

April 1992



**Responsibility of the Unification Family
Massive Education in the CIS**



Father speaks at the welcoming banquet with Mother and Hyo Jin Nim on either side.

Father in Japan...Again

On March 26, Father entered Japan for the first time in fourteen years. With him were Mother, and their eldest son Hyo Jin Nim. The three received an overwhelming welcome in Tokyo.

This arrival and the following week-long stay was covered by TBS national television network. One day before the arrival TBS broadcast footage from the meeting between Rev. Moon and North Korea's Premier Kim Il Sung and announced, "Rev. Moon's entry was approved by the Department of Justice." On March 26 TBS also broadcast live their arrival at Narita International Airport.

Father attended a welcome banquet in Tokyo where he was greeted by seventy major leaders of the Japanese Church and spoke about developing one's true personality. The banquet started with a prayer by former church president, Dr. Osami Kuboki. After the meal President Takeru Kamiyama stood and said, "I feel to my bones how all brothers and sisters in Japan have longed for this day. Father once said, 'When the realm of object becomes an absolute minus before

an absolute plus, then heavenly fortune will protect it.' I truly want to be among those who can inherit the heavenly fortune and be protected by it."

Afterwards Father pointed out that, "The most important thing in a religious life is how we liberate ourselves. From what must we be liberated? From the reality that we have our roots in the fall and that this root is clinging deeply to ourselves."

Besides Mother and Hyo Jin Nim, Father's party included Rev. Chung Hwan Kwak, president of the Unification Foundation in Korea, Rev. Sung Pyo Hong, president of the Unification Church in Korea, Rev. Won Pil Kim, president of the Unification Church in Europe, Rev. Zin Moon Kim, national advisor of the Unification Church in America, and a number of other church elders.

The party traveled from Tokyo to Osaka and Nagoya. In each city Father spoke to large groups of church members, but there are still government restrictions on large meetings. The bullet train in which the party traveled between Tokyo and Osaka stopped briefly at the Kyoto station. A crowd of thousands

gathered just for a moment's glimpse of the True Family.

Among those meeting True Parents were some key leaders of Japanese society. As always, Father's message was one of true love: about the purpose of the creation of mankind, about love between husband and wife and the meaning of family life as the foundation for the Kingdom of Heaven including change of blood lineage.

As Father taught the restoration of the human fall in the Old Testament, one national-level civic leader voiced concern that he was not familiar with the Bible. Rev. Moon asked that this gentleman simply listen until the end. The result was a powerful experience, and "quite a happy" face on the man later in the day. Other leaders, who were church members already, simply broke down in tears, without words, upon greeting True Parents.

The heart of Japan tearfully rejoiced to see True Family together in their land...again.

Translated by Go Ezaki from combined dispatches and edited for Today's World.

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FRONT COVER: Father and Mother warmly receive flowers from representative members at the welcoming banquet in Tokyo, Japan.

Notice: Due to the many recent major events *Today's World* for May and June will be one combined larger issue.

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The Responsibility of the Unification Family

BY REVEREND SUN MYUNG MOON
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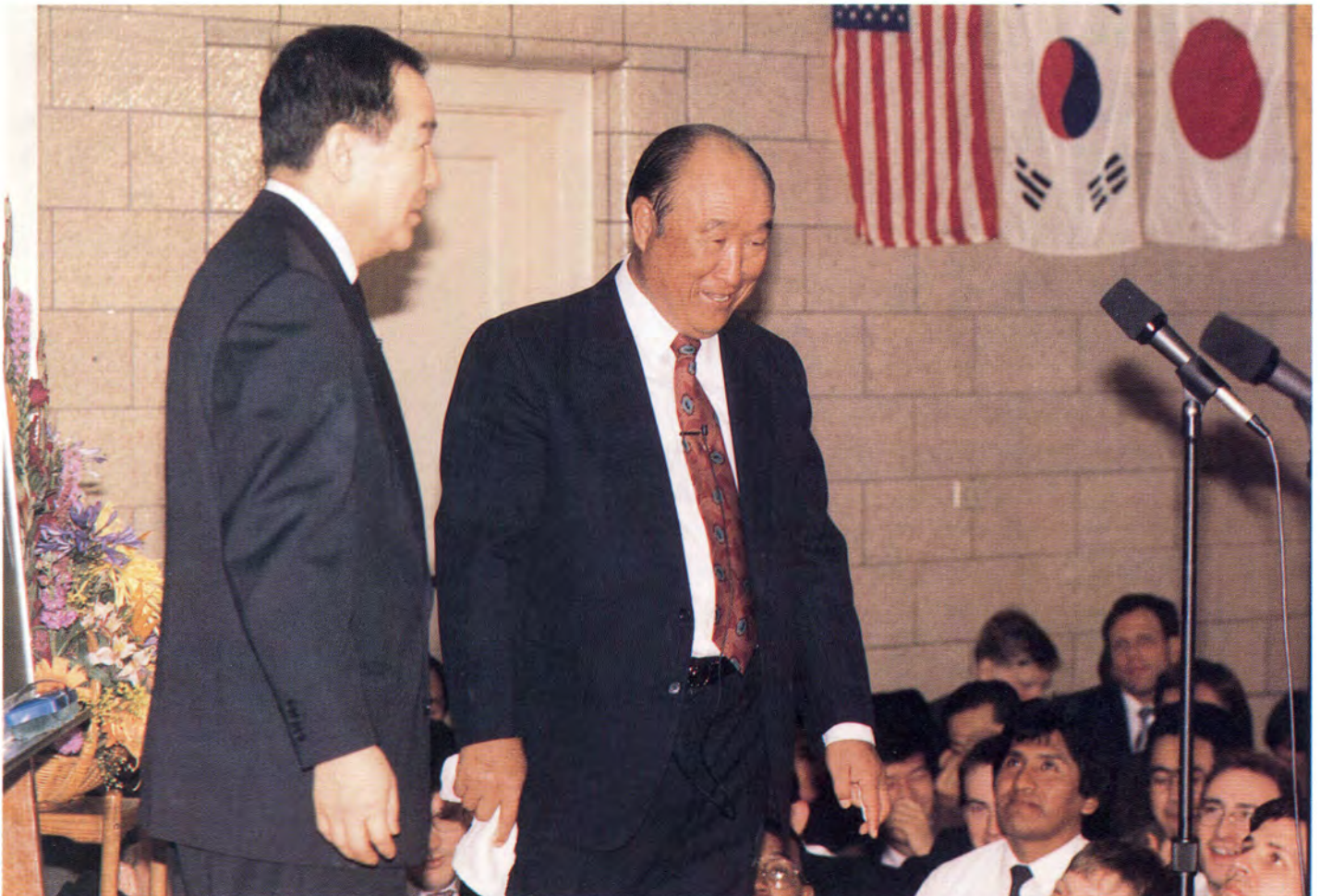
Translator: Col. Sang Kil Han

Can anyone read the title today? *Tongil Kajong ye Chakim Kwon*. *Tongil Kajong*: the Unification family, and *Chakim Kwon*: responsibility or authority. Responsibility is authority; it means your right. The difference between authority and right is that authority implies an established system or foundation over which one exercises his authority; right, on the other hand, implies innate power. "The Responsibility of the Unification Family" is the title of my sermon this morning.

What is the Unification family? How does it differ from the ordinary family? The Unification family means the families of the blessed couples. We say the words Unification Church, but

when it is written in the original way "church" is comprised of two words and the first word contains two elements. The element on the left means "sons and daughters of filial piety" and the element on the right side means "father of filial piety." The word by itself includes in its meaning education, or teaching; public-minded is also written in Chinese characters this same way. These same two words read this second way also. The first word is "correct, righteous father." Public-minded means righteous. The father teaches the historical and present child-parent relationship. That is what education is all about.

It is all one concept: education, religion, school. "Religion" means the central pillar of teaching. The center of that teaching is the father. So teaching about the father is what religion is all about.



Father delivers a "spring tonic" with Col. Han translating.

KEN OWENS / NFP

The father teaches the historical and present child-parent relationship. That is what education is all about.

There are billions of people living in China and that nation has continued to flourish for thousands of years. They can continue because they have this concept underpinning their society. In our lifetime we live with our father, we become like him eventually, follow the traditions he established, and leave our own traditions behind for our own children. This is what life is about.

Compared with this real meaning of human life, how long do you think the current materialistic, individualistic way of life can continue? The relationship between husband and wife is very weak. The world cannot continue without being connected in all different realms of relationship. No one can exist alone. The world is simply the realm of reciprocal, corresponding relationships. Once we become united within a family, then that family maintains the correct relationship with other families, and on and on to form the larger community.

In the democratic countries, the philosophy of politics is not based on the father/son relationship, as it should be. They are more aligned with the concept of struggle, similar to the communist philosophy. Within democratic elections, there is much outright fraud and dishonesty involved. Special favors come about, bribery and so forth—the roots of vice. Power, money, greed: all the human vices come to bear on elections. Confusion is piled upon confusion. This is what we see in American society. No one can claim that this is an ideal form of society. There is so much deceit—empty promises which are easy to make during campaigns.

LOVE YOUR ENEMY

We see these things everywhere in the world. The question is, how can we digest these bad things and turn them into good? Why should we digest them? It is because if you sweep out something, then you automatically create an enemy. This is the problem in American society today. Even though some forces may be righteous, when they subjugate the other side by their will, they cannot avoid creating enemies.

Those who hated Reverend Moon wanted to exercise their power and do away with him. Instead of being contained, we expanded, developed and became bigger. We can now clearly see in the religious realm the meaning of Jesus' words: Love your enemy. People have wondered, "How can I love my enemy? What can I get out of it?" Loving our enemy came from this point. It is not easy, but this is our responsibility, our predicament in a way, to digest our enemy. Understand and make corrections.

Is Reverend Moon a strong man or a soft and gentle man? I am very strong! Have you ever seen me attack or strike out at others? I am the one who is always hit first. We know that God Almighty is truly the strongest being in the universe, yet God has been struck, hit, hurt all throughout history. There has been no justice concerning God; He has always been hit. Yet we have seen that every time in history when the unrighteous side strikes out at the righteous side, including God, they

have to pay the price eventually. In the major wars, the ones who began the wars always lost. Everyone in the world who joined in the attack against Reverend Moon is now coming to the time when they are having to pay the price, especially world communism.

I want to make this point: the Unification family has a tremendous responsibility to change things, but not through fighting, only through the Principle. I am asking you now to please make your families available to anybody who wishes to come in and out, as they please. Open your doors. Suppose you build up your family, your home, and somebody comes along and says, "I want your house. You move out and let me move in." You should be able to respond, "All right, I have had the experience of living very comfortably. Now it is your turn. Come on in and live here." Then after such a person lives in your plundered house for three days or so, his conscience will most likely bother him so much he will say, "This is really your house. Come on back and live here. I will leave." That is the way of religion.

CARE ABOUT THE WORLD

There are many different denominations within the world of religion. It happened through the work of Satan. Instead of religious people thinking about God and mankind, which is the purpose of religion, they have become centered on themselves and their own denomination. All the different denominations within the same religion came to exist in such a fashion. So each person becomes centered upon himself and his country; he does not care about the world. Most great nations have repeated this pattern: they expand, and reach their limit. Then that nation starts to pursue its own interests exclusively and ignores any world interests. Nations always decline when they reach this point. This pattern has been repeated over and over.

God's viewpoint is to go beyond the individual, beyond the country. Consider the Roman Empire. That national power worked to become greater and greater, and ultimately was sacrificing all other powers and countries for the sake of its own greatness. What happened? Heavenly fate, which always moves towards embracing everyone on earth, starts to exert itself. No matter how great a country becomes, it will fail before the power of heavenly fate. Look at Japan, for instance. It has become a great country but if the people continue to expand centered solely on their own interests, they will be stopped somewhere along the line. If they go beyond their own national interests and want to embrace all of Asia and the world, Japan will not falter. They will continue to prosper and people around the world will support them. If a nation puts all its energies into struggling for power and economic expansion, certainly they will be able to achieve it, but only for a short time.

"Rather than collecting money, let us invite good people, finding more and more able, capable people, and love them." That is religion. To embrace a nation, that is the ability heaven has. By embracing an individual, you will be successful in

*Don't be filled up with yourself or your denomination.
Empty yourself, go out and serve other Christians,
serve Muslims. Embrace and serve other people;
take them into your life.*

your lifetime, in one generation. However, if you embrace the whole nation, your success will continue even beyond that, and if you embrace the entire race, it will be even longer-lasting. That is the terminal point: that is where we want to go.

Each one of our Unification families has to have a clear understanding of this concept because it is the base of everything. There is no other place in the world teaching this concept. Harvard University doesn't teach this. Even though many have attacked Reverend Moon, the individual, the realm of family will support him. Even when the power of nations comes against Reverend Moon, still there is a greater power, the world level, cosmic fate, that supports him because that is the realm which he is serving.

YIELDING TO WIN

This is a general rule. Even though you may not understand it completely, do you believe that it is probably correct? Here is an example: There is a narrow bridge and two individuals, countries or whatever, are approaching it from opposite directions. This bridge is too narrow for both to pass by, so what do they do? Usually, they would struggle, with one winning over the other and gaining the right to pass first. That is not the way of religion. If you step aside and allow the other to pass first, knowing that you have yielded to him, then that person will become grateful to you. Both will survive in that way, rather than the other way where only one survives. Obviously the one who goes first benefits first, but later on, he comes and bows with respect to the other who yielded. If you are willing to yield and do that in every circumstance, then you will become the one who actually molds history, not the other person, the one who goes first. That is true authority, and the application-exercise of true power.

Now those who are in the families of the Unification Church understand how precious is this way of life. I do not approve of anyone just holding on to this preciousness. You cannot draw into yourself and family, saying, "Nobody can come into our circle. My family is so valuable, I do not want to be open. Everybody else has to be beneath us. They have to come and show proper respect to us." That is an attitude I will never approve of. The person with that kind of attitude will not be able to expand or even survive. The other way is the correct way, to be available to others, to be like their servants.

