the result of a collective thing. For example, if colonial nations would have fulfilled their responsibilities in taking care of their colonies, and established a similar standard there as was enjoyed by their own peoples, there would not be so much poverty in the world today.

Yet it was poverty that forced the Indian people to spread out and live on a land which is almost lower than sea level. It is a fertile land, but affords its inhabitants virtually no protection. People are forced to harvest that land just to survive and they have no place to escape. Whether they live or die, they just take their chance and settle there. Every six years or so a typhoon comes and wipes out homes and at the same time washes away life. But if everything had been planned and organized, the people would either not have decided to live there or they would have been shown how to protect themselves by constructing their houses on pilings. If those people had the knowledge, the money, and the education, they would have even built their villages and towns on stilts. Unfortunately, the bigger nations who *should* take responsibility for other nations, too often don't. People went to live on islands because they felt such fertile land gave them a much better chance to survive. In spite of the cyclones or typhoons that they knew could come, they still took the risk. On an island off the coast of India thousands of people died as a result of one cyclone. Yet once such a tragedy is over, people continue to live there. It has become home, and they may feel they have no other place to go. They take the chance that their lives will be spared again. They want to eat; they know they can harvest that land twice a year because it is so fertile and rich, yet they resign themselves to live under the constant threat of tidal waves, hurricanes, tornadoes, and the like. They live with the fear and the insecurity that everything they own and work for may be rolled away in a matter of minutes.

I believe that this would not happen in a more God-centered society. Education is most important. People must be taught how to behave, what to do, where to live, and how to protect themselves. Today's world is host to tremendous technological development. Technology is very advanced in some nations. Detection systems can even warn people of upcoming calamities in order that they can evacuate their homes before a hurricane comes.

The whole of humanity is the body of God. People living everywhere in the world must be considered and protected. Aid must be brought to every corner of the earth. As well, all societies must have the consciousness to care for the whole human family. God's responsibility covers ninety-five percent of the problem—He must provide us with the food and shelter and protection. But man also has his five percent responsibility: we must use these gifts well. Father comes as the representative of God, and following his pattern, we have to make this world truly whole.

**I**f you understand the macro, you will be able to grasp the micro. If you understand the world, you will also appreciate her peoples. And if you

understand the people, then in turn you will also comprehend the world. Unless you have a universal or worldwide vision and feel compassion for the whole world, you will find it hard to properly serve an individual. Unless you are able to totally sacrifice yourself and everything you have for one single purpose, you will find it hard to love the world. And unless you are a patriot, you cannot be a child of God. How can you love this world if you cannot even love your fatherland?

Most people living in the lands of plenty don't suffer physically. Not many people living there die of hunger and thirst. But when people already have everything, they figure that they can also have God gratis. In the Free World we see religious literature everywhere we turn. Through the miracle of television and radio, preachers visit our homes and espouse their doctrines. Since in a sense we are saturated with the idea of God day and night, what should we long for? Consider not having a Bible or religious literature. Think what it would be like not having a television set or radio through which you could observe a religious service. Consider how you would feel if police stood in front of a church building and recorded your name when you entered. In many countries that image is not just in novels, but is reality. The impact and anxiety of it generates real fears. But on the other hand, it also has the power to bring real tears and cause people to feel a great longing for God. That is something we citizens of the Free World have a hard time relating to.

Under Hitler's regime, anyone on his way into church passed several plainclothes policemen. Police officers sat inside church buildings and wrote down the names of all those attending the service. As a result, attendance dwindled, and churches emptied. Not because the people were evil. Not because the people didn't believe. They were neither evil nor faithless. They were simply filled with fear that they might have to pay a tremendous price for attending a religious service, and they didn't want to undergo that suffering. As soon as the war was over, people filed back into the cathedrals and chapels. Then the churches were jam-packed, full of people hungry for the word of God.

Many top-level Americans know that Father has invested his energy and poured out his heart to resurrect the youth living in that country. Even though he began tremendously important projects throughout America bringing scholars, theologians, and other professionals to a new level of understanding of values, as well as the "bows" of uniting science and reli-

gion, it seems the government still wants to persecute him. They represent the stiffnecked people of Jesus' time; they simply don't understand. Yet God is desperate that America take care of the rest of the world. But what ammunition should she use? Nuclear weapons? Hardly. To bring life to this starving and suffering world, America has to carry the torch of God's love to the far and hidden corners. To do this, her people cannot only be worried about personal salvation or living well. If they are not concerned with *world* salvation—in both the physical and spiritual sense—just where will this world be ten years from now? If all people live in a narrow, self-centered and individualistic frame of mind, disaster is just about unavoidable. Where are the righteous people who will prevent that from happening?

We Unificationists are trying to answer the call of God and we must stand in for all of humanity, for the peoples throughout every continent. The time is now, the situation crucial.

What is the Messiah trying to do? His tasks are varied and his responsibilities awesome. He urges us to offer our lives for the betterment of mankind and the advancement of countless nations. That is why he sent missionaries and representatives to over one hundred-twenty nations worldwide. Those people have become his arms and legs as they work to establish schools, relief programs, medical clinics, and the like. They have become his voice, proclaiming that all mankind—every race and each nationality—is equal. When those people are successful, the population in many countries will come to understand the significance of this time in history. They will better comprehend what the Messiah is trying to do. They will perceive that as followers of True Parents, Unificationists want to care for mankind in a physical way, as well as elevate people in heart and bring them to God.

We have been away from God for such a long time. Coming back to Him and acquainting ourselves with His way of thinking and feeling seems quite strange. We are in the habit of dealing with the satanic world. We call it the "normal" world, but it was formed by the ideals which Satan stole from God.

This physical world is tangible and very real—it is no illusion, no dream. All of us need dreams to keep us alive and propel us through our difficult times. But we cannot dream our lives away. We will still have to work even after the Kingdom of Heaven has been established on earth. We

will be happy and joyful, but we will also need to accept responsibility and engage in forms of healthy competition. Did you envision that in God's Kingdom on earth you would float through the streets with wings on, or that angels would serve you breakfast in bed every morning? I'm afraid that happens only in fairytales.

Satan has worked on the human mind and many people imagine such fantasies. But those ideas seem far too outlandish and therefore many individuals completely negate the idea that the Kingdom of Heaven can ever be built. Satan has degraded mankind to such a degree that we can no longer see things clearly, certainly not as God views them. Most people in the Free World do not understand the vision and the goal of communism. Some people are too selfish to care about their nation; the word "patriotism" is lost and indeed *scoffed* at. Yet when the time comes that we need to express fierce loyalty for our fatherland, what will happen? Will we all die because everyone is still laughing at the concept of flag waving and being patriotic?

We must feel God's urgency, and we must push ourselves. The Bible predicts that when the Lord comes there will be wars and rumors of war. It talks about earthquakes and many kinds of natural disasters. It also points out that there will be negotiations, and people will talk and talk about peace, but there will be none. And then the end will come. Let us make sure that it *is* the end, not of the world, but of evil!

**T**he predicament of this world is frightening. From a strictly secular viewpoint, the forces of destruction building up are stifling and uncomfortable. There is tremendous competition between the two superpowers, which makes all countries stand up and take notice. And each side is stockpiling one destructive weapon upon another. The evil "genie" has already been let out of its bottle. The question is, what is that genie going to do? There are so many weapons that could blow up this earth many times over, blowing this planet to "kingdom come" and disintegrating it. But that is precisely the target: the Kingdom of God, and truly it *must* come. When it does, both sides will lay down shield *and* sword. No more fear. No more panic. Peace and goodwill must calm the evil forces and stop them.

How can the satanic forces be neutralized? Will someone in the Soviet Union just flippantly push a button and cry, "There is no heaven. There is no hell. So what? What the heck?" If we think realistically about the world situation and the powder keg on which we live, we have no choice but to become that much more serious about our task. We have to work to mobilize the millions and billions of good spiritual beings to intervene so that such a thing does not happen. We have to pray. We have to fast. We have to act. The time is now—there is literally no time to lose.



How is it possible for someone to be a saint if he cannot be a patriot? One must precede the other. The love of fatherland—elements of the land, of that culture from which we are born—is embedded within each one of us. That is how we are connected to our native land. How is it possible to love God if you don't love your fatherland? If you are not ready to serve with your life, how can you defeat the enemy which defends itself as a matter of course? Communists willingly die for their cause. What about us? Unless we make up our minds that our lives really belong to God and His cause, and that we are even ready to surrender ourselves, we cannot even compete with the other side. All of them decided a long time ago that they would give their lives, and they have already proved it.

Even though numerous religious leaders are trying to emphasize the point that God created America to serve the world, to me, that nation is still overly concerned with domestic policy—tax cuts, spy scandals, and the like. As a whole America does not recognize her commission from God. Of course in certain times of need—for earthquake victims, to help the relatives of those killed in airline disasters—America *does* help out. Many times she is quite generous, but I believe that if she could sacrifice even more for the sake of the world, her future would be guaranteed. The Superpower, God, would then win and defeat that other one—Satan.

It is when man goes against the natural laws of the universe that he is sure to suffer. That is when disintegration occurs. Everything goes to pieces—marriage, family, even the entire moral fiber of the nation. Rome fell because she was totally demoralized. Homosexuality became rampant in that culture and people were generally out to satisfy themselves. How different is the situation in America? America today is reeling. Gay rights are demanded. Divorce is increasing at a phenomenal rate. She is stunned by the rise in the number of AIDS cases. The moral fiber of America has worn thin, and nearly worn *out*. Now so many people are afraid of walking down the street in the dark and even in broad daylight. With that kind of situation existing everywhere within her borders, how can she take care of the rest of the world? She may feel that she has a lot of mending to do in her own fabric before she can help repair the tapestry of the world. But what she does not seem to realize is that if she went out and repaired any tears she saw in the fabric of other nations, her own would be mended by them; that is a universal law.

Because we are so drawn to the physical world and have a much more difficult time to recognize anything spiritual, we often neglect seeing

anything from the vertical viewpoint. Nevertheless, it is impossible not to notice that something has moved throughout history. That force is God. And our God is looking for opportunities to jump in and turn the world around on its axis. The spirit world watches with Him and prepares for spiritual revolutions, even in iron curtain countries.

Father's prayers mobilize so many forces in the spirit world. At the same time he asks Unificationists to carry the workload and help this world. But if we have enough faith, we will see that this team is unmatched in its ability to accomplish great things in restoring this world back to God.

If you look at a world map and then color code in red those nations which have turned communist or are leftist-leaning, you will be shocked to see how desperately Satan is working all over the world—the Soviet Union, Czechoslovakia, China, Angola, the Congo, Vietnam, Cuba, and many others—your eyes may be blinded by the amount of red they see. But on the other hand, God and the Messiah are also planning strategy. On the surface it may look like Satan is winning, but actually he is in the process of losing the war.

God's victories are mostly "underground" and seem invisible. Yet if your spiritual eyes were opened, you would see the whole world consumed in flames. God has ignited it and it is now burning with spiritual righteousness and purity. These flames have not yet reached Satan's throne, but are lapping at the entrance of his palace. He has a lot of firefighters ready to snuff out the blaze, but if we are quick enough, we can beat them at their own games and start many more small fires, surrounding them and cutting them off from any water supply. If we connect to God, we will feel the urgency of this time and realize the importance of our mission. The world is in a dangerous state. What are we going to do about it?

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# *Communication*

Communication. What an all-encompassing word and concept! Both a weapon and an instrument at the same time. How often have we heard and indeed said ourselves how important communication is. It can make the difference between success and failure, even life and death. But if it *is* so important, why is communication so difficult?