The attitude of many Unification Church leaders is, "We don't value any other church in the world. We are the best!" I do not approve of that attitude and never say such things. I always try to encourage the growth of other churches and denominations, even those who oppose our church. Is that the right way or the wrong way? It is easy to say these things, but we have never seen a religion that has done this throughout history. Now as we see, even Muslims are paying attention to the Unification Church. Likewise, Buddhism will come. Everybody will come, although shyly and cautiously in the beginning.

When a person is full of himself, his own denomination, and

his own family—he is very loyal to them—but he is too full. He is so densely packed that he doesn't have any room for anyone else. Reverend Moon has been teaching, "Don't be filled up with yourself or your denomination. Empty yourself, go out and serve other Christians, serve Muslims. Embrace and serve other people; take them into your life."

You might ask, "Father, we are doing so much! Where does it all end?" Of course, our ultimate goal is nothing less than to liberate God Himself. When someone hears such words, they shiver with fear because they know such lofty goals will make us winners. With such a concept at the center, how precious that is—to strive to liberate God! Do you understand just how precious it is? There is no other way of thinking that can compare with the value of this.

LIVE FOR THE UNIVERSE

This is my question to you: Are you going to live for your own sake, or for the sake of your family? Of course, when your family is strong, then that also protects you. Are you going to preserve your family at all costs, or will you live for the sake of your clan first? The fate of your clan will include your family. Even though we have to sacrifice our own clan, we work for the sake of the nation. We will even sacrifice the nation for the sake of the world, and the world for God. Then God Himself will come to liberate us.

Suppose you are exhausted, wanting only to sleep. Do you force your tired body forward in order to help somebody who is doing worthwhile work, like cleaning the streets? Would you really help somebody? I thought you American youth were not able to understand that concept! The standard of Satan is to live for me, for selfish purposes. In that respect, are you on Satan's side or are you on God's side? Particularly, you American women, do you want to be on Satan's side or God's side? I don't know!

I myself often think, "Nobody has lived such a life as I." I have been attacked so much, sometimes attacked beyond my own understanding, and I think, "Why am I being attacked now?" There has been so much turmoil throughout my life, yet I wake up every day feeling strong and ready to go again. I sometimes ask myself, "What is protecting me and allowing me to continue like this?" There is a gigantic worldwide foundation which was "made by Reverend Moon" according to the PBS television program. I often think, "Who made that foundation? It wasn't me as an individual, but the protecting force of the entire universe which helped me make it." I have never considered the foundation which has been established as my own work. Rather, I know I have been protected by the heavenly fate and by God, and that is why it has been successful. We know that God has creative power, that He is omnipotent, that He can do anything. We must understand what lies behind history.

What about you good, handsome American men? Would you choose to marry an attractive American woman, or would you take an ugly black or oriental woman, someone



"How precious that is—to strive to liberate God! There is no other way of thinking that can compare with the value of this," Father extols.

you never thought about? Which would be more in line with the Principle? It would be someone of a different nationality and a different race, too.

If you think you are making a step forward in this world by marrying someone from a different nationality and race, just wait until you go to spirit world. How do you adjust there if you don't learn in this world? The spirit world is a million times more complex. On this earth, people want to find their own kind. When you go to spirit world, where the population is like an ocean, if you try to find "your kind," you will have a problem. It is like going to a big stadium and searching for one particular person. It is impossible. You may push, shove and kick people aside, but you are unable to get to that one particular person. That is the way it is in spirit world. We know already what true love does in the spirit world. You can travel from the North Pole to the South Pole, come and go just as if you are visiting your neighbors. Instantly. Most people have this attitude: "I am here, you come to me!" Will it ever happen? No, you have to go to others.

Who is the subject in the subject and object relationship? It is the one who takes the initiative; the one who goes to the other becomes the subject. Everybody likes to be the subject, but how can you gain that position? There is only one way: by giving first, going there first. Reverend Moon is taking the step and doing the work to even liberate God.

When a woman gets married in Korea, we say, "She is going to her husband's house." It means she is marrying. Does she go there to be loved, or to love? Universal law and formula—that is why you go, not so much to be loved.

Those who are very confident that you will never die, raise your hands, please. Then naturally, everyone should invest for the sake of the spirit world. People say that Reverend Moon is a foolish man. Everybody around the world has gone against him. Still I continue. It is so that I can save that country, or that

area. What about you—would you prefer that I be living here with you, or that I stay far away? Why do you prefer having me near you? It is because you always benefit from being around me. What if I started to take things away from you, asking you to donate this and that, then you would say, "Oh, I wish Father would stay far away." That's true! It's a natural phenomenon.

Eastern world, Western world, which would be subject? Why the Eastern? Because the Western tendency is to take away from the East. The Eastern world has always been the one to yield. When the high pressure and low pressure are equalized, then the position changes. When it changes, it changes quickly. Now is that time of transition.

If a person says, "I am self-sufficient, I don't need the subject," that is no good. Then all things will kick him out. Judging from this principle, should America be preserved or should it be kicked out by the force of principle? These are

not Reverend Moon's words, these words represent the cosmic forces which are working in that direction. Wisdom preserves a man. Father had that wisdom. No one on earth or in history has had greater wisdom. No one has ever lived the way I have, let alone teaching it to others.

I sold my house and tried to use everything for others, even at the objection of my family. I never heard of any American families who have done that. Isn't that the way you do it? If you find any money lying around in the church or in the business, don't you put that money in your pocket? Always you say, "Father, you have to support us with more money. Please help me with my budget." I am not a banker! That is not what I am here for. Now we know at least what is the sure road for perishing and the road where you may not perish, if you go that way. Also, I beg your pardon, you American women, for citing you once more.

A HUNDRED "BATS"

Let me ask you this question: Who is the principal cause of divorce, the woman or the man? (Women!) So the woman is the bad guy or the good guy? (Bad guy!) (Father laughs loudly.) There is a very simple solution. Ask your eye about looking at your husband, "How many times have you batted your eyes at him, smiling, trying to entice him, to make him feel good?" Maybe your eyes would answer, "Ten times." That's not so much, so you should challenge to do it a hundred times. A woman may think a divorce will not hurt her, but what about her children? You don't think about the children; you only think about yourself when you divorce. By universal law, the mother is supposed to be the subject of love, not the father.

How do you write "Holy Man"? This Chinese character has been around for thousands of years. When you take it apart, it has eyes, ears, mouth, as well as the symbol for a king. How

Hear my words while you can. You are the subject of this country. You have to teach your fellow countrymen the same things you have been taught.

wise! That defines the holy man. The king's ears hear straight; the king's eyes look at things straight, not crooked. His mouth talks straight, not crooked.

In yourself, is there one vertical or two? There is absolutely one, only one, vertical line. Americans greet each other like this—horizontally—while the Orientals greet like this. First meet, then determine who is the subject, and then go forward in that order. Often we see the man proposing love to the woman, like she was a queen. When you look at such a sight, that day you will have no luck. A woman keeps her horizontal relationship. A woman can often cling on to the man's neck; then she is in the right position. Do not think that you can come to Belvedere and hear Father any Sunday. Hear my words while you can. You are the subject of this country. You have to teach your fellow countrymen the same things you have been taught.

Blessed couples, I would like to remind you again of the very simple fact that Jesus Christ could not receive the bless-

of dollars? I am asking you this direct question: how much value have you bestowed on your blessing? Literally, God and Father would never trade one blessed couple for one entire fallen country. It is that precious.

God allowed everybody into the blessing, including those who had engaged in free sex in the past. Forgiveness is His work. So God forgave them and let them into the Unification Church. Now Father expects people to change—from one extreme to the other. If you were the worst in the past, then when you come here, you become the best. Satan occupies the outside. Bad people stay out in the fallen world.

This is why Father tells us we have to go through hell in order to make our way to heaven. What have you given up since joining the church? You are supposed to give up everything after joining the church. We should leave everything from the past behind. We went to school in the fallen world, and we acquired certain habits and we carry those habits. We are doing a great wrong to God. American members have that kind of habit which you carry with you. However, the owner of those habits is Satan, certainly not God. When did you clean yourself up, mind and body? Your country's atmosphere is controlled by Satan: American society, family, and individuals. How can you clean it up? This is the problem—the concepts you carried in with you.

BAD HABITS CLEANSED?

Consider: how many of your bad habits did you clean out, and then how much did you cleanse them? What is the percentage? When the world looks at you, do they say, "That is a godly family, a blessed family"? Will God say, "They are godly," if they are still carrying eighty percent of the bad habits from the satanic world? Can God say they are godly?

Reflect today after you go back home. Hand in hand, you husbands and wives should say, "How much have we cleansed ourselves? Sitting here to follow Father, who is doing the holy work for the world, how worthy are we of that?" Do you wish that Father could stop suffering from now on? What if your next generation has to indemnify the additional suffering Father is having to go through from this time on? God and spirit world have to work even harder if fruit is not here. The iron hammer of heavenly punishment will come down. God watches you failing to change from the extreme bad habits you had in the past.

If Father lived the way some of you are living today, do you think God could ever have helped me? Everything would have had to be given up. Then you all come before Father and expect to be forgiven so easily, and then you can continue with your assertions, your demands, and your bad habits. That cannot be. Even if you might be forgiven, what about your blessed children? If they have to bear a heavier cross than yours, would you ever want that? Would they want to carry a heavier burden than the first generation did? Absolutely not.

Am I overstating it? After you take a thorough bath from the old evils, then you should be clad in a new cloak of white.

ing. He waited for two thousand years. That blessing has been bestowed at this time for the first time in human history. Many countries have risen up and perished. So many sacrifices have been made. The first Israel and the second Israel suffered so much and were destroyed. Now with the third Israel, centered on Father, this blessing could take place. How important! In the fallen world there are billions of families on Satan's side; on God's side, here are the blessed couples. Would God trade the millions of families there for one family here? Satan would say, "Yes, trade them." However, God would never want to trade.

VALUE OF THE BLESSING

How precious, how valuable is one blessed family compared with billions of fallen families. Yet when you look at them from the outside, how can you tell the difference? When I speak of this point, I immediately become angry. You are almost behaving like dogs. If you were to place monetary value on the blessing, how much would you say it is worth—thousands, perhaps? Would you Americans say it is only worth hundreds



When you go to spirit world, there will be a playback of your life, like a video, which will show clearly where your family is, what they are going through.

Instead, you are picking up and putting on the same old ragged, dirty clothes after you take the bath. Are you maintaining memories of the illicit love you had before? Are you still imagining his or her face after getting married and blessed? Or have you totally forgotten about them, never allowing yourself to even think about that for even one moment? Are you completely erasing your memory, or are you entertaining the memories? How much effort you must make! How painful it is to God, how angry He feels, when you are entertaining those old memories and habits! There will be a judgment day for the Unification Church families. You have to prepare for that. It is like the River Jordan. You will look at it, it will be only a few feet away, but you will not be able to cross it. The same way Moses came to the threshold of Canaan, but he could not enter it. You have to keep warning yourselves.

Those who are blessed couples, please stand up. Do you think that my intent was to bring all your families to the same level as my own? Do you think I wanted to stay at a higher level and keep all of you at a lower level? Did I do that? Think about it. You all know what level your own family is standing on. You know best whether you are making a condition to glorify the name of blessed couples or for the name of blessed couples to be disdained. Father is now saying, do not follow any leader or any leader's family. Do you understand? You have to repent. That is the only way to get back.

WHAT GRADE?

Before you attend Belvedere on Sunday or first days of the month, do you always do the pledge service in your own home? Those who don't, raise your hands. I believe there are many. Instead of doing pledge at home, come here and do it with your sons and daughters. Can you educate your own sons and daughters? It is very difficult, so bring them here. They all go to schools which are not our own. You can never rest assured that they are going to follow the heavenly way.

When you go to spirit world, there will be a playback of your life, like a video, which will show clearly where your family is, what they are going through. With Father's standard, you give yourselves a grade. What grade does your family deserve? Father gave you the blessing not for your own enjoyment, or for you to position yourself a certain way, but for the sake of your preparation for spirit world. What if you don't get the blessing here? You have no place to belong in the spirit world. Do you understand? To give you an eternal position in the

spirit world, I gave you the blessing on earth. God wants the family system in the spirit world. That is the simple purpose of blessing. How much different from that are you? You know better than anyone else. Every person understands clearly. American people cannot lie. Your mind always testifies clearly. Your standard is not so good. Your own mind accuses you every time. Now you understand.

The blessed family must go through the center point so that you have no relation with Satan's side. That main center is God and True Parents through which you pass from one world into the other world. The original point of all concepts must be God and True Parents. From there, extend into the future, making the spirit world. You have to make your family system centered on true love; that is God's and True Parents' central starting point. From now on, let us clear up the family



situation. Otherwise, we can have no hope. Now the time is at hand when the whole world will be welcoming us. How can you stand in the subject position?

ISRAELITESHIP ACHIEVEMENT

Today I want to place the utmost stress on the Unification families and their responsibility and authority. The three most important points which God has achieved in history: first is the authority of the selected people, the realm of Israel. How can it be permitted for Esau and Jacob to change their positions? The one who is below should go up, and the one who is already up should come down. This is where the transition and restoration is.

This is the same in an individual's case, too. The individual, before he becomes Israel, has a body which commands his mind. The body, in the elder's position, represents Satan. Mind

Now the time is at hand when the whole world will be welcoming us. How can you stand in the subject position?

has to take the subject position to the body, which has to take the object position. Centering on the mind, that body has to be controlled and made to follow the mind. This was the Israelites' requirement. Now the question can be directed toward each one of us: have you won this individual Israelite right or authority? We must be able to measure how bad we are.

All of the blessed children do not understand the Israel concept because their parents did not teach them, did not show them. The most important thing God did was establish the authority of Israel (the Israeliteship). Now is the Israeliteship of a man and woman together; they get married and become a family. To put the question a different way: have you become exactly one with Father's criterion or standard of Israeliteship? If not, if you fall short of it, you cannot have church Israeliteship.

Within these Unification Church blessed families, there are still factions. For example, there is the tendency of the Japanese families to get together, speaking their own language. Americans have a tendency to do the same; Germans do the same. Then we cannot say we are the unified family. We abhor that separation. We got married to go over that, not to promote it. It is difficult, but our responsibility is to go over that difficulty. When an American and Japanese are living together with such beautiful harmony and happiness, everybody in America looks at such a thing and asks, "How can they live like that? Japan and America have been enemies for forty years; how can they make such unity? They are strange people!" We should show a good example to the outside world.

PRESCRIPTION FOR HEALTH

We cannot ever, even until death, give a bad name or make dirty the name of blessed couples, the Israelites' name on the family level. That is something we have to resolve right now. If Christians are the salt of the world, you are the prescription for health to the rest of the world. When you are firmly grafted into Father, into the blessed couple, then your love will come about. Have you become the real olive tree as a result of grafting into the true root, or do you still remain as a wild olive tree? First you were a wild one, then grafted into the real one; then gradually you get nutrition, little by little, and then become a perfect, true olive tree. If you remain as a wild olive tree, if you get to spirit world that way, you will be seen there and people will say, "They are not the true olive tree." That can be worse than the wild olive tree which never had a chance. That means spirit world will accuse you.

You have to take responsibility for your own result. You will be judged if you do not take the correct way. How can you escape that kind of phenomenon? This is not a playground. This is a judgment court which you are in.

The second most significant thing which God has done is the establishment of the authority of lineage. Is your lineage all cleaned up? How is it possible that True Parents are making that pure lineage? Because you have cleansed blood, your

clan needs to be connected with you so that their lineage can also be cleaned. Can you now proudly proclaim, "I have absolute confidence that my lineage is clean"? You should be able to do that. If not, Satan can come in and out of you. He can claim you any time he wants to. Have you tightly closed up all your doors to evil, locking them and sealing them? Or have you left one door unlocked so Satan can come in when he wants to? If you as a blessed person see someone you like and think, "I wish I could have been married to someone like her (or him)," then you have already opened your door to Satan. Have you closed and locked that door?

If a handsome man comes by and tries to entice you with lots of money and nice things, and you are interested in him, then your door is only closed, but not locked. That door must be locked, absolutely and forever. Then the court of judgment will not be harsh. You have to go through your mission, your responsibility. Father's mission is not enough. You have to make your own result. In the future, the court of judgment is waiting for you.

PERCENTAGE OF PURITY

How pure is your lineage? What is the percentage of purity that your sons and daughters can inherit? You did not expect on the first of March, the beginning of spring, to receive such a strong sermon from Father, did you? Spring is such a beautiful season, why does Father have to speak so harshly today? You need a strong dose of medicine. Good medicine is always bitter to the taste but it is very effective.

Unless you go through the Israeliteship, there is no way you can inherit the lineage. The Israeliteship means that whoever is up must come down; whoever is below must come up. Otherwise, the condition of restoration cannot be fulfilled. What do you think Jacob had to endure, fighting the angel at the Ford of Jabbok? Don't you imagine he sweated a lot and cried a lot of tears? It was life and death. "Let me go to my homeland now," he pleaded. The angel hit him so hard, he dislocated his bone, and then he released him a little bit after that. The angel saw that Jacob would rather die than be held back, so the angel finally gave up and let Jacob go. It was that difficult. We have to go through that kind of difficulty. However, it is well worth it.

Jacob's victory was on the individual level. He brought the victory up to the family level. From the individual level to the family level was so difficult, you can only imagine the difficulty of any level beyond that, all the way to the world level. All blessed couples have to go through that. God expects that. Father expects that. Do you think this is what I am saying, or are my statements based on the course of God's dispensation? This is our mission even though it is a heavy burden. Don't forget, Father understands everything you go through. Don't forget that for one second.

Do you think you can give birth to sons and daughters who are worthy of going directly to heaven without relying on Father? Why don't you say yes? Why haven't you reached that



"You must constantly compare yourself with God's viewpoint every time you act."

have AIDS should let the rest of the world know it. It should not be covered up and protected. They should not be allowed to be comfortable about how they contracted this disease. We should give them a hard life. How would the American public respond to such a policy? They would welcome it, in order that they could protect themselves. Think about that. If you have AIDS—I kick you! These are serious words.

TEST YOURSELF

Imagine you go to a dance where you are well dressed, looking your best, having an enchanting evening. Ask yourself, "Would I falter, or am I confident that I will not? Am I going to fall if I go to this point, or beyond that point?" It is necessary to foresee possible future situations in order to test yourself. I have done the same thing. I have often imagined difficult situations, saying, "What if, knowing what I know, I was cast into a room with hundreds of beautiful naked women. What would be my response? Is my organ going to be excited or not? Taking a resting position or not?" In all seriousness, I have imagined such a thing. What if they represented the beauties of all different races, from East and West? The temptation would be very difficult, not easy. The degree of that temptation you can only imagine. The difficulty is comparable to giving up your own loved one to your worst enemy, allowing her to be embraced. He would sleep with her, and yet you have to give to that enemy in order to be able to restore them at a future time. You have to go beyond that. That is God's situation, God's position. When we talk about God's heart, we don't know what we are talking about. Only when we have reached that point can we say, "I understand God's heart."

Imagine how difficult it is to bear to do this. We must understand that this lineage has only been established through going through this situation, which I just described. We must understand that, happy or unhappy, comfortable or not, this world is only a transient life, only a short time relatively speaking. This is why we need to go back to our hometown. When we go to our hometown, we don't take with us all our bad accumulated habits. We must shed ourselves of these, become cleansed, and then go to our hometown to establish heaven. This is why Father is giving this sermon today.

What about the first-generation Israelites? The world knows that the first Israel was supposed to save the rest of the world, but they never did. Even today, they are still busy minding their own foundation. So nothing good is happening to them. America is the realm of the second Israel; it is a Christian nation. At the end of World War II, the whole world could have become a Christian domain centering on America. However, America didn't realize this, so they threw away the opportunity.

Because America was not able to fulfill her responsibility, the third Israeliteship moved to Korea. That is the unification of the new nation. Here the new Israelites must become a new nation, not for their own sake, but for the sake of the world. When the country lives for the sake of the world, then that Is-

kind of position? That is your mission. Now you have to shift the responsibility to yourself. Take heed of Father's teaching, but do it yourself.

IS YOUR BLOOD CLEAN?

When the blessed husband beckons to his wife, even though they are married, she must ask, "Is your blood clean enough? How clean is your blood lineage to take that position with me?" That is something you should question deeply, not just getting together because you want it. First you have to question; you have to take that position every time. In God's sight, how much purity do you possess? If you have confidence in that, then sexual intercourse is good; otherwise, it is a problem. Bad fruit will be borne for the future. You have to take responsibility for the children, the next generation's purity. It is not an enjoyable situation; it is a serious situation. The judgment place will be very low, a deep hole.

Don't think, "I'm an elder member, a leader of the Unification Church. How wonderful it is to be in that position!" God looks down at those people and His judgment is not so good. You are going closer to the dungeon of hell, not to the heavenly throne. You always have to maintain that central concept about the family system. Are you standing in the real parent's position or not? Are you standing in the real husband's position or not, in God's sight, from the Principle viewpoint? You must constantly compare yourself with God's viewpoint every time you act.

Do not leave a bad lineage behind you. Look at the dreadful disease of AIDS (acquired immunodeficiency syndrome). Has that disease been spread from America or from Korea? From America. It not only happened here, it has been spread around the world. The policy should be that those people who



Father asks the blessed members present to stand as he challenges them to go home and sit with their spouse and examine how clean their blood lineage is, using True Parents' standard.

America's situation is full of that poison. Therefore she is completely perishing. Both eyes are like a snake's antennae. Satan's palace. One time that man and woman took that poison, one time they made that mistake, all disease was passed on. When there is a sense of snake, then the pure traditional blood is not there. Those hands have the senses of a snake, twisted like a snake's. Those who are second generation raise your hands. You too must be very much aware.

rael will never perish the way the first and second ones did. It is not materially but spiritually; lineage has to do with the blood. Within the blessed families there should never be racial discrimination. Some white people find that it is hard to throw away their old habit of discriminating against blacks, even after the blessing. If you do not correct that quickly enough, you will surely go to hell in spirit world. You will perish. It is like a cancerous growth within your spirit: that sense of belittling another, feeling superior to them.

KILLING WITH THE SNAKE

Making the sexually-related mistake in the blessed couples is not only detrimental, it is killing, literally. You have to stand straight.

What the Bible expresses as the serpent, the snake, in the Garden of Eden, means the sexual organ. The snake gives poison. Once it connected with the woman's sexual organ, then the heavenly world was destroyed. One time. A snake slithers around and when someone comes too close, it strikes out, attacks, and that person is poisoned. A woman is so fearful of that snake mouth. Actually that serpent symbolizes both sexual organs, man's and woman's: the organs that have poison. Once one bites the other, then that is the end. This is what the Fall of Man was about.

Now this is the lineage which does not have that poison in it. Once we re-introduce that poison, then everything will perish; it will be contaminated; it will make poison. So what is the snake in the Garden of Eden a symbol of? It is not only Satan; it is the sexual organs of both sexes.

Like opening the mouth and showing all the fangs. Every woman, every man wants to bite. Think about that. It is worse than AIDS—connecting there destroys everything. Sexual intercourse happens and after that, everything perishes. It is the worst situation. The most fearful guy is that one, more fearful than a tiger. A one-time bite there opened Satan's world, the dungeon of hell. History was torn down. It is serious. Snake, you have a SNAKE! Poisonous snake! Every fallen person want to experience that kind of concept. Man and woman are the same.

SLOW LEARNERS

In Russia, many students of high school and middle school are pleading for Reverend Moon to send over teams to educate them. Then what happens? Those Russians must come to America and start witnessing on American soil. By the time that happens, I will be able to freely turn everything over to them. There are Ivy League students who are going to Russia and undergoing training there. The second team finished and the third team is now in progress. You didn't know that but while you are taking a rest, Father is doing these things to achieve God's will.

One thing you do not seem to feel is shame. How ashamed you will be if somebody from another country comes over to teach here about God. Just one year ago, the Russians didn't know anything about God or spirit world. They believed material was the only reality. Look at your background of religion and Christianity. How shameful is your situation, when you consider all the advantages you had to help you know about God. Yet those young atheists are learning so quickly. The past two thousand years of history will bring judgment upon you. How can you escape that? How proudly Americans assert themselves, yet the truth is that America is losing everything. This nation is like a beggar. That is the truth. Think about the future. A drop down to hell. How can you escape? The only hope is the small remnant of Unification Church members. What a big load. One member has to take on the mission of thousands.

Who in this nation has taken on that responsibility? Only the Unification members. Now the Unification Church members are thinking about taking the easy way! The easy way is the path America has taken to destruction. It can be changed through the work of Reverend Moon and the Unification Church. You have to put on the brakes and change this nation. It is a serious situation.

By going over this, we become full of love and compassion, just like God Himself. We try to create, on behalf of God, a whole new world. With that kind of heart, we can live with the entire people of history and all mankind, and in that way

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become the unified family of love and compassion, encompassing all these traditions. Probably all the countries of the world are represented in America. Have you loved all of them? Why did Reverend Moon settle down in New York rather than Washington, D.C.? I was determined to spread all the seeds of love here in New York, where all the world's immigrants have come.

FRUITS TO HOMETOWN

Have you decided, "I will live my life here in New York to disseminate the seed of true love, just like Father did?" "I Love New York" needs to be re-written: "New York Under Love Authority." On all the street corners of New York, we will talk to all the different nations, embrace them, and then see what happens. When you win over one hundred and twenty people in New York City, and then you go back to your hometown in the providence of clan messiahship, do you think your relatives will change overnight? When there are one hundred and twenty people devoted to you as their savior, then you can show that to your relatives. Do you think they will be influenced to follow you, too? They will be proud of you and say, "Oh, what a great guy he is!" Reverend Moon's course is the same. People from one hundred and twenty countries gathered with me, and went back to my country of Korea. All of a sudden the Koreans were stirred up!

You must testify clearly. You have to save your country. It is your country! *Shimjung*—authority of heart is what you are given. This is what the blessed couples exist for. If we don't do this, we are not living our mission. Who laid all this foundation? Father has done this and it is your mission to finish it. Accomplishing these things means accomplishing the purpose of religion.

To be proud of one's parents is the tradition of the Unification Church training. So Father never sleeps before midnight, no matter how tired he is, and he never spends idle time. Always he speaks about God, about the things which you have heard a million times before—still Father continues to speak. When everybody goes to heaven, a great prize will be given to the greatest mouth in history. Whose mouth do you think will win: Confucius, Jesus, Mohammed, or Reverend Moon's mouth? You have to inherit that same tradition, as well. You should be constantly teaching and teaching, just as I do.

When I taught others, do you think it was easy and pleasant, or was it with deep tears? You must understand this fact. When I went to Japan from Korea under severe persecution, I made a promise to God, "I will save this nation, Father." That is why so many Japanese have come here—to fulfill that promise. The same is true of Korea. In the prison in Japan, I thought, "I will go back to Korea and save the people there." That is why I went to North Korea and was put into prison. I pledged to save South Korea, and I went there and was put in prison there, too. I pledged to save America, and I came here and I went to prison in America, as well. What would have happened if I had gone to prison and lamented my situation,

saying, "I'm not going any further. I did what I could and they didn't listen." What would have happened? I could not do that. I had to stand up once again, take on my impossible job, and continue to love America.

Even though I was confined physically and had to sit in one place in the prison, my spirit was traveling all over the world, reaching out for the people. This is what I told you, too. "Don't pity me for being confined in this location. You don't understand that there is a world beyond the prison wall." After I came out of the prison, of course, the world changed. This nation of America was defeated.

A SPECIAL DAY

Have you ever imagined yourself going to prison and paying great amounts of indemnity in order to save this country? There has been no individual American who has decided to do that, no family, no clan. I have accomplished everything and I have passed everything on to you. Now I am telling you that everything is prepared. All you have to do is go back and do your clan messiah work and, with all that, you say, "No, Father, I cannot do that." What hope can I have for American youth?

I expect all of you to take seriously what you have received today and to fulfill the little bit you are expected to do. Do you understand that? Today is a special day, March 1. Seventy-three years ago in Korea, the people sprang up for their own independence from the oppression of the Japanese. They faced down guns. Hundreds of people went out and shouted, "Man-sei for the independence of Korea!" which symbolized independence of the heavenly nation. Hundreds of people lost their lives that day in that uprising. We call that the 3-1 Movement, or the March 1st Movement of 1919. We now should begin the March 1st Movement on the cosmic level, the worldwide level for the liberation of all the families. The families have been fettered and gagged and bound. We have got to liberate these families with true love. That is why we are the messiahs to them. This is the time.