Communication can mean the exchange of a few words. Some people go to meetings to communicate. Some people go to conferences to communicate. It Can mean days of deep discussion and sharing. It can mean announcement; it can mean pronouncement. It can take many forms. Some people talk face-to-face. Some convey messages into machines—from computer to telephone to video camera or other. Some people go to the countryside to commune with nature. But it seems that no matter how much we express—whether in the transmitting or receiving mode—we are never filled up or totally satisfied, and we constantly hunger both to do more communicating, and to receive more communication. The world is overflowing with anxious people, still full of fear, but still full of desire to be noticed.

Most of us want to be regarded as witty and bright, but we may not always be brilliant conversationalists or good listeners. Perhaps the memory of some previous experience now imprisons our candor and forces us into reticence. We may have previously met rebuke or contempt after espousing a certain belief, and therefore now find it hard to communicate feelings which we long ago buried underneath some island in the land of our heart.

To unearth such a treasure takes time and patience. Unfortunately, most people are not trained explorers and if the gold of our heart lies submerged too far under the surface, they prefer to leave it entombed. This usually creates even more detrimental effects. When we are the person who is passed by, our silent screams rarely reach the ears of those unprofessional excavators who have already moved on to someone else. What should we do? Grab the hand of that passer-by and reveal our longing and our tears? It is often too hard, so we give up and cloister ourselves—resenting the people who won't take the time to look inside of us. Sometimes we even go so far as to hardboil our heart.

Sometimes melancholy or moody, but often somber, morose and in deep pain, we human beings go through life with very little contact. We sequester ourselves from one another and too often find it easier to pet the dog or cat than to touch the hand or shoulder of even another member of our own family, let alone someone we just met. We become ships looking for ports, but unfortunately our ship-to-shore lines are often faulty, so we

tend to pass in silence other ships going our way. And even when we meet those going to the place we have just left, we don't usually warn them of the location of the rocks and sandbars they will find ahead of them. But then neither are we warned of what lies before us. It is a pathetic situation. Even when we sight a beam radiating from a lighthouse, we often still miscalculate and crash onto the rocks of the shoreline. We are so poorly trained in navigating, in communicating. Imprisoned in fjords, we become trapped and unable to pilot ourselves toward shore and safety.

A person who sits by himself in a beautiful little apartment and has all the comforts of life at his fingertips but has no give and take with anyone, is not totally alive. People who do not communicate with others often end up in mental institutions. They are lonely and dejected. They shun the world and in turn, the "world" seems to ignore them. They just wither and die internally. But "life" comes through give and take, through communication on both the vertical and horizontal levels.

When someone is inspirational, he is life-giving. Through his words he raises people to a different level of thinking, a different level of feeling. The essence of life and the love of God must be transmitted between people. This is what makes the whole world tick. When someone uplifts us with inspiring words and thoughts, we must be receptors to perceive and then transmit them to others. When we do, a reciprocal relationship is created and we return some life elements to the other person.

Any kind of communication indicates a give and take process which has five basic points in common. There must be (1) a sender; (2) a message; (3) a vehicle; (4) a receiver; and (5) feedback. The most effective means of communicating with someone is face-to-face. The tone of your voice and even your body language are part of your visual communication; they definitely project something to another person. Most likely, when you speak to someone in person, you are also able to receive the most gratifying feedback because you see for yourself the other person's facial expressions. From his eyes you can glean a great deal of what he actually feels—whether they are liquid with sincerity or snapping with anger.

Yet there are much more symbolic and subtle ways of communicating. You can send a message through telephone, letter, telegram, telex, or a gift. Each is an important and viable means of communication, but all are less effective than personal contact. The telephone is perhaps the second most intimate way of communicating. Sometimes a person sits by the telephone wishing, even praying for it to ring, willing *someone* somewhere to communicate with him. If you have personally met someone and then hear his voice on the telephone, your mind can quite easily conjure up an image of

that person. In your mind's eye you can see him smile or frown. You can see his eyes light up the moment he hears your voice. In this case, the vehicle also expresses more than words because you are able to detect many things from the tone of voice.

Because we knowingly and sometimes unknowingly reveal to another person many of our feelings—the message we want him to get, how we feel about that person, and even how we feel about ourself—through our voice and words, we must be careful how our voice sounds and the emotions we profile through the very words we speak.

We are all carriers of many different messages. But we alone choose how we will convey what we want to say. We should allow our message to well up from deep within our heart to adequately let the other person know what we feel. It can intensify through our choice of words, the tone of voice we display, and our facial expression and body language. Gestures as well as eye and body contact all play a part. If you combine your message with another sign in the form of flowers, card, or gift, the recipient will understand something more.

Many people are not able to share what goes on within themselves. They don't have the ability to purely disclose what they really feel so that it can be properly received by another person. When those are the circumstances, the message may easily get distorted. Yet often what people feel inside themselves is one thing and what they express is quite another. For instance a person may appear to look like Rasputin, but internally be as light as an angel. However, how do you know that if the person cannot explain to you who he is and what he feels? And how will you ever know if you regard the person not worth the time it would take to get to know him, and then simply ignore him?

Feedback comes in different forms, too. Depending upon the conversation, a telephone receiver might be caressed or slammed down. A single word from someone may evoke a smile or a feeling of disdain. One spoken in response may provoke a frown and a desire for revenge. Communication may make a person hug in return or fold his arms across his chest to signal feedback of the "don't come near me" variety. Feedback from a telegram may feign a response of a few words, feelings of resentment, or may even be ignored. Tears of gratitude or a feeling of awe might be the first reaction upon receiving a gift of flowers. Airports and train stations are places literally filled with forms of communication. There are so many ways, so many places to communicate. And so many possible replies!

Communication is a part of our lives. We communicate with people in everyday life. But dialogue is also undertaken between different parts of society, different governments throughout the world, different religious groups, and so forth. If we are honest about it, we will admit that there are problems of communication existing on all these levels. The generation gap is often a reality—even between "generations" of pupils and teachers, teachers and school administrators, corporate executives and businessmen, prime ministers and cabinet ministers—the list is endless and encompasses all facets of life. The opening move—that risky gambit—is elusive and often never made. People, governments, and societies fight the cold war of no words but burning emotions, which fester and are continually stoked by certain actions or even cold shoulders.