A tribe includes many different houses. We have to revolutionize their thinking. Today is exactly the end of six months since September 1, 1991. That number six signifies the creation of man. God created man in six days. Then the real family was supposed to be established, but it was lost. Now we have to restore that real family. We must bring about a great reformation. The revolution must come from within the family with their concept of love and relationship.

I am now launching a great campaign for the world federation of women, as well as the world reformation of families. Those who say, "Yes, Father, I will join this movement which has been started in Korea, bringing revolution and reform to all the families, centering on women. We will go until we have fulfilled its purpose." If you pledge that, raise your hands. By doing that, the responsibility will have been done as a blessed couple. God bless you. ■

(Edited for Today's World)

Our Paradigm of True Love

by In Jin Moon

February 8, 1992, World Mission Center, New York

Good Morning, brothers and sisters; Happy True Parents' Birthday!

Last night, Heavenly Father sent a beautiful flurry of snowflakes, and as I was driving I saw all those glorious white snowflakes accentuating the darkness of the night. I said, "This is a sign from God that even the creation is celebrating the birth of our True Parents." I want to talk about the value of our True Parents and the title of my message is "Our Paradigm of True Love."

Every time I am asked to convey my heart about True Parents, I always feel unworthy, because I am young. When I think of True Parents, I realize how much more I have to live a sacrificial life to become like them. When we were witnessed to, we experienced the glorious principle, the word of God and moreover the experience of True Parents. When I talk about True Parents, the first thing that comes to mind is that they were the first perfect man and woman.

For me and my family, the word perfection means the inability to fall away from God. They are so true, so absolute in their love of truth, in their love of true love, in their love of Heavenly Father, that no matter what suffering Satan puts in front of them, no matter what obstacles you have in front of you, there is no way that our True Parents would fall away from our Heavenly Father. It is this absolute obedience, this absolute subservience to God, united in true love, that makes our movement, our work, our Principle, our True Parents so glorious.

The symbol of my love

In the early years Father had to go through tremendous suffering to discover the Principle. He says, many times he spent ten to twelve hours on his knees so that when he got up from praying his skin would be hardened by his pressing desire to know God. "That was the symbol of my love," he said; that was the symbol even though it was painful. The fact that he discovered truth was a sacrificial and a loving gesture on Father's part and now that truth has been revealed to us.

In them we see the truth, we experience the love of God, and we realize how much we want to become like them; how much we want to be able to love one another, to truly become united with one another, to work together for one purpose only, to liberate God. The thing that is so incredible about our True Parents is that is their whole purpose, every day of their lives from morning to night.

Father gets up before five in the morning and many times when I go to his room, he is sitting cross-legged with his head down and sometimes it looks as if he's sleeping like that, but he's very much in thought, thinking about the members, about the world. He is thinking about what kind of men and women he wants us to become. Every time I see Father like that, my head is lowering down, not because he uttered a word,



but because his presence is real and I can touch him and feel him and through him I can experience God, through Mother I can experience God, like I've never felt before.

Through them I realized, God is not something out there, sitting on His throne, judging us. True Parents have made us see that God is a God of love and that He wants to experience love, He needs His true sons and daughters. When you get blessed with your husband and wife, what do you want the most? You want children and you want to be able to see yourself in those children. In a sense you realize true love between husband and wife but through the children's eyes you realize the greatness of your love. Your love gave life, and in a sense True Parents' love gives us all life. It's absolute love.

How do our True Parents glorify our True Parents in God, our Heavenly Father? How do they do that? They are the first man and woman who truly liberate God from His suffering, who comfort God, who liberate God from His loneliness and allow God to feel the kind of love He has been longing for all these years. It is through a relationship with True Parents that

God feels joy.

In that sense Father is going through the formula course to understand the suffering of man. Father is suffering, shedding tears, sweat and blood for the sake of mankind; in such a process, he is suffering together with our Heavenly Father. He is liberating our True Parents because Father is making restoration real in the physical world. In my own life of faith God is real just as the True Parents are real.

My inspiration

When you're living at East Garden and you've always known that your parents are Father and Mother (whom you addressed as True Parents, True Father, True Mother), sometimes it is very difficult to see who these two people are that all these people are following. When I was young I asked myself, "Why do they bow to me? Why do they call me In Jin Nim? What is this Nim? It sounded so heavy. It just wears you down." I couldn't understand. Why did they respect and honor True Parents?

When I was going to Columbia University I would bump into Japanese CARP members; sometimes they knew me and sometimes they didn't. I would pat one on the back and say, "Hi! What are you selling?" They had little prints, teddy bears with all sorts of goodies, with the balloons, and I would say, "Gee, how beautiful, can I take a look?" "Yes," the brother would say, "You know, I'm working for this special fundraising project. I am very happy if you give a donation for two or three prints. You can get three for \$6, five you get \$10,

and fifteen you get \$20." I say, "What brings you to this country?" "Yeah! you know God..." (He doesn't have a large vocabulary, so he says, "Yeah, God!"), "I believe God, I believe Messiah here and we really have to work hard and you pledge yourself, you give money and we do great things and together, we all happy!" So, I said, "Okay, thank you so much!" Usually, I give double or triple and I say, "Thank you so much for working so hard" and I resume my studies. I could never forget one brother. He was shorter than me, skinnier than me, and he wasn't so articulate but he conveyed so much heart. He said, "Thank you so much, thank you so much! Oh! central figure be so happy today. Today good result!" then I added, "I am so grateful you are doing this for our True Parents."

He said, "Oh! True Parents?" "Yes," I said, "I'm so happy you are working for God and True Parents." "Oh! you know True Parents?" "Yes," I said, "I know True Parents and I think Rev. and Mrs. Moon are the greatest people on earth." He thanked me and we said our goodbyes. He moved my heart with his energy, the kind of elation and the kind of eyes with

True Parents have made us see that God is a God of love and that He wants to experience love, He needs His true sons and daughters.

which he was talking about True Parents; that's the kind of person I want to become.

As I started to mature I realized who True Parents were, and I realized I was the flesh and blood of True Parents' love. One day I could not stop crying. I repented for the kind of ignorant life that I was leading. I came to realize why members love True Parents so much. I have to honestly say that many times all of you are my inspiration. Many times you were the people that I wanted to be like, that I wanted to be with, to love as a true brother and sister.

You represent hope

That's when I realized the value of each and every person in this room. All of you were hand-picked by our Heavenly Father to walk this way of life. You are so important and you have to realize that. Because you are the embodiment of God, you are the image of God's love and as a man and a woman working together, in harmony, in unity, you represent hope. Just the way you were hope to me.

You represent what the future can be; within your hands, you hold the keys to the Kingdom of Heaven, the key to true love. It is within each and every one of us to become perfect, to become the image of a true son or daughter so that we can never, ever fall away from God. It is in such an effort that the world sees and witnesses a new beginning and it is in that effort that we take part in the process of restoration.

Sometimes I ask, "Father, what can I do to make this world a better place?" Father has asked me to study, which is very difficult for me because I like to be out there. I like meeting people. When you're reading a book day in and day out it becomes very stale. I said to Father, "It is so difficult, how can I find the value of what I'm doing?" Father just looked at me and said, "What do you mean, what you're doing?" He said, "You are working for God, and all the answers you need to know are within your heart." He told me to pray about it. To try to reach deep within myself and try to come up with the answers. Father said, "Look, God did most of it for you. He gave you the world, He gave you everything; all you need to do is that little thing called five percent responsibility. That's the only thing. We need to feel God on a daily basis." Father said, "Why are you coming to me? Pray to God, find the answers within your heart!"

I went and prayed really hard. I said, "Father, life is so tough for me sometimes." I said, "How do I satisfy all these demands and yet feel confident in myself that I'm doing the work of God." I said, "How can I feel worthy? Why am I feeling so much pain, so much anguish and why is it that when I try to reach out to somebody, that person doesn't understand my heart?"

While I was crying I was made aware of my own vocabulary in praying to Heavenly Father. My words were, "my suffering, my pain, how do I overcome my difficulty." I'm only twenty-six, but how long did Father, how long did Mother suffer? How long did humanity, my brothers and sisters suffer? I have

It is within each and every one of us to become perfect, to become the image of a true son or daughter so that we can never, ever fall away from God.

True Parents; I have the living example but many people didn't. When I realized this I really repented and I told myself, "In my life I will not only be true in what I do, but will be true in what I say, so that what I say and what I do are one and the same." True Parents are the first man and the first woman who have truly lived and survived the test of consistency in word and deed.

Consistent with what you do

How do you tell the difference between a false prophet and a true prophet? How do you know what I'm saying is true? How do you know whether you're being true? There's the test of consistency. You have to be consistent not only in what you say, but also in what you do. You claim that you're going to restore the world, you claim that you're going to live for the sake of our True Parents, you claim that you're living for the sake of God, but then you're found in the gutter of Forty-second Street with a prostitute. Has that person passed the test of consistency? No. If I stand here and say, I'm going to do such and such because I am a true daughter, but then you don't see me doing those things, can I claim that I'm a true daughter? No. What you pledge must be consistent with what you do.

We have made the decision to come to work for God, to work for True Parents, to work for the sake of the world. Why? Because we love our Heavenly Father, because we love our True Parents, because we love the world, and we want to make a better place for our children. You are the one who made that decision. You can walk out any day and go back to your old life. You are here because you want to live a true life centered upon true love.

I know that some of you have been on mobile fundraising teams for such a long time. You wake up early, you develop little sores on your feet knocking at the same doors; day in and day out, having yogurt for breakfast, stopping at a fast food restaurant for dinner. Many times you cannot feel God because you feel so mechanized and you seek a central figure saying, "Help me, give me life." I think that the life that you are seeking is within yourself, it is within our own heart, and it is partially our responsibility to help our central figures.

They're working just as hard running together with you. In a sense you have to help out the central figure, and he will do the best that he can for your sake. In that unity you produce result, you produce life, you produce love and ultimately you bring victory to our True Parents. We have the tremendous responsibility to love humankind, to love our brothers and sisters, to love our central figure, to love the world, to love even Satan ultimately.

Father said a long time ago, "I never declared I was perfect; it was Satan who acknowledged my perfection." It was by looking at Father, by testing Father, by seeing what he's doing and by seeing the consistency of his words and his deeds that even Satan himself realized this Rev. Moon is a true man, this Mrs. Moon is a true woman, and Satan bowed down.

We need love

That is the kind of True Parents we're dealing with. They're not just an image; they're not just something that's far away. They're here with you suffering with you in spirit, working together with you from morning to night. I know that when you're on MFT and witnessing teams day in and day out, many times it's so tiring, many times it's so cold, but I want you to remember that Father, Mother and the True Children are with you. We are really with you, and when you see me, before you see me as In Jin Nim I want you to think of me as your sister. I want you to develop this kind of heartistic connection with True Family because we are people too, just like God, we need love. Just like Heavenly Father; there needs to be a give and take of love and I think that is what we really should strive for in terms of our movement, in terms of New York, in terms of our family.

True Parents are the embodiment of true love. Many times I see the way Father reacts to Mother; I see the way Mother reacts to Father. I see that little twinkle in their eyes when they see each other. I see the way Father loves Mother. Father honors Mother; Father is always praising Mother and Mother is doing the same, constantly praising each other, loving one another. That is the ideal relationship between a man and a woman.

A couple of members came to me saying "Father's love and Mother's love." To me there is True Parents' love. That should be our vocabulary. The thing that makes our truth so real, is that we have True Parents. They are your parents as well as my parents. For me, when Mother walks into a room, I see Mother and Father, I see True Parents. When I'm standing here it is not In Jin Nim, it is my family you're looking at.

Don't carry division

When you're analyzing either a passage, a poem or a story, the greatest mistake one can make is to forget the holistic view, the main reason why this guy did this. Don't forget that I'm



part of a larger whole, I am only the color red in a rainbow. Behind me are my brothers and sisters, above me there are True Parents. This is a movement of unification, of harmony, of trying to unite the difficult contrasting elements of our lives into one. True Parents have united man and woman, so please

within our movement, do not go around dividing. Do not say, "I'm an American blessed child; he's a Korean blessed child; therefore, he's better than me." If a Korean blessed child said that to an American blessed child, he has lost the meaning of Father and Mother.

When you see Japanese members coming to this country don't say, "Here comes another cart full of work horses." Don't treat your brothers and sisters like that; they're coming here to save this country. Maybe they came because I didn't work

come? You can say; "You don't like me; how can I make myself better? How can I become a better person for True Parents, for God, humanity and the world?" In that sense, we can rid our church of needless suffering. If you really think about it, most of the suffering is self-inflicted. "He doesn't understand me," "He's blocking my creativity," "He doesn't see what kind of potential I have," "My central figure is just stopping me, so I can't do anything." Instead of thinking or talking that way, work together to bring about victory. Let us develop the heart of respecting each other.

Make him your brother

Are you the kind of person who takes a calculator and adds up everything good you did? For instance, when you're really trying to make unity with a person: "I brought him coffee, gave him a massage; I always present myself with a smile, but he still growls at me. Why?" Then you start to get really angry with him.

What did Father teach us to do? Forget about it! Who cares whether he smiles back or not? What matters is whether you are going to make him your true brother. If all of us have that kind of attitude, the Kingdom of Heaven is here!

In the Islamic tradition they have a saying, "All of God's creation is to glorify the Lord Allah." Everything we do is a sign, everything that exists is a sign from God, a representation of God. This is one place in the world in which colors don't matter, religion doesn't matter,

whether you are a man or a woman doesn't matter; you have equal responsibility to perfect yourself. This is the only place!

When I hear that our brothers and sisters from the Muslim countries are here to listen to the Principle, to learn from our True Parents, I am inspired because the event that Father and history have been prophesying all these years, where all the distinctions will be dissolved in the realm of true love—it's happening right here and now.

All be one in Christ

I see blessed children sitting down front. For you, True Parents are your true examples; see how they relate to each other in love, in total awe of one another. They love each other so much that Father claims that he cannot sleep without Mother. Mother claims she cannot sleep without Father.