Communication can be either vertical or horizontal. We communicate vertically with God and True Parents as well as employers and different aspects of leadership. And horizontally we are to connect with our peers. But forms of horizontal and vertical communication should harmonize in all facets of life. A corporation should put into operation the Management Information System to facilitate communication. One department should have the freedom to communicate horizontally with another. However, when any department or branch communicates to either middle-level or executive-level management, the laws of vertical give and take should be put into practice. But there should be reciprocity in communication—subordinates should listen to management and vice versa.

When channels of communication are open both vertically and horizontally and there is a healthy exchange of ideas and implementation, everybody benefits. Everybody is well-cared for and "life" flows throughout the entire system. The channels should stay open constantly and never be switched off. This is important in your relationship with God. Never put down the receiver of your hotline to God; always leave that connection wide open.

While he is still on the ground, the captain of a plane puts on his headset and usually does not take it off until after he lands the plane. He receives the commands from the control tower in order to properly take off and land to avoid colliding with another plane. He has to be directed which runway to use; he must be cautioned about weather conditions on the ground. Yet if he took the law into his Own hands and made his own decisions about take-off and landing, he would no doubt face sure disaster and jeopardize the lives of his passengers. Split-second timing is often a part of his decision-making process, but when he is in constant communication with ground control, he is much less likely to endanger the people whose lives are entrusted to him.

My advice to you is to put on your spiritual headset—keep it on day and night and always communicate with God. Just as the pilot is in constant communication with ground control, you should be in constant communication with "God" control. Use your hands, feet, mouth, and body according to His directions. When you do, you increase your chances of flying toward your destination non-stop and having a smooth flight. Of course it is possible to hit some air pockets and experience turbulence, but if you discover your "plane" is going down, simply yell for help. If you do, God will no doubt hear you and help you steer back on course.

Communication is everything. In order to raise your values and standards, what you communicate must be important and should be positive and optimistic. Quality is important in the art of successful communication. It is a talent to be able to pack a great deal of meaning in your words and then communicate it so that it will be well-received and understood. Some people start to talk and find it hard to stop. They don't like silence so they *keep* on talking. Perhaps such a person has a great deal of knowledge, but if he cannot stop talking about it, he will not actually communicate his message to others with too much clarity. Learning to communicate with succinctness can help you in all areas of life.

"I love you" are three pretty powerful little words. Intimate. Endearing. Private. Such a message can be sent not only through your words but also with your eyes, your arms, even your whole body. A kiss can communicate many things, depending upon how it is given. When the skin of your mate touches your skin, you definitely experience a form of communication. It is not just the physical body that can embrace, but also words and feelings and emotions. Where you choose to communicate words of love has a great impact—be it in the middle of a blooming flower garden, in the ebony darkness of a moonless night, under a tree with a summer breeze engulfing you, in the middle of a field in a snowstorm, or as rain gently cascades on the two of you as you walk down a crowded city street.

After you consummate your marriage and you and your spouse become lovers, you may find yourself using flowery words new to your personal vocabulary. You may learn how to talk with the sweet words a poet uses. But if a person was not a good communicator before marriage, he will not magically change simply by virtue of entering into that sacred union. He may try harder, but it will still be difficult for him. For instance, if a husband says very little and is not able to convey to his wife words that she is waiting to hear, her heart may turn cold before he finally drums up enough courage to tell her that he loves her. The man may be so shy that he can only speak through body language but is unable to utter even one



word of love. She may sense that he feels something for her but since he never says anything to confirm her suspicions, she is forced to keep wondering for sure. Another few weeks pass and after several hesitations and a few full starts and stops, he might attempt again to speak a few words of love. Yet another time when he and his wife are alone, his face flushes and then turns completely red. He closes his eyes and mumbles the words ". . . love you . . ." half into the chair, half into the air. And then he faints! Can't you just see it? Learning how to communicate is everything.

But another type of man might be so cocky and conceited that he says to his girlfriend, "Listen girl, my mind is made up. We're getting married tomorrow. I'll give you three hours to think it over." The woman might become so indignant with his method of "communication" that after she receives his message, she decides to parlay with her own unique brand of expression, and promptly pours her plateful of spaghetti over his head! His way of communicating is not subtle, but then neither is hers. She surely gave him "feedback!" I wonder if the man got her message. Truly communication *is* everything!

A minister stands in the pulpit during the weekly service and tries to convey something to his congregation. If you had been sitting peacefully in the pew before he started his sermon, but became so inspired by the words you heard that you jumped up from your seat to purchase a ticket to Timbuktu in your desire to serve God, that minister was definitely successful in getting his message across. The gist must have been from God and the minister was simply a good instrument. He must have communicated the spirit of God, not just filled a time slot.

Why did God first work through Noah but reveal much more of His truth through Abraham, Moses, John the Baptist, and Jesus? During Jesus' time, people might have said, "We already have words from Moses; his message is good enough for us." But God had more to communicate to people than what He was able to convey through Moses. And Jesus *did* portray a great deal more of the picture of God. But isn't it also plausible that since the time of Jesus, God still may have something more to say? Many Christians think God has already said enough and therefore become incensed when someone else is referred to as a prophet of God. They wonder how God dares to talk further, especially since we already have the gospel. This is a stumbling block for many Christians as well as adherents of other religions. They turn that proverbial deaf ear on any new words from God. But this doesn't make sense to me. This great God we believe in must have the same emotions and feelings we have. This world is not yet whole or God's perfect ideal, so we must not be doing enough. He must need

to tell us more. We are not completely satisfied no matter how much communicating we do; would God be any different? Wouldn't He constantly want to communicate with us?