He loves my Mother so much that wherever Mother goes, he is with her, and vice versa; wherever Father goes, Mother is with him. That is the image of love our church presents to the world, it is the love between a man and a woman, that pure chaste love of unselfishness, of sacrifice where positions don't matter; whether you're handsome or beautiful it doesn't matter, whether you have a Ph.D. or are a high school dropout, it doesn't matter. In the realm of love these things don't

Above: In Jin Nim prays over the offering table. True Parents were officiating at the birthday celebration in Korea. Left: After the prayer she offers the traditional cake from the table to the children.

hard enough so they had to come to help. There's so much antagonism between Japan and America. If someone accuses you of being lazy, you should think about it. Why is Japan calling America lazy? If someone has something valid to say, take it in and respond with love, not, "Who are you, you short little black things?" Reflect upon it. Am I really lazy? They work on Saturdays. They don't have working hours from nine to five.

When someone says, "Oh! You just seem so selfish to me." Before you react to that statement, think about it. Father says we should turn everything into victory with true love. What does that mean? It means that no matter what Satan puts in front of you, no matter what Satan does to you, you respond with true love. You ask yourself, Why? What can I learn from this? If you do that more and more, maybe the person who called you selfish will come and say, "My dear brother, I called you selfish, but I didn't mean it," then you can say, "What you said, it really made me think, so I went to the prayer room and prayed for four hours; I think now I'm a better person. Thank you."

Can you imagine what kind of relationship that will be-

matter.

St. Paul wrote in Galatians 3:28, "Neither Jew nor Greek, neither male or female; for you are all one in Christ." that verse is being fulfilled, right now. Here we have transcended all social distinctions, all racial distinctions, all political and economic distinctions, to a new realm of true love. In True Parents we have the liberation of God, of humanity, of man's heartaches, women's heartaches. All become dissolved and made one in the realm of love.

If you have a wife, she's really working hard, she loves you—honor her, praise her and glorify her; your wife will weep in inspiration and treat you like the king of kings. If you have a husband, love him, follow him and make him a proud son and a father of your children and in that sense you yourself will be even greater, and that man will honor you as his wife.

When I hear stories about some members hitting their wives I get really upset. Your wife is the embodiment of holiness; your husband is the embodiment of holiness. You cannot treat her as your property. You have to love her; you have to honor her; you have to make her into a true woman. Likewise, I've heard stories about a lot of wives giving hard times to their husbands saying "That brother is a lawyer making money; what are you doing? Bring home some bread!" and complaining like that. Let me ask you sisters, would you rather have Donald Trump as your husband with all his money and all his glitter who cheats on his wife, or would you rather have a true, righteous man, even if he were a beggar? You would have a true man, right?

When you practice true love, infidelity goes away, promiscuity goes away. Devotion to one spouse, devotion to one family replaces those evils. That's the blessing that Heavenly Father wants us to experience. How can you destroy the very person through which you will become perfect? How can you destroy your other half? That's like cutting your body in half.

Let's say the right hand is the subject and the left hand is the object. Does it make sense to try to see which one is higher, which one is lower? Maybe some of you want two right hands since the subject is so much better. Okay, take two right hands, take your two right legs, where are you going to go? You'll be a pogo stick, jumping in your own space. I want you to utilize everything that God gave you; use your right hand, use your left hand, in unity. Please respect each other, love each other; treat your husband or wife like they are the source through which you will become whole.

You are our future

That's why you blessed children have to realize what an important role you play. As the second generation you are the future and the hope of our movement. Whatever you do will be a textbook to which future generations will look and follow.



Above: Representing True Parents, In Jin Nim (far r.) receives the gift of beautiful flowers from David Hose (far l.) and Kwon Jin Nim (center r.) receives flowers as Jin Sung Nim (center l.) applauds. Right: The True Children cut the birthday cake.

I know when you are in your teenage years, many of you are faced with drugs, sex, drinking, what's cool, what's popular. In the teenage years, what's the most important thing? Popularity! Whether I'm recognized by the other sex, to be hot stuff, right? Somehow God is secondary, sometimes even True Parents. You have to realize that each and every one of you... what's your name? Shi Hon, you are the representation of True Parents. Now you say it, "I am the representation of True Parents." Wherever you go, people will see True Parents.

If the teacher is lecturing and you're picking your nose he will say, "Oh, did Rev. Moon teach him to do that? Did Mrs. Moon teach him to do that?" You have to remember that you are representing True Parents, so you have to dress nice. I know that the fashion today is rapper fever, right? They dress with strange hats and they look like they're going to mug you, but the funny thing is that they take the microphone and start rapping. I know that's the fad and I know that many of you want to rap to the beat, go to school dances, have boyfriends, all these things. The most important thing you have to remember as blessed children is that you are representing True Parents.

If you become a prime minister in the future, then people will say, "Oh! she was born on such and such date; she's a blessed child; she's pure; she's a number one student, excellent in everything. She deserves to be prime minister." That's the kind of record I want to see. When they see that, they're going to say, "Ah! no wonder, she is a blessed child. She is a child of True Parents. No wonder she's so beautiful; it's because she has true love. Now it makes sense." When they see you, they experience the things that you're doing. You really have to pray a lot, you have to think about how you can contribute to your other brothers and sisters, to this movement, how you can give, always constantly giving, not thinking about receiving all the time.

"A-1" and "three no-no's"

I know that a lot of you are in school. The number one thing, until you receive a formal direction from Father, is to do your best wherever you are. If you're in high school, be the best athlete, be the best debater, be the best student. If other people can do it, you can do it. You have the power of true love behind you, you have the whole spirit world working for you, praying for you, urging you on. We can have a great heart, but if you don't actualize it, it just means nothing. Father doesn't have enough capable people to do the things that he wants them to do. What does the second generation have to do? You have to be the best in whatever you're doing so that when people look at you, they say, "Oh! Mrs. Jones, that ballerina, Victoria, she's a Unificationist, that's why she's so smart. She's an A-1 student." That's the kind of thing I want to hear the outside world say about our future leaders. You have to be acknowledged by Satan himself.

The perfect example that you have to think about is Father at Danbury. Danbury is a prison, the lowest place that a person can go in society. What did Father do in Danbury? He received the award for a model prisoner. He was the A-1 prisoner. If you get an A-1 certificate of merit from your school, that's doing the best you can be doing in that situation. I don't want



you to neglect your studies for your faith; you have to do them together. You have to grow spiritually, physically, intellectually; you have to develop capabilities so you can do the things that Father wants you to do in the future—to do all the things that we could not do now because of lack of professionalism in a certain area. You are the future leaders of our movement.

Next time if I get a chance, Shi Hon, I would like to see your report card, Okay? [Note: Shi Hon did show In Jin Nim her report card at the next birthday and In Jin Nim was mostly pleased.] If anyone gets a D or an F, you should be ashamed. Can you get a C? No. Can you get a B, second to the best? No. What you want is an A. From now on you are in the A-F scale. Everything below an A is an F in your mind, okay? I want you to be the best student.

Nowadays if you drink you're not hip, if you smoke you're not hip. Times are changing. It's better; take advantage of that. Heavenly Father is working, Heung Jin Nim is working up in spirit world and our True Parents are here working together. So you really have no excuses, right Shi Hon?

When you practice true love, infidelity goes away, promiscuity goes away. Devotion to one spouse, devotion to one family replaces those evils. That's the blessing that Heavenly Father wants us to experience.

What are the three no-no's that we talked about before? The three no's for the blessed children are: NO SMOKING, NO DRINKING AND NO MALE AND FEMALE PROBLEMS. When your friend Ann says, "How come you don't go out? You don't realize how much fun you can have at the prom." You say, "You see Ann, you may have all those things, but I have something you don't have. I have true love. For me true love is so satisfying that I don't need drugs. I don't need alcohol, I don't need boyfriends. I'm fine as I am. Also, I am already pledged to my future husband."

Why are you sighing? I know Father believes that somewhere on earth your spouse was born for you, maybe in Africa. Your pledged husband is waiting for you. Twenty years down the line if he finds out that you smoked and you drank and that you gave your first kiss to some boy who just stole it, took the first kiss away from you, what's your husband going to say? He's going to feel sad because that first touch, that first kiss, that first embrace is the most crucial. That cannot be replaced. Once it's lost, it's gone forever! That's why you really have to think that you're already engaged. You can say, "Heavenly Father had a spouse prepared for me ever since I was born." In the teenage world nothing is consistent and if you stand as a rock, your friends will come to respect you. Then your friends will say, "Gee, that Christina, she was weird at first, but I've come to realize that she really believes in something; I don't believe in anything."

You have to be prepared and show what you really believe in. I used to tell everyone I met that I was already engaged. "Show me his picture," they would say; I said, "I don't know him, but I'm engaged." Just like me, you have to believe that somewhere there might be a little fish-eye waiting for you. Now I know he was in McLean, Virginia. What? Fish-eye is not a derogative name. You know, Father loves fish. Fish is very important—human beings cannot live without fish and it's wonderful that my husband just happens to look like one. I have no problem with that. Maybe at the beginning he used to smell a little bit more like fish, so he was difficult to get my hands on, but that's okay. With my true-love eye vision he is the most handsome, kind fish I have ever met. Furthermore, I love him more for it, okay? It's okay, you don't have to worry about my husband's ego; we have this understanding and we have this true love.

Important blessing

I will give you a little testimony about my blessing, because I want you to realize, especially the blessed children, how important the blessing is.

When Father chose that husband for me, it was hell. I couldn't imagine another day of sunlight. I couldn't imagine myself going on any longer. However, over the years I have

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Massive Education

by Dr. James A. Baughman

I would like to share a few thoughts regarding my recent visit [returned February 27] to the Commonwealth of Independent States (CIS), which is composed of twelve republics, and the three independent Baltic countries.

This visit was for a workshop which took place in the Crimea, located near the northern Black Sea. A total of three thousand students came from various institutes and universities in many of the western republics. In March a seminar for high school students begins, which it is hoped about seven thousand will attend. This will also include high school teachers, and college students from the republics that have not been involved as yet. By the end of this seminar, and by

the beginning of April, there will be some foundation in the entire CIS.

Last summer there were about three thousand students involved in a program which occurred in four or five locations. The seminars were consecutive in nature. I taught several seminars back-to-back this past summer, for a total of about forty days. [See *Today's World*, November 1991.] In the case of the Black Sea program, all seminars were held simultaneously. This made it necessary to have eighteen different locations, eighteen sets of equipment, and eighteen groups of staff for the seminars. There were two advanced workshops, several intermediate, and the rest mostly beginners.

What is interesting about this is that we are getting more and more parents and professors involved. We are not just teaching young people. The high school seminars in March are also going to be held at the same time in twenty-one locations. That means twenty-one lecturers, twenty-one co-

ordinators, twenty-one group leaders, equipment, everything. What is going on there is a massive mobilization. You can imagine doing this, in a country where it is hard to get vehicles, and gas is not always available. We have to rent trains for thousands of people. It is similar to what it was like at Washington Monument—massive!

This is a great opportunity for America and our movement to give itself for the benefit of the elder brother.

The relative cost, compared to anywhere else, is still fairly low. However, the exchange rate is rapidly changing, offering less rubles for the dollar. By the end of this year, prices could be comparable to prices in America. To do this now is very important, since it is a "window of opportunity," which Dr. Seuk often talks about.

As an advisor to CARP in America



Left: Dr. Joon Ho Seuk speaks to the Lecture Practice Workshop on True Parents' Birthday at Gurzuf "Sputnik" Camp. Right: Jin Hun Nim speaks to the Lecture Practice Workshop about living a life of faith and about the True Family.



The volunteer staff from America gather at the Gurzuf Central Military Camp for a group photo.

and to the ILS program, I have been participating in their major activities, and advising them about follow-up. Actively involved in my hometown work in Kansas and USA activities throughout the country, my other responsibilities include the development of the education work for our movement. It is America, then, which is contributing to the ILS work. For instance, two hundred and fifty members of our movement here in America went over there this time. All of them volunteered and paid their own way. Some of them even quit their jobs and had to find new jobs when they

came back.

Father gave Dr. Seuk this CIS responsibility, but the missionaries who went over there were basically approved volunteers. The people who staff these workshops were in most cases members from the United States, which is very international anyway—Northern European Americans, Hispanic Americans, Oriental Americans, and African Americans. It is an amazing spread. In about a year and a half, close to five hundred members from our church in America have gone at least once.

I think it is unique and exciting that

Father has given us all an opportunity to respond to a particular need which he has described to us several times in his talks. True Parents state what the needs are and then we respond of our own free will and pay for it. It is not just paying the ticket money, but many kinds of things happen on the family level. No one really knows that until they do it. I feel that this is a great opportunity for America and our movement to give itself for the benefit of the elder brother. That itself will bring great blessing to the world.

Following in Father's footsteps

Rev. Won Pil Kim also came to the Black Sea this time. He mentioned that it is critical that America is sacrificing for this project and serving. It is like following in Father's footsteps, Jacob serving Esau, but now we are doing it as a movement.

This is only one dimension of what Father is doing right now. He has inspired the Women's Federation for World Peace, the USA tour in America, and the opening of in North Korea. This is just one of the courses that Father has gone which we are able to follow.

Rev. Kim was very inspired to see that I was still involved. He felt that, my being there represents the American movement. He then said that one of Father's goals is to try to create an exchange situation so that the members who join in the CIS will come to America, maybe even five thousand. They will literally be involved in saving this nation. That does not mean we have to wait for

PHOTOS: L. MICHAEL SHEA



Rev. Won Pil Kim, president of the Unification Church in Europe, gives his testimony of life with Father in the early years as Mrs. Moon Hye Seuk translates.

them.

I want to encourage members to really get involved in the USA tour project here. Nevertheless, in a way what is happening now in the CIS is also happening in America. They will come and it is indemnity to leave your country and go to another country.

Rev. Kim emphasized that it is important for us now to pay the price, as Americans, by serving them now so we are not indebted to them in the future when

things took place. First of all, it was Father's and Mother's birthday, so we celebrated. We did it by saying pledge in the morning at seven o'clock and inviting anyone who wanted to come. A third of our class actually came to pledge: the bows, the pledge, unison prayer, everything. Many of them were in tears. At graduation, one sister said that her deepest experience at the whole seminar was the prayer at pledge service.