Many Unificationists are now trying to promote fellowship between different religions and especially within Christian denominations and communities. God is trying harder than ever to convey His inner self and substance to ministers and hopes to use us as His messengers to do so. Because we try to mediate between God and them, we become "messiahs" in one sense of the word. We are the harbingers of God's news to the people of this day. People may say, "Why do we need to know anything more about the Messiah? We already have Jesus." But we know that the Principle is a life-giving message which we have been commissioned to share. Knowing the seriousness of that task and how crucial this time is, we must communicate with God in order to evoke Him to speak through us as we witness.

Perhaps many of us have been rejected by a minister or a person we witnessed to, causing us to turn on our heels and walk away perhaps teary-eyed, perhaps fuming because he was not willing to listen or yield to the possibility that God is still trying to communicate with mankind. The next time that happens to you, think about how many times God has been kicked out of peoples' lives and even this world. But regardless, He never stopped trying to communicate His love. Let it be an inspiration to you not to quit.

How many times do you feel that God has approached you? How many times have you approached God? Are they too numerous to count? Remember that when you prepare to witness to people and especially ministers, it is essential to first season your heart. Get right with God before you go. Witnessing is one definite form of communication. The most important thing is that you bring the message of life; you are not going with the intention to bury someone with words. Ministers have probably studied theology much more extensively than you have. If you blindly enter a theological dialogue, you may not adequately be able to debate theology, and are missing the essential point: you are to give life, to communicate that *indeed* God is alive!

You have been given the gift of His new truth and what you have to communicate is not just the word, but the heart of God. The other person has to hear your sincerity and detect the dedication in your voice; he has to see the light of truth shine through your eyes and the passion of your commitment emanate through your facial expressions. That is direct confrontation. And to me, that is the most effective way of communicating.

Countless groups of people send out letters asking for donations for any number of good causes. If you receive such letters, I would venture to

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say that you look at them and the vast majority of the time you throw them in the garbage. But if one person meets you personally and gives you his story—tears running down his cheeks, and with a lump in his throat, tells you his people are dying and in need of food—you would no doubt give generously. If he kept on talking, you might even give *more* than generously. And if he showed you pictures or a slide show and you could see the effect of famine or drought, you may feel so touched that you might quit your way of life and go to serve his people, even personally carrying sacks of grain to the desert.

Communication is everything. The person who could evoke such a reaction from you softened your heart through his sincerity and desire. He brought you a message with his entire being—even his tears made a difference. The flyers you receive from people asking for money may be impressive, especially those with photos of crying children. They may touch your heart enough so that you open your wallet and pull out five dollars. But they are still only pictures of people who are quite removed from your life. What those pieces of paper communicate is symbolic, but probably don't touch your heart deeply. You personally don't know the little boy named Pedro or the little girl called Ling Tan who are pictured on the pamphlet. They look like precious children who have been dealt a bad break in life; the fact that they are orphans may even tug at your heart-strings, but reason might set in, and you could easily rationalize not to give any money because they live thousands of miles away and really don't have anything to do with your life. Yet if Pedro or Ling Tan stood in front of you and you could see that the rips in their clothing were real, and see that the dirt caked on their legs was not a photo touch-up, you would probably feel differently. Your heart would be moved and you might embrace them, and with tears, communicate how sorry you are that they have had to live such a miserable life.

The message that money is needed to help the unfortunate is the same. In either case, you are the recipient of that message. But the sender and the vehicle of communication makes a big difference in the way you respond. In fact, they pretty well determine the feedback. The highest form of communication is face-to-face, eye to eye, body to body. And the supporting cast is made up of voice, emotions, and heart.

We Unificationists have such a good chance to communicate with God and between ourselves. We can listen to the beating heart of our brothers and sisters during their prayers. We might be curious about the undulations of emotions sweeping through them. To detect that is to communicate. Feel their vibrations, their words, the involvement they have in prayer. In

that sense, unison prayer has great value. It gives the opportunity to speak to God in a vertical manner, yet at the same time, reveal certain things which remove barriers and allow communication between each other. If you have had a fight or disagreement with someone and your heart feels hardened toward him, it may be difficult to approach him and resolve the problem. Yet when you hear him go to God in prayer and feel how earnestly he struggles in *that* relationship, something within your heart might melt.

Communication is everything. Heart-to-heart communication is the highest, and the greatest heart belongs to God Himself. The most intimate way anyone could ever communicate with God is heart-to-heart, not from intellect to intellect. The Principle explains that His heart has existed from the beginning, and in fact is the origin of all things. That same kind of motivator is also found within man. It is not in the brain or the muscles. It is not in the deeds he does. Those are just the effects. They are just vehicles and messages which are communicated based upon what goes on within the heart.

Certain deep feelings can be expressed well through words. Of course the tone of voice is a communicator, but if you look at a person as you hear his voice, you can tell so much more. If you look at a person but he does not speak, he still does some expressing through his gestures and movements, underlining what he feels in his heart. But if you also see tears streaming down his face, you know that his heart has flooded with emotions. The valve of his heart was over-pressurized and tears resulted.

Can you communicate with nature? How does the creation respond to glorification? God fashioned the creation and mankind according to certain principles. How does a flower respond if you nourish it with water and plant food? What about if you add the element of love and tenderly touch its leaves and petals? It responds by growing and blooming. How does an animal respond to love and good care if you create a beautiful home and environment for him? A dog might become a loyal companion and even defend you from any intruder.

When there is give and take, reciprocal relationships exist in many directions. God is to be found not just vertically, but also horizontally. In fact, God can be found in all six directions of human relationships and in every different level of intensity. This is not simply a philosophical concept, but a realistic and down-to-earth principle of life.

There are guidelines in creating and sustaining relationships, but so often we forget to use them or fail to notice them. How can feedback come if we do not send any signal? In order to send a message, we must acknowledge the receiver, whether it is a person or an object. If we talk into noth-

ingness, if we only communicate into the air, how is it possible to expect a response? We must communicate with someone or something. When we look at the creation, we are often so overwhelmed that we cry in astonishment. And we get a response. Have you ever felt a weeping willow gently enfold you in its arms while you sat beneath it? Have you ever noticed how sweetly the birds sing when you praise their talent by applauding their concert?