If you had seen them at the beginning, you would know what I am talking about. It was really hard to get these people to settle down and be serious. Some of them came to party and have a great time with their friends during their break. For it to end fourteen days later with nearly thirty or so people at pledge was really quite a breakthrough. Almost all of them signed up to be group leaders for the high school seminar in March. They were afraid to sign

up at first because they felt they would not be able to answer the questions. They knew they would have to start getting serious. Now they are studying the Principle, so they can become group leaders. There are some tremendous commitments going on over there, by the thousands—really core people.

They hold a Sunday service now in the school auditorium which is a little bigger than the conference dining room at East Garden. It seats about three hundred people. For the first time in the history of the church over there, it was packed with over four hundred people on the Sunday after the Black Sea program. They could not even get in the door. They were standing in the aisles, and sitting on the floor. The reason was that a lot of these new graduates brought their friends, parents and teachers.

I met one physics professor there from Moscow State University. It was his first Sunday service. He had come to see what it was about. He was so excited. He wanted to know if I was going to come back and teach at Moscow State, as I did in 1990. He said that if I did that, he would bring his whole nuclear physics department, which means probably several hundred students.

These are the kinds of people coming, the mothers and fathers of the children. We are able to create a congregation there of families; it is not just young people.

In the CIS now, the pioneer seminar stage was a kind of formation or witnessing stage—almost like what went on in America and all the other countries in the beginning of our church. For instance, the western European and American members who are there now in this "missionary" role, including the missionaries who were sent some ten or twelve years ago, are like the missionaries from Korea that came to America. These are the Young Oon Kims, David Kims and Bo Hi Paks. In a way, it is the Westerners who are filling that position. They know how serious that role is.

Past the pioneering stage

That pioneering stage has happened so fast that now, we are quickly moving into the growth stage. They are not just students any more, many of them are core members. They attend pledge and they are ready to start giving sermons and teaching workshops. In fact, there is a fundraising program in St. Petersburg now, every Saturday, where people fundraise. It is not a pioneer seminar stage

In order to resurrect Christianity, we cannot just get Americans and religious organizations to recognize the problem, but literally to teach the Principle.

anymore. Although seminars continue, the idea of creating congregations and main churches, and deepening the roots of these people, is what is being emphasized now. So they are quickly moving into this new stage of growth; if it is successful, the move to the perfection stage ultimately will be the blessing of these new members. They will take over the movement there; that is Father's goal. The activity over there is advancing into



Representatives of the major World War II powers offer prayer at Lavadia Palace.

they come here.

I taught about eighty students at a fourteen-day advanced seminar. Many of them had not heard the Principle in depth. We were encouraged by Dr. Seuk to take them as deep as we could. The hardest thing for them is to understand prayer and spirit world, as well as having a personal experience with God.

There they struggle with things because they are without the direct Christian foundation. In a way, you have to revive the value of Christian principles and virtues first, then they can comprehend a higher understanding of the Principle. It takes longer. Materialism, hedonism, and other attitudes that were spread because of Marxist-Leninist ideology are still deeply ingrained in their thought. However, once they break through, they are tenacious. They really hang on. They are very pious and fervent in their belief, in faith and in prayer.

Pledging together

On the last day of our seminar several



The three representatives of America, Russia and China offer the "new" Yalta agreement to True Parents through Dr. and Mrs. Seuk under the statue of Lenin at Vladimer Lenin Sanitorium.

this new stage. We are talking about hundreds of core members building our church there now.

Our seminar was right in the town of Yalta. It was beautiful there with the mountains and everything. Lavadia Palace was the location where Churchill, Roosevelt and Stalin signed the Yalta Agreement. It was soon after that the Potsdam Treaty took place as well. These two conferences, held near the end of World War II, were where western Europe and America sold out eastern Europe, Germany, and Korea. Between these two conferences, eastern Europe became enslaved and the Baltic States became enslaved. Germany was split, and Korea was split. While all the other nations were releasing their colonies in the world, this began a new phase of colonialization on the part of the Soviet Union. It was actually reinforced with those conferences.

These republics are demanding, and getting, independence. The Baltic states just recently became independent. A year or two ago, eastern Europe finally became independent, separate nations again. The Germanies reunited, and now we are in the final phase of that colonialization period, with North and South Korea moving toward unification. For over forty years, millions of people died and suffered because of that conference.

We realized that it was significant that we were there. In fact, on the day we talked about the world wars in the lecture, we also had scheduled to go to

visit Lavadia Palace. We drafted another Yalta agreement. It said that whereas those three leaders came together representing our nations, to make this determination which affected millions of people in countries that had no voice at all in the matter, we resolved that we would take responsibility somehow for this and begin to ease the resentment, that we would now sign a conditional pact which would mark our determination to ease the pain and heal the wounds of the millions of people who suffered under this time period, including with the separation of families.

Our Yalta proclamation was also written in conjunction with True Parents' God's Day motto for this year—"Unification of the New Nation." We acknowledged that over the last few years the nations which were enslaved by Soviet colonialism as a result of the Yalta and Potsdam conferences have been liberated to begin histories as new nations. The Eastern European nations, reunified Germany, the independent Baltic states and the autonomous twelve republics are all previous Soviet colonies starting a new era of national identity again. Even the Russian republic has an opportunity to re-establish its identity as a new nation since it is now liberated from accusation by the other states as being the center of colonial oppression.

Now, however, the task facing all these new nations is internal unification in terms of resolving racial and ethnic strife. All that remains of the consequences of these post-war conferences is the reunification of Korea, and that time is quickly approaching.

The representatives were: Jin Hun

Nim, Un Jin Nim's husband (Korea); Roy Morgan (Britain); Irena Kashirina (Russia); Kiyoshi Nishi (Japan); Chen Fong (China); and myself (America). (We did not have anybody representing Germany, so I took responsibility for it.) We read this declaration, signed it, and then most of our class signed the proclamation as well. Then we went outside and did a prayer condition. It was blowing snow and very cold.

To be standing out in the cold praying was hard but they stood out there with us and were very moved. The sister from Russia who prayed was just one of the students there; but her prayer was very deep—repenting for Stalin and other things. At the end of our seminar the students said, "We want to offer our True Parents this condition. It is our True Parents' Birthday today, so it is a good birthday present." We gave the declaration to Dr. Seuk to offer to Father. We felt that it was a small condition which we wanted to make for the reunification of Korea. This is how they were talking after fourteen days.

CIS people know that dangers are coming into their country. Pornography, drugs and the Mafia are already there. They know they need leadership training, and they know we are the only ones doing anything substantial.

America has a problem

In America, the problem is that people do not know that they need something. Of course, they want to place blame on Reagan or Bush for the economic problems, but those are just external manifestations of a much deeper problem which many people in America are now



Traditional dancers entertain the workshop participants.



Workshop staff meet for introductions and prayer.

realizing. For instance: the breakdown of the family, immorality, drugs, and the manifestations of those things in terms of crime, AIDS, and so forth. People are beginning to realize we have a problem.

The USA tour is very timely, because we can capture that moment and say, "Yes, this is what Father has been saying for many, many years. We have a problem here, and he has the answer."

What is going on in America now is really only formation, to awaken America to the fact that we have a problem and we need something. That is what the USA tour is actually doing in its present form. I feel that is the greatest accomplishment at this point—in what

CIS people know they need leadership training, and they know we are the only ones doing anything substantial.

it is doing to recognize and pull together this coalition of organizations around America dealing with immorality, youth and family development.

The next stage it has to go to quickly is the education stage. That is where the CIS is at. We have to start teaching Principle in a massive way. We cannot just say we have a problem and work in solidarity for social concerns. Many other religious traditions stopped at the social welfare, social gospel type of issue and never got into teaching of basic principles which will restore, revive, even resurrect a new sense of morality. In the CIS, a whole new morality is going on there.

In order to resurrect Christianity, we cannot just get Americans and religious organizations to recognize the problem, but must literally teach the Principle. I feel that is the next stage. It is not enough

to have meetings and a coalition, but to move into an education sphere.

We need to be thinking now how to move to that phase soon after the meeting in these two hundred and fifty cities throughout the United States.

I am committed to contributing to that providence on this level of Principle education. Everybody in the movement has really suffered in the last year, financially and in other ways. My commitment to the project in the CIS, as well as my commitment to the USA tour, is strong. I'll find the means to stay involved.

Members need to hang in there and really participate when they go back to their hometowns. We cannot just try to escape or try to entrench in terms of taking care of our immediate financial and family concerns. That is exactly what would kill us. In this difficult time, we need to branch out even more. This is really the time when we have to sacrifice even more deliberately—for the projects overseas. It will come back to save America. Things are opening up in China and North Korea, as well. We may be involved in that.

How you can help

I want to urge members to connect with the hometown providence. Father has a reason for asking that. Part of it I think is to get us to help with the local USA tours I think. It is also to liberate members to participate, at least once, in the IEP/CIS activity. I think it would give people a spark, a renewal of hope and also the ability to see Father's larger world vision. We can participate in various ways.

One thing you can do is to make donations to ILS. CARP is having to cover a lot of these expenses with their fundraising. There are certainly funds coming in to support the project, but nothing near what is needed. If members cannot go to the CIS, but would like to participate, they can make some kind of donation to CARP or the ILS to support the activities.

The other thing is that there is a lot of literature lying around in church cen-

ters—i.e., *God's Warning to the World*, *God's Will and the World*, the *Home Church* book, the twelve talks, Father's speeches—which are just collecting dust. It is better to get them to someplace where people can actually read them. The *Divine Principle* is now being printed in Russian. People read profusely there. Many people read English. If people cannot make donations, at least locate some of these books and pay for the shipping to get them over there. Contact the ILS office about how to do it effectively, so that it gets to where it is supposed to go.

Of course, people can just go, even one time. Or a member of their family should go. Just to taste it, to see what is going on. Not only will it give them an idea of Father's broader vision, but also help them connect with the work here, give them more inspiration about what is going on here, in America.

Re-energize ourselves

I remember, the last part of 1988, Father was talking about how America had to go down. We had to sacrifice. It was several months before Father declared that he had finished the eight-step course which basically talked about the process of going down, so that you could resurrect to a much higher level, much higher blessing. Everything is consistent with what Father has been talking about for



1992. That it would be significant in terms of its being the last year of Father's seven-year course, since his forty-year foundation. We are now in that last year. We are witnessing history.

Above all, we should not lose our sense of energy or vision, our commitment. It is always at the last moment when people think that it is not the last moment, or forget that it is the last moment, when we give up. We find out lat-

er on that it was right before the finish line, if we had just persevered. That is why Jesus, talking about the Last Days, would always say that those who persevered, endured to the end, would be saved.

I really feel that this is a time when we have to re-energize ourselves. True Parents are moving at a faster pace than ever before. We cannot get overwhelmed. It is not a time for retreating or en-

trenching. It is time to really keep pace with True Parents. Pray for the projects, fundraise, take it out of our food money if we have to. If we are willing to do that, then not only will we help True Parents, not only will North and South be reunited, but we will save America, finally. ■■

Dr. James Baughman is president of the Unification Church of America.

R E P O R T

Divine Principle Workshop for University Students in the Black Sea

by Tony Devine

Between January 26 and April 1 over ten thousand top university and high school students and teachers heard Principle in the CIS. This report is about the university portion of those programs.

The 1992 Black Sea Winter Workshop for university students and professors of the former Soviet Union (Commonwealth of Independent States (CIS) and the Baltic states) took place in the Crimea in the south of the Ukraine from January 26 to February 9.

Over 3,160 participated in twenty-seven different workshops over a period of two weeks in eighteen different workshop sites. This was the largest Divine Principle workshop in Unification Church history.

Overview of the program

The workshops consisted of a fourteen-day lecture training workshop where a core of advanced students were instructed how to teach Principle. There were two fourteen-day advanced workshops, a fourteen-day intermediate workshop, nine intermediate level seven-to-ten day workshops and thirteen beginner level workshops. Participants had been selected and assigned to a specific workshop before coming to the Crimea, based on the level of Divine Principle education they had received previously. All of the lectures were given using slides. Forty thousand slides had to be made to be able to accommodate the large capacity we needed.

An orientation was held on January 22 and 23, in which the CIS missionary staff explained the purpose and details of the workshop program. Dr. Joon Ho Seuk, the director of this program and

president of the Unification Church in the CIS and the Baltics, conveyed True Parents' will and their expectation to all of the workshop staff. Staff members were then assigned to their respective workshops.

The republics represented in the workshop included Russia, Ukraine, Belarus, Uzbekistan, Kazakhstan, Kirghizia, as well as the Baltic states of Latvia, Lithuania and Estonia.

One unusual story concerns five students from Ekaterineburg, a distant city in the Ural mountains between European and Asian Russia. Even though no Unification Church missionaries had ever visited their city, they saw a poster for the winter workshop in the university and were inspired to come. They traveled three days by train to get to the Crimea and became so inspired that their long journey was more than justified.

Preparation in the cities

The preparation for the program had begun several months earlier with missionaries doing follow-up education with the graduates from previous seminars and recruiting new people for the winter seminar.

In each of the cities where our missionaries work, students were invited to orientation programs to hear about the



University students and professors attend Divine Principle workshops.



Rev. Won Pil Kim in traditional Russian fur hat, Dr. Joon Ho Seuk and Tony Devine visit Lavadia Palace (left to right).

winter workshop. In the tradition of all International Leadership Seminars, the students were strongly advised of the "three no's": no smoking, no drinking alcohol and no promiscuity or dating. They had to sign a workshop application form which included these conditions. They also paid a workshop fee and were responsible to pay their own transportation costs.

In early November 1991 two of our brothers, Brian Stott and Dominique Venuat, came to the Crimea to secure the workshop sites. They visited more than one-hundred resorts, rest camps and sanatoriums (health resorts) and had to face insurmountable challenges in negotiating the contracts and having the directors agree to the numerous specific requirements to create the proper workshop environment.

One of the major difficulties was that because of the changing political and economic situation, no director wanted to sign a contract until after January 2. On that date all prices were scheduled to increase four times, and a new political climate was taking shape which created a lot of uncertainty and instability. Up to January 4 we were only able to secure two workshop sites.