The five points of communication also apply to your relationship with God. Make a big noise in heaven and a response *will* come. Life derives through this vertical relationship. It comes from God through True Parents. If we are imbued with life and spirit from God, we will definitely act alive. If we communicate with God in deep prayer and then communicate with a brother or sister on the horizontal level, we will notice how different those relationships are. Whereas our heart was "flying high" with God, we are often sobered when we once again plummet back down to humanistic concepts. We turn from the heat and warmth we felt when we were communicating with God, to the relative "coldness" of other human beings, and we tend to look at everything with our own viewpoint.

Why is it so difficult to continue this vertical connection? Why is it so difficult to maintain the same intensity of communication and be eloquent in our communication on the horizontal level as well? It may be easy to bow before the great and almighty God, but ask yourself what you would be without people? If you were the only person on earth, but God would place beside you one other person, who would he become to you? That person would be your god. Without him you would die. That is a hypothetical situation and you may feel that you don't need to worry about such a thing. But I urge you to come down to the basics. Who is your neighbor? Jesus pointed it out. He said, "As you did it to one of the least of these my brethren, you did it to me." In order to live we need people, not just God. If you haven't noticed until now, take a good look—God most definitely appears in people. There is no doubt that the spiritual being you pray to and relate to with your emotions and heart is real. And your relationship is a beautiful thing, but have you been able to perceive that He is the initiator, urging you to go to your brother or sister and find God within him or her.

Father formulates that same basic concept in terms of the family unit. He tells us that our spouse is our second messiah and that our children become our third messiah. But even when we have those other two kinds of relationships, the one we have with *the* Messiah should continue to flourish because the person who is a "messiah" not only represents God, but also connects us with Him.

When we reach perfection, our children will look up to us as their true parents and in their eyes, we will seem equal to God. Because children mirror the image of their parents, we must educate our children properly and according to the will of God. Your will, as well as your feeling, thinking and action, therefore must become identical to the will of God. Until they are, you cannot be true parents to your children. It is so important to communicate the original substance of God through all levels—even to our children and their children. There is only one way to close the generation gap—constant communication! That is why it is absolutely essential. And further, the quintessence of that communication must be of the highest quality.

If a person is impervious to the reaching out by another, that person with the outstretched heart may eventually die. He may end up in an asylum or could even commit suicide. Communication is life-giving; through it we honor another person or another thing. In order to survive physically we must have air, water, food, and shelter. In order to survive spiritually we have to communicate with God and with each other.

Yet we also have to communicate with everything around us. Even the paint on the walls deserves our attention. If we look at the ceiling, we may notice some cobwebs in the corner. When we clean them out, the reciprocal relationship may be unstated between ourselves and that ceiling, but nonetheless, it is still life-giving. We feel better when we live in a clean environment, and when it is cleaned, the environment feels better and seems to respond by shining.

If you were bound and determined *not* to communicate, you might close all the curtains, turn off the lights, and lock the door. Yet even in total darkness you would still be "communicating" as you stood on the floor. Our early ancestors went barefooted and "communicated" with the ground when they walked upon it. They no doubt noticed the blisters that formed made their feet tough, yet they also caressed the twigs, leaves, and pebbles. But that too was "communication." You may communicate your delight to a beach when you wiggle your toes through its sand. You may relish that kind of exposure to nature and crave the feeling of ecstasy that runs through you. It is a good feeling, a wonderful feeling. It is an original feeling—one that God instilled within you.

Differentiate what you communicate, with whom you communicate, on what level, and what importance is to be measured through your message. Make sure that the important things are emphasized more than those of lesser consequence. The headlines of a newspaper seem to scream out to be noticed. They have a story to tell; the executive editors and publishers

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are the ones who decide what news goes on the front page and that which will be shifted to the last page. Many levels of society may not agree with them and be upset that the media only wants to play psychological games with the mind by putting certain words in the headlines just to attract us enough to buy their paper. Advertisements also have a great deal of impact upon us. They teach us and preach to us in their effort to convince us to buy their product. This kind of communication certainly speaks to the individual even though the hope is to reach thousands or millions. But in themselves, the message and vehicle are often very effective ways of communicating. Sales figures show how much the public uses the advice they see in advertisements, because people seem to buy more of the products which certain organizations and companies spend a great deal of money and time on promoting. Their method of communicating by inundating us with the merits and value of the product, really does work!

Traffic lights are necessary to regulate the traffic in any large town or city, but when the traffic gets really heavy, a policeman may need to jump right in front of the traffic light and use his own hands to direct the cars. By doing that, he communicates the law. When he does, he will motion for certain people to stop, and allow certain people to proceed. But at that point the law is no longer transmitted symbolically through the traffic lights; it is then conveyed directly through the law enforcement officer. The red, green, and yellow lights were only symbolic representations of the policeman.

Communication goes beyond speaking or hearing or sending messages. Some form of communication is interwoven in every facet of daily life. Although we rarely think of it in that way, holding a pen or reading a newspaper are yet two more forms of communication.

Many times we misread or misunderstand each other. When we live with the same people for months and years, what we want to communicate and what we *do* communicate may be two quite opposite things. But rather than allowing our feelings and resentments to fester within us, we should realize that all types of communication are healthy outlets for our spiritual and emotional growth. Relationships are constantly growing and developing, too. Therefore if we really want to speak to someone, we should do our best to communicate whatever we feel, keeping in mind that we must continue to respect and love the other person. Unfortunately, we are often left to wonder what reaction the person has and so we shy away from any confrontation.

But when someone speaks to us, we might also feel that what was communicated was only half the story. We are left to wonder what the per-

son really meant by what he said. Sometimes when we talk to someone, the person may just turn and walk away from us. Or the person could yell at us. What does he mean by doing that? We may wonder what we did wrong. In reality, the person may be consumed by problems which are hidden from our eyes, and we are merely the recipient of some emotion that the person needed to express. Perhaps one word that we said stirred up something within him and he could not help but respond in that way. Yet these appear not as crossed-wires, but more like a direct hit. Walking away or yelling are certainly forms of communication!