Even though the new prices were announced on January 2, people still didn't know how to read just their own prices. Then came January 6, the Russian Christmas, followed by January 13, the Russian New Year, not to mention the weekend in between,

which meant no business could be done during this period. This brought us critically close to our deadline.

Brian remarked, "God really took us to the wire on this one, because the American staff were arriving in the morning on January 20 and we negotiated the contract for the orientation site, and signed it, at 7 p.m.

on the 19th. Even while the orientation was going on, we were still securing workshop sites. At one camp we signed the contract just thirty minutes prior to the students' arrival which meant that the students were on their way to the resort before the contract was signed!"

In the course of the program we had to hire over two hundred buses and one hundred cars—even an ambulance was commandeered! The cars we used were black Volgas previously used by communist party bosses and driven by chauffeurs specifically trained to drive the party chiefs. Many times our cars were stopped by the police, as part of their routine duties, but once they saw the CARP sign which the transport company had placed in the windshield, they always waved us on.

The workshop sites included three Soviet Department of Defense resorts and three communist party bosses' retreats. In most cases we were the first Westerners ever allowed to stay in these

places. This is an ironic development considering the fact that it was Rev. Moon who up to a few years ago had been considered the archenemy of the former Soviet Union. Yet today True Parents' group is the first allowed to use these former communist party resorts and retreats.

The advanced professors' workshop was held in Nijni Orianda, a very luxurious sanatorium previously used by President and Mrs. Gorbachev and members of the Brezhnev family.



The significance of Yalta

All the workshop sites were near Yalta, the site of the infamous 1945 meeting between Roosevelt, Churchill and Stalin in which the Western leaders failed to prevent Stalin's consolidation of communist power in the Soviet Union and Eastern Europe. The result of this was the communization of China, North Korea, Vietnam and the whole problem of the Cold War. It is significant that we

should return to the very place where the postwar leadership failed in its responsibility to stop communism and host the first Divine Principle workshop in the new Commonwealth of Independent States.

Also, not far from the workshop sites was the dacha belonging to Mikhail Gorbachev in which he was imprisoned during the August 1991 coup that precipitated the collapse of the Soviet Union and the end of communism. Here in Yalta, both the expansion and collapse of communism occur-



Students offering insights into their traditions and customs through skits on "Day of Heart," a workshop tradition.



Mr. Igarashi (down front) leads the lecture practice as the students demonstrate their ability to communicate the key points of the Principle. In their tearful representative prayers before and after lectures one could feel their pure desire to know God's heart.

red. It is interesting to note that in this very same place the second generation of the former communist leaders are now eagerly studying True Parents' Divine Principle and are gaining fresh hope and vitality for themselves and their new nation.

Some special experiences

There are many moving stories about experiences that students had during the program. In one workshop a high school teacher, previously a Komsomol member who instructed her students in Marxist-Leninist propaganda, testified how she had received a strong urge to go to the Crimea. She did not understand why, since it was not the holiday season, yet because of this incessant thought, she finally submitted herself to it and got on a train heading for the Crimea. She unknowingly boarded the very same train used by the students coming to the workshop. A parent of one of the students who was on the train witnessed to her that all of the people travelling with her were going to attend a program to study Rev. Moon's Divine Principle. Then this woman understood why she was compelled to go to the Crimea and asked if she could participate.

Lecture training workshop

One of the most profound workshops was the lecture-training program. The program was designed so that students could learn how to competently lecture the Principle. Their tearful representative prayers before and after lectures were very moving and inspiring: One could feel their pure desire to know God's heart and to understand the deeper meaning of the Divine Principle and significance

of True Parents.

Our workshop program was very richly blessed with the presence of Jin Hun Nim, Rev. Moon's son-in-law. He traveled to all the workshop sites and really shared his heart with staff and students. He especially became very close with many of the Commonwealth brothers and sisters in the lecture-training program.

During the second week, Rev. Won Pil Kim came from Germany and visited many of the workshop sites. He gave three presentations on his testimony about Father's life to the lecture-training workshop, which moved many of the students to tears.

Dr. and Mrs. Joon Ho Seuk and Rev. and Mrs. Zin Moon Kim also traveled to all the workshop sites and shared their inspiration with brothers and sisters and students.

Conclusion

This is just a very brief summary of this momentous event. There are thousands of more stories and testimonies recounting the experiences of those who participated. Almost everybody eagerly expressed his desire to participate in the advanced follow-up programs in the cities. For instance, in Moscow during the first Sunday service following the Black

Sea workshop, the auditorium was jam-packed and two hundred people were not able to get in. They crammed near the doorway so they could listen as best as they could in the hallway outside. A phenomenal opportunity came about to educate thousands of high school students and teachers during their spring break at the end of March.

On behalf of all of the Unification Church members from various departments and places who wholeheartedly invested themselves in the students, we



PHOTOS: L. MICHAEL SHEA

would like to offer our gratitude for making this workshop a victory. We are forever grateful to our True Parents for their love and investment that the people of the new Commonwealth of Independent States can come to know the love of God in their lives, and as a result that their new nation will quickly prosper. ■

Tony Devine is the executive director of the International Leadership Seminar.

Editor's Note: 7,227 high school teachers and students completed five-day Divine Principle workshops in the Black Sea area March 21-April 1. One hundred of those were in a ten-day advanced program. A detailed report will be in the coming issue of Today's World.

ILS Workshop Staff Appeal:

A minimum of fifteen thousand teachers, high school students, university students, professors and parents will participate in advanced Unification Principle seminars from June 20 to August 30 in the Baltic states. This program necessitates volunteer staff members as lecturers and group leaders. Desperate. The due date for the response for the first group leaving is Wednesday, May 6, the due date for the second group is May 21. Please contact the ILS office at 4 W 43rd St., New York, N.Y. 10036 or call (212) 382-3821 Bjorn, Carol or Robin.

Justice Prevails

by Betsy Jones

This testimony about her trip to the CIS was given at a Sunday service in Albany, New York.

"Thy kingdom is an everlasting kingdom and Thy dominion endures throughout all generations. The Lord is faithful in all His words and gracious in all His deeds. The Lord upholds all who are falling and raises up all who are bowed down. The eyes of all look to Thee and Thou givest them their food in due season. Thou openest Thy hand, Thou satisfieth the desire of every living thing. The Lord is just in all His ways and kind in all His doings."

Psalms 145: 13 - 17

There is a line in the song we just sang, "But other hearts in other lands are beating with hopes and dreams as true and high as mine." The beauty of this experience for me was to understand the heart of the people and to understand how conscious Heavenly Father has been of them and our True Parents have been of them all these years. In America we are conscious of our own suffering, our own difficulties. When we can go to a country that has suffered a hundred times more we realize that God is so conscious of the suffering that True Parents, after Washington Monument, spoke so much about going to Moscow. Then we had no concept of why, after having this victory here, we would talk about going there. Somehow this experience for me showed that God's going to do justice wherever there has been suffering. Wherever there has been suffering God is determined to bring His blessing in a mighty way.

"You can't imagine"

Right now He is just getting "both barrels out" and He is giving everything to this land, to the people that have been through so much under the communist leaders. They have been through so much suffering with so little opportunity to know God and to experience God. Many of them had to hide Bibles; maybe through their grandmothers they learned something about prayer. Because of the preparation of common suffering in that country their minds can now absorb truth and their hearts are so open to love.

Their reflections at the end of the week were mainly about the Divine Principle as a system of thought. They were deeply struck by it, deeply moved by it, deeply challenged by it. But to see that number have such a response and then to see their exams! Somehow they are able to absorb the content and the basic ideas of the Principle in a very deep way. On the other hand, about their personal situations, over and over people said, "You can't imagine what it's been like."

We had a hundred and thirty in our overall group. They divided by a hundred and thirty or a hundred and eighty into eighteen different workshop sites near the Black Sea on the coast. One by

"It is so amazing to hear this great truth in this good place."

one they would tell you stories.

One lady was talking about what it was like just feeding her son. She said, "My son wants cheese, my husband goes to buy it and it takes half our month's salary just to buy a small piece. You'd never be able to understand because if you came here the Russian people would put you in line first, that's their heart. They would put you in line first, but they would wait in line all day." They work hard all week and then spend all their day in food lines.

One lady in our group was a neurosurgeon, and I asked her if she had a child. She got very sad and said that she had a baby but it only lived a few days. When she came in to have the baby it



was Sunday night and they were not high-ranking people, so it was several hours before they could get the proper medical attention. Consequently the baby only lived a few days because of all the problems that should have been taken care of hours before.

Another lady was a teacher. I asked, "Do you have children?" and she answered, "No, if I had a child I don't think I could keep my job, and if I couldn't keep my job I don't think we could live." She was trying to be grateful that at least they had a marriage, but their lives feel so restricted.

New persons to educate

We began our time there with an orientation period. Jack Corley spoke to us about the Soviet Union and Dr. Seuk talked about how True Parents are the True Parents of this country and how he wants to become a true citizen. He's been there now sixteen times, and he was challenging everyone to become new persons to educate the Soviet students. He said Father wants to invite five thousand Soviet students to America to witness. They gave an example of how when Ivy League students came to Russia over the summer some of the proudest students from America were humbled by hearing the lectures from the Soviet



Lively song practices come before each lecture. By the end "they would have stayed all night singing."

and to focus on the students.

What helped my heart begin to be prepared for this experience was when they had three Soviet students, who are lecturers, come and speak to us before we met our groups. I really felt great excitement beyond my own excitement and purpose to be there; I could feel at that moment that my heart was connected to God. I felt that these students are God's hope for this whole country. They were so powerful, each one of them expressed such gratitude for what they had been given and their determination to bring it to their country. They had such different personalities and you could feel that God will work with them in a very special way.

Father said after repentance you should cry tears of deepest gratitude because you are going back to God to be restored. I felt this to be deeply true. Not just for them, but for myself and for all of us. Not just there, but here, we are going back to God to be restored. You see it through these young students again, and you feel hope for that country.

"Great truth—good place"

Over last summer the workshops were held in five different sites in the Baltics and then as I said we had eighteen for this group of three thousand. The amazing thing about these sites is that most of them were completely off-limits for most of the Soviet people. They were the places where only the communist leaders could go in the summer. So some of

the the students may have come to improve their English or to take a peek at these places where the communist leaders were, but you could feel, and one lady even said, "It is so amazing to hear this great truth in this good place." No matter what reasons brought them there, the whole experience of being in that place was such a restoration for them and then hearing so much about God and God's hope for them, it was like total restoration. Most of the sites were right along the Black Sea, so you could look out and see the sea, you could walk right down to it; many of the students would jump in the water (ten degrees), and think nothing of it, they were so happy to be there.

The staff was divided into lecturer, coordinator, mother figure and team leaders; you got your team one day before the students came. I was in a group with Bob Beebe and Francis Buckingham, Michael Kiely, and also Toby Fernsler. We set a strong condition for three days of two people praying all night long, and even though people were bleary-eyed trying to keep up with the schedule and the lectures, somehow that condition brought the staff together. They were doing that in all the workshops.

Unity had to come very quickly, and all the things that can happen in a group of people happened within the first couple of days. There was no time, so we just solved it. Everybody made that kind of effort, everybody. They really slugged it out and prayed it out and made unity within our big teams. That was the key so that God could have a free reign on every group.

students who were teaching the lectures.

Many of them said, "I couldn't take it from you guys, I could only take it from them." Because they have such depth of heart and sincerity Father's plan is that after they are well-educated in Principle they will come to the United States.

Rev. and Mrs. Zin Moon Kim spoke to us about teaching about God's heart. Mrs. Kim talked about how she loved and respected everyone who came because everyone could go and live their own life but here we gathered to unite into one purpose. She really helped everybody focus on being there to unite for one purpose with the students.

Then Jin Hun Nim challenged the group even more when he asked, "How many are here for their own purposes, to get rebirth?" (I think prior to his talk some of us on the staff were joking about maybe we'll get a heartistic jump start.) So he said, "Raise your hand if you are here because you hope you will get something for yourself from this experience." So people raised their hands and very seriously he said, "I'll pay for your tickets to go home because we can't use you if you have that kind of desire." He basically said that we have to be prepared to give everything to the students. He turned everybody around to think more deeply about why we were there



"One night after a slow beginning we tried a square dance. It started their hearts laughing and moving and feeling joyful." (center) Betsy Jones and (right) Michael Kiely helping people have a great time.

Square dance and skits

Some of the highlights of the first week for me were seeing how God was trying to use each type of person, even on the staff. We'd share, "What do you think is good for tonight's program?" One night after things were having a slow start we got the idea to have a square dance. Some of us tried to figure-out the steps and then we demonstrated it and more and more people joined and then the whole workshop got involved. Teachers and students danced around, and it started their hearts laughing and moving and feeling joyful.

Some of the other group leaders would come and say, "This person has this prob-

lem, and that person is not really in there" and yet the night of the skits, everybody from their group got involved, even the ones that weren't sure why they were there. They put these skits together and gave their whole heart.

We hadn't prayed together, because it was the beginner level, but after the skits we did. I think the first public prayer was about how much they had suffered. When I tried to walk down by a group to go back to my seat, some of the people just tried to hug me and said, "Thank you for your sympathy to our country, thank you for your sympathy to our country, thank you."

I helped register some people the next week. They were so eager, "Where can I sign?" It happened that in our workshop thirty percent stayed for the second week and in one workshop seventy percent stayed. That was the worst workshop in terms of facilities. They had no hot water, nothing, but somehow they all wanted to stay. That was so beautiful.

The second week a call came from the central camp, and they wanted some of us to go to another workshop site; they took our little team and put half of it somewhere else. They did that to all the teams because they wanted to make more sites the second week.

The highlight of the second week came when we had just started up with the new group. Television cameras came

and a lady who was like Barbara Walters is in America was interviewing everyone. She said her daughter had just attended the seminar the week before and she was so moved by her daughter's testimony. She said, "These seminars this time along the Crimea are going to be like the match that lights up the country." She was going to be sure that everybody knew about this. She took all kinds of film and it was on television. She was just so happy about what her daughter had received. She talked about how these seminars will heal the hearts of the Russian people. She took it in a very deep way.