Sometimes three people will speak at once and you cannot understand any one of them with total comprehension. If there is something important on television but someone suddenly starts speaking at a crucial moment, you could become angry and aggravated and may even shout, "Shut up!" You may not be as angry at the person as the situation. Yet what you communicate may hurt him.

Information which is communicated has to have relevance and a certain priority. You must make sure that the important things are given proper respect and are communicated in a way that others can sense their magnitude. If an executive telephones a manager, that manager realizes his superior has an important message. But if all of a sudden the executive calls all managers together, they realize that something very important is going on. The executive obviously has a message which he wants everyone to hear, but does not want to communicate by telephone or through a memorandum. He calls them together and speaks to them personally—conveying his message in depth and in detail. If he pours out all his heart, then even through his eyes and gestures, people are more able to understand the seriousness and the ramifications of what he says.

Organize your life according to levels of importance. And then communicate accordingly. Remember that communicating with God has the greatest priority. If either God or Father calls us, we should drop everything else and start running.

Put God first. If He turns off the light in your world, you will find yourself in the dark. If He stops your heart, you will find yourself dead. The source of all energy and love for existence, multiplication, and regeneration is God. Therefore, you must be wise. Don't pull out the plug of your relationship with God. Communicate with God and you will receive everything necessary to survive, multiply, and live.

It is a simple thing, done according to the same five principles of communication. You are the sender; you have a message which you are sending to God. The vehicle is your voice, your heart, and your very vibration.

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The receiver is God. Make sure that you reach Him, not just other spirits. Proclaim your point through the heavens in such a way that God Himself will be able to hear it. Once He hears your prayer, you are sure to receive feedback.

This works in conjunction with the Principle of Creation. You have to live by certain laws in order to create, sustain, and multiply life. On the basis of the existing polarity of all entities in the universe, the give and take process is the main life-giving force. It is the vehicle to bring life from God to all individual entities of the creation.

Be sensitive enough to perceive what God wants to communicate through your superior, and your brother or sister. Don't disregard the messages they give you. Remember how adept God is at communication. God wants to speak to you constantly. But you have to keep your ears open to be able to receive certain messages that He wants you to know. He uses all kinds of vehicles and messengers to reveal His heart. But we cannot just receive God's message and then not respond to it. We want to talk with God and expect that He will tell us something in return which we can benefit from. But God *also* wants to gain; that desire to receive love in return is built into His heart.

The feedback which imperfected human beings give to God is not necessarily of the highest quality, but the more man receives from God, the more the quality of that feedback improves.

Since we use those same principles to communicate with the world and between ourselves, we should be the messengers of God who bring His word across to the people. We should do it as long as it takes until people of their own volition offer feedback to God and hear His response.

Whether you are communicating with ministers or people you are witnessing to, be sure to first communicate vertically with God. The basic thing is to be in harmony with Him. The more times you visit them, the greater should be your preparation and the more you have to be the channel and the real vehicle which God can use to get His message across. It is not you—your intelligence or your abilities—that are at work. It is God. You therefore should strive to merely be the best possible messenger. Be the channel through which God can convey His entire being. Allow Him to use His body language, His voice, His feeling, and His heart through you. The more detail we can convey about the nature of God, the greater the response will be. And as we become totally one with God, we should just turn around and speak. Then what will come across is God's "self." We must pray—we must communicate with God—before we try to be His vehicle.

Sometimes two people talk, but end up talking not with each other but

rather *at* each other. Neither of them understands what the other is saying. They may comprehend the meaning of the words which are spoken, but they do not really understand one another. One may be talking from a different viewpoint and on a different level with a unique vision and depth. The other one simply cannot comprehend it. One has a more vertical perception, the other, a more horizontal perception. Sometimes we say what we mean but get no response. This prompts a response from us—perhaps as volatile as an emotional explosion. As a result, the other person might be hurt and filled with pain. If we only glare at each other but do not look together toward God, it will be difficult to understand one another.

Talk on a higher level is refreshing. Low level talk is depressing and can spiritually poison us. If we only talk about football or listen to certain types of music, we may become spiritually weakened. Yet if we begin to talk about religion or philosophy, or Jesus and True Parents, the whole atmosphere is lifted. The contents of what you talk about makes all the difference. We invite either God or Satan depending upon what we communicate.

How do people read you? People are spectators and will also look at the aura that you radiate, and feel the charisma you exude. They will look you up and down, gauging whether in their eyes you are a success. What kind of image do you project? Are you a success in your *own* eyes? No matter how much we dislike it, people judge us by what we look like—at least at first meetings. But often those first impressions last. Many experts on human behavior and psychology feel that we behave according to how we believe we appear to others. Remember that a smile says a lot about you—one that is warm and genuine will make you appear the same way. Your attitude bespeaks a great deal about you. Project yourself—communicate yourself—through the vehicle of either spoken or silent service, and you will be loved in return.

What do you communicate when you are sitting in a chair or when you are standing and waiting for a bus? Unless people are able to perceive through the projection of your facial expressions and body language, those individuals may misinterpret what you have to say as you try to communicate through words and actions. For example, would you believe me if I speak about love and heart but have a sour-looking face? If my face was so tired that no muscle moved, you could look into my eyes and still see the reflection of love in those pools. Let those eyes of yours, those "windows of the soul," express what you really feel. Let them reflect the love that you harbor within your heart.

Whatever you want to communicate, make sure you do it totally. You

have to be believable and to do so, you must completely involve yourself in the process of communication.

Sometimes your face may reveal that you feel cynical about something. Your eyes may laugh, but nobody knows if you are making fun of someone, whether you are laughing about yourself, or instead your look is one of sarcasm. People will no doubt be able to perceive something by looking at your face. As we reveal our hearts, we should express ourselves totally. We have to try to formulate our communication—not just in words, but also with our facial expressions, our gestures, and our body language. Sometimes you may find that there is a discrepancy in coordinating your real feelings with what you express visibly. This is a point to work on, and one to balance out.