Another struggle developed in the second week. Some of the same students from the first week came to our group the second week and also new students from other places. We had a group of one hundred and forty students looking for something more. Then the challenge was how to make this intermediate

Very explicit

level a deeper experience. The second week was John Williams and Ray Martin as the lecturer and coordinator and the group leaders. We struggled and Tony Devine told us that from the second week, from the intermediate level, the number of students that drop off is very big because although they love the Principle, the very essence of it is really understanding brother-sister relationships and the need to maintain that until blessing. Some never could see that beyond the workshop itself.

We decided to make things very explicit. We weren't sure we were doing the right thing but at some point in the second week we gave a very clear talk about the blessing and we had a panel discussion once a day. We would get up and they would ask questions. They had many questions about our marriages and how to prepare for them. They had understood from our theology that we must get married when we are sixty because we have that spiritual growth period and when are you ever perfect anyway? We were try-

ing to get that point across, but we were also trying to say, "You don't have to be sixty in the Unification Church; you are married at the top of the growth stage and climb together."

We were talking about how your genitals are your holy place and in marriage that's where you and Heavenly Father will come together, and so you want to prepare that. If you had relationships before, you want a period of purification. We spoke really strongly. Dr. Seuk was in the back of the auditorium and he really loved it. He said, "We have to bring this to all the workshops. Make it really clear." They were getting a lot more internal guidance.

We asked if Joseph Schrattenecker could give a talk on prayer. He gave a very good talk on the prayer of repentance first and then the prayer of gratitude. All the groups seemed to pick it up. At night after whatever we did they would go group by group down by the ocean and start praying. This was amazing. One boy came up to the coordinator and said, "Would you pray with me? I've never prayed before."

Dr. Seuk said, "Focus on the ones that are ready now and the others will come back." So every day during the



Coordinator Ray Martin (far r.) and mother figure Betsy Jones with their students on an outing in the Crimea. "We spoke really strongly."

discussion period we invited each team leader to send the top person from their group. We'd give out candy kisses and they could ask questions of the lecturers. We tried to make it a closer experience for them and they really appreciated it—rather than have the lecturer way up on the stage. Then they recognized them-

*Wherever there has been suffering
God is determined to bring His
blessing in a mighty way.*



Strong friendships were developed between the staff, and university professors and students that will last well beyond the last day's departures.

selves as being people who were really responding to this. We did it three different days—so we had the top thirty at least having some closer connection.

One boy had been to the Baltics and this seminar and that seminar and he said, "It's really hard to stand up for this because if I tell people where I've been, they say 'Moonies' and their eyes get big." What he was really talking about was having the courage to be the only one in his university (which was further away). He was thinking maybe he has to move to a university closer to where some of the missionaries are living. It's really having an impact.

Another highlight the second week was the entertainment. There were a lot of very talented people musically. We had somebody on the staff that could play and sing about God. He had made some songs up, and he would play and sing about Heavenly Father. They loved it. Then somebody would pray and then the students got up and entertained.

They put on a skit where several boys dressed up in military uniforms. One was supposed to be Brezhnev and the next was supposed to be Gorbachev giving a speech, but their words were inane, "My wife is doing fine..." In other words these leaders were saying nothing; they had several students in the background going back and forth. It showed that since 1917 till the present that is all they have been doing, listening to these speeches and having to march. It was a very deep skit. You could see that they are working it out as a people, what they went through.

So much happened in each week that it's hard to communicate it.

The hugs of Heaven

In the first group, somehow they had left before some of us were out to say good-

bye. So I said, "Let's say goodbye the night before so we can say goodbye to everybody." We got all the people up on the stage. The people are intoxicated with singing holy songs. They loved them, all the songs. We had a really good guitar player. When we'd say, "We're going to close now with

prayer," someone would say, "Can we sing this one and can we sing that one?" They would have stayed all night singing. Finally we closed with a prayer. Then we formed a little line so everybody could come through and say goodbye. Some said "Thank you so much," and others said, "I feel so full, this experience has given me so much," and some just burst into tears and hugged us all as they came through. It was just that kind of experience where you could feel Heavenly Father wanted to embrace each person completely.

We finished with a gathering at the end where Jack Corley pointed out that we had had beginner, intermediate and advanced seminars. Jim Baughman taught the advanced workshop; in addition there was lecture training and those people really had a deep experience. There was also a professors' group where

Linda Shapiro taught and really gave her heart. At the end they were told that her husband had been shot down in Afghanistan by former Russian-communists. They were so moved that she was loving them, serving them; she had total victory, loving what could have been her enemy.

Rev. Won Pil Kim came through—it was wonderful to see him and to feel so much of Father's concern through him. He was really so joyful. I couldn't help but remember that David Ang passed into spirit world just prior to this workshop. Somehow we could all feel what kind of indemnity took place to bring about this day, from the blood of the early Christian martyrs, to the tears of our True Parents—this tremendous indemnity foundation. That struck me so much. If we could just believe in that indemnity foundation, that is really with us whatever we do.

March 23 to April 1 there will be a workshop for high school teachers and students. I said to Jim Baughman, "This is like a spiritual goldmine!" He responded, "No matter how difficult it is to get there, it is still so wonderful to see and be a part of." This summer they are going to have another huge seminar with students in the Baltics. ■

Betsy Jones and her husband Farley live and work in his hometown, East Greenbush, New York, with their five children. They are a 777 Couple.

CONTINUED FROM PAGE 33

Seven Weeks in the Last Days of the Soviet Union

ed downtown via the famous Moscow Metro, built well underground in Stalin's time to serve as an air-raid shelter as well as for travel. We emerged from the subway into a blockade of Red Square by army tanks and soldiers and a large crowd of people. We could see the walls of the Kremlin and the steeples of St. Basil's Cathedral but little more. Surprisingly the atmosphere did not seem tense. The soldiers were young and, one felt, not happy to be there. Asked by a reporter if he would shoot if directed to do so, one replied, "I'd shoot but I would miss." We asked questions of a few English-speaking people, took some photographs and went on to lunch at Moscow's Mc-

Donald's and to the famous Arbat Street with its artists and craftspeople. After that and another excursion later that day, and also the next, we watched CNN to keep abreast of events from a larger perspective and saw the rapid failure of the coup. We left Moscow and the new friends we had made with mixed emotions, realizing what a difficult course is still theirs, yet confident that with renewed faith in God, and with the teaching of True Parents, a new tomorrow is assured. ■

Therese Stewart is Academic Dean at the Unification Theological Seminary in Barrytown, New York, where she lives and works with her husband Ernie and their son Michael. They are an 1800 Couple. Ernie's home state is New York and he went to the CIS a second time since this article was written.

Seven Weeks in the Last Days of the Soviet Union

by Therese Stewart

This testimony was written upon the Stewarts' return from the CIS last fall. As we were unable to print the many testimonies we received at that time, we are including them with the ongoing reports.

As our Aeroflot jet lifted into the air and the city of Moscow disappeared beneath us last August 22, I recalled the "white nights" in Latvia on our arrival in the Soviet Union seven weeks before. In some way they had come to symbolize the whole enlightening experience in which the people so long behind the "iron curtain" became real people to my husband and me and to more than a hundred others from the United States. (Indeed it was interesting, several days later, to watch a video of the film "White Nights.")

In each of four ten-day leadership seminars in which I served as a group leader, I came to know six or seven university students or teachers quite well. Except for several outings to Riga, Latvia, with its twelfth and thirteenth century buildings, walks in the village of Vecbebrī, our workshop site, and a visit to Moscow, I did not travel widely, yet I came to appreciate something of the many cultures of the then-Soviet Union. Students came from the Baltic states, from Moscow and Leningrad (now St. Petersburg), from Tver and Tashkent, from Yaroslav,

Kiev and other cities. I was struck by the vastness of Russia alone which extends across eleven time zones. I saw the collective farms without fences, old and often run-down buildings, overripe fields of grain that would not be harvested, and in happy relief, an abundance of flower gardens and many storks, considered a sign of blessing.

By sharing in small groups after lectures on the existence and nature of God, the family, the ideal world, human history and the significance of events in this century, the beliefs and biases, the frustrations and hopes of the people were revealed. At one point a woman in my group exclaimed, "But you don't understand the reality of our lives!" She opened her handbag, took out two small blue coupons and said, "Do you know what these are?" Others in the group looked and nodded; I frowned in curiosity and ignorance. She went on to explain: "Well, this one was for meat in March and the other was for cooking oil for April, but," she added, "there was no meat and there was no cooking oil." Others added now-familiar stories of

their situations—the endless lines, the crowded living quarters, working extra jobs to supplement the meager salaries of both husband and wife, nutrition-related health problems of their children, the isolation from the outside world. Members of this particular group were teachers of English in different specialized institutes or schools within universities. They spoke of the difficulty of teaching the language with minimum opportunity to meet native speakers of English or to travel to countries where the language is spoken. After a trip to Riga, the mother of a ten-year-old boy told us that her son had bought ten cans of evaporated milk there. She explained that whenever he and his friends see a line, one immediately joins it—while the other goes to the head of the line to confirm that it is something they need! On the one hand she admired his initiative, but she was saddened that he was developing such a mentality.

As trust developed

Students were often less communicative—it took longer for them to trust



This is her first workshop group (Eugene, Natasha, Anna, Alexey, Khasanov and Odil) which includes three (on the left) recently baptised Christians and two (on the right) Muslims.



This second workshop group experienced some tension at first between the students from the Baltics and from Russia. The agricultural college where the ten-day workshops were held is in the background.

and most were not accustomed to expressing their feelings. They, like their professors, were well mannered and well educated in their specializations. Many were only children in their families, the son or daughter of a communist party member (and therefore privileged to attend university); some had been members of Komsomol, the communist youth party. They asked excellent questions and took issue with points on which they disagreed. Their long years of indoctrination with dialectical thought was often apparent, for example, in their belief in conflict as essential to progress. Many had difficulty dealing with the notion of a spiritual world. Few believed in God or, as far as they understood, had had any experience of God. Yet they were open and willing to entertain the possibility that God does indeed exist. As we became acquainted and as trust developed, we sometimes discussed dreams, a somewhat familiar experience of a dimension other than the material. In one instance, when I asked a young woman if she ever had dreams, she smiled and replied, "Just today, when we were sitting in a circle discussing the lecture, I suddenly remembered that I had had a dream of this very group two months ago!" A young woman who had participated in a seminar in the United States recalled a dream in which her grandmother "came" to her and said, "When you come back from America you will be with me." Her grandmother had died several years earlier so Anna was afraid it meant that she would die. She asked others about the dream as if it were someone else's. Repeatedly she was told that it meant the person who dreamed it would die. Still in good health a year later, she could easily accept the suggestion that, in this dream, dying might mean adopting a new belief system or view of life.

As children, a number of the students had been taught something about God by a grandmother or some older family member. Two had been baptized secretly to avoid the recriminations that resulted when parents publicly demonstrated their faith in this way. Eugene was one

of several who had been baptized recently. In the course of the ceremony, the priest consulted the church calendar to see which "Saint's day" it was and, if appropriate, to give him that name in baptism. To the surprise of Eugene and his mother, and maybe of the priest as well, it was the feast-day of St. Eugene! His mother recalled that when her son was born she and his father gave him a different name but a week later changed it when one of them suddenly had a strong



A relaxed moment after lunch at the Riga Hotel, Latvia, with the professors and students. Each group had a day of sightseeing in Riga where a restored portion of old Riga displays historic buildings, including churches one thousand years old.

feeling that his name should be Eugene. They disclaimed any knowledge of a church calendar or "feast-days" of saints.

Almost every family had a story of an uncle or grandfather who had died in the "great patriotic war" as they referred to World War II, or who had then or later, under communism, been taken to Siberia or disappeared in some mysterious way. An uncle of one survived seventeen years in a labor camp and eventually returned to his home. Some had suffered under both Hitler and Stalin.

Our work as staff was physically and spiritually demanding, the accommodations adequate but hardly comfortable, and the food often unfamiliar and sometimes unappetizing despite the efforts of a hard-working kitchen staff. Milk, fruits, and vegetables other than potatoes, were largely unavailable. (One enterprising professor and her husband enjoyed an early morning walk and a glass of fresh milk with a neighbor and his wife who had their own cow.) I heard few com-

plaints from Americans about these rather minor inconveniences. It seemed right that we at least taste what most Soviet people have experienced for decades.

"I'll be all right"

If I had but one word to describe the people I met in the then Soviet Union, I would call them "survivors." This image emerged in a dream I had halfway through the summer. In my dream I looked on horrified as a dark-spirited, evil-looking man beat a child of perhaps three years. Holding her by one arm, he repeatedly flung her against the wall which separated us, an inch-thick glass wall reinforced by chicken wire fencing, as I watched helplessly. I dropped to my knees and reached out in a plea for mercy for the child but he sneered at me and renewed his efforts. Then suddenly the child, now appearing to be a teenager, jumped on a bicycle and rode away, the evil-looking man close behind and reaching out to touch her in an obscene gesture. Both disappeared but she returned, now a ruddy-faced, dark-haired, strong

young woman. She came to the fence where I stood, placed her hand against mine, only the chicken wire fence now separating us—the thick glass had disappeared. She smiled as if to say, "Don't worry about me—I'll be all right."

The morning we were to drive to Riga and from there travel by train to Moscow, Mikhail ("Michael of Tula" as he called himself), brought news of the coup—he had been listening to an early-morning newscast. People responded in different ways, some without surprise, others with fear and concern for their families. After considering alternatives, we decided to go on to Moscow as planned. We traveled through the countryside of Latvia and then Russia, arriving in Moscow in the morning. Unable to get a taxi, we took a tram to the apartment of friends in northeast Moscow. We were accompanied by a very kind and helpful off-duty Soviet Army officer with whom one of the staff had become acquainted. Later we travel-

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Eastern Europe, Moral Values, and Democracy

by Gordon L. Anderson

One of the most pressing problems in this transitional period of human history is the character development and transmission of values to young people. No society can survive without men and women of character. In a liberal democracy, the situation is more complex than in previous societies because of the difficulty of teaching values in the public schools. The collapse of the communist value system in Eastern Europe has led to a value vacuum which threatens the fragile fledgling democracies there.

"Value free" education