Since we are communicators of the love of God, we must work on getting across that essence. We have to project that love to His children; they may not have been able to understand or feel His love. Therefore, we have a great responsibility. It is a tremendous task. In order to be efficient and do well in any job, you need to know what you are doing. You must first be trained, and then come to take full responsibility.

It is absolutely necessary that what we learn becomes a part of us or we will not be believable. If we coordinate the message with the vehicle, what we express will not become a lie. But if our actions are wholly different from our words, we will be hypocrites. Your message then becomes a lie because your face says something different from your words, which echo skepticism. If you talk about joy but make a sad face, you are living a lie. If you don't experience joy, how can you talk about it? However if you are happy, you exude the same from your entire being.

If you meet a perceptive person, you will find out soon enough that if your tongue holds you back from conveying the totality of your heart, the other person will detect your hesitancy.

Be yourself. William Shakespeare talked about the virtue of being true to yourself. This plays a big part in communication. You have a big problem if you try to be somebody else. Sooner or later that mask will slip and your real self will be uncovered anyway. Therefore, it is best if you are natural. If you want to act like someone else or be someone else, you will eventually run out of material. And your life will be just a performance.

The person who has to talk and talk to come across with his concept is most insecure. But a person who can state precisely and concisely what he believes, has power. A person who knows what he is talking about can convey a concept within a few sentences. And one most important facet of communication is listening. If you are not a good listener, you will appear to be very uninterested. You definitely communicate something when you

respect someone through listening to him; that is a great act of love.

The word, the vehicle of "communication," is so important. Just as essential is practicing it. Unless we communicate, our spiritual growth is stunted. Both physical and spiritual communication is important. But spiritual communication is quite different from being under the direct dominion of God.

For example, a medium may be able to break through to the highest realm and God may be able to speak through him or her, but that does not insure that such a thing would happen every time. I went to a medium in Sacramento, California twenty-two years ago. She went into a trance and received revelations about my future. Afterward she told me that she had never before experienced anything like that. Therefore, it is possible for one person to open up a channel so that another person can "see" God. But that person will not stay in the high realm. A medium is just a medium. A television is just a television. They can be "plugged in" and turned on or "unplugged" and turned off. The essence has to come from somewhere else and go through the "machine." But those are means of communication, ones that we can use to our advantage or disadvantage.

Relationships. Communication. Give and take makes all the difference. If you don't have them, you die internally. If your mind and body refuse to have give and take, you can *die* internally. Of course sickness interferes with the give and take process, but you also feel the effects. The same is true when you have no spiritual give and take with either God or others. You feel only half alive because you *are* only half alive.

Always work to discover a person's positive points. Don't worry—negative ones are there and you will find them soon enough. But they are certainly not the best thing to focus on right away. Doing that only tends to cloud your view and perception of the person's value. If we only work on discovering a person's bad points, we will never touch his heart. Communicate with the person's God-given attributes and beautiful character traits.

Of course all of us *do* have our bad points. They cannot be completely ignored because sometimes they protrude so much, they even poke out someone's eye or heart. If we relate based solely on those points, the relationship will be completely unsatisfactory for both parties. But in order to unite people and bring them back to God, we should look for the good points and polish them with our love and attention. Yet if we all make a concerted and joint effort to test our wingspan in communication, we will be able to fly to the new world on the wings of love.

Since the highest form of communication between human beings is face-to-face, why shouldn't it also be the case with God? The Bible says that the day will come when we will stand before God. That is the day when God will be able to totally express Himself, and show us who He is and what He is. Father speaks about going to God in a tearful prayer and also refers to God's suffering heart. But how can anyone experience that simply by reading a book? How can you see God shedding tears or as a loving Father in reality? How can you know that He is the one who wants to embrace you unless you meet Him somewhere and you can see that in His eyes and through His facial expressions? Where is He to be found? In spirit. In deep prayer. Probe the spirit world. *Communicate*. And come into harmony with your Eternal.

PAUL  
WERNER

IN  
HARMONY  
WITH  
THE  
ETERNAL



**G**od created this world as one of unity and one of harmony. All we have to do is to restore it. Let's make God real in our hearts and start to live His way of life! Let God do His job of unifying the world. All you have to do to is let God come into your heart and use you as His instrument. The question is not whether unity is possible. The question is whether or not we have God in our lives.

**W**hen you engage the love of God you become a universal man because God does not belong to one country or race. Unity of all races, nations and the world becomes possible in the love of God because it transcends all those levels.

Our ambition is the greatest of all, being not only to win God but to penetrate the love of God and possess it completely. Then we have won the world. Man's value becomes limitless and without price when he is united with God. You are to make yourselves into people who are the embodiment of God, who are no longer bound by human weakness.

—Sun Myung Moon

**T**he Unification Principle contains countless gems of truth but since each of us is still involved in spiritual growth toward perfection, we need counsel on how to live according to such truisms. Although we can detect their clarity when we read the Principle book itself, many of us can benefit greatly from the advice of a spiritual elder who recaps the points and also guides us on how to apply each principle to the situations we confront in our daily life.

In this, the second in a series of three books of internal guidance, Reverend Paul Werner has lifted out and displayed many jewels of faith contained within his personal spiritual treasure chest. He presents thoughts on and insights into the following topics:

- The Search for God
- The Love of God
- The Eyes of God
- Living for God
- Glorifying God
- Prayer
- Loving the True Parents
- Life of Faith
- Tangible Faith
- Tears
- Relationships
- Harmony
- Integrity
- Fidelity
- Trust
- Sensitivity
- Overcoming Personal Problems
- Success
- Perspectives on the Principle
- Perspectives on Religion
- Perspectives on History
- Perspectives on the World
- Communication

Through these topics, Reverend Werner has recounted lessons of faith, as well as personal life experiences. He shares with us his own determination to live according to the Principle and follow the pattern of service and love shown by Reverend and Mrs. Moon. He inspires us with the hope that living according to the Principle is indeed both something to strive for and possible to reach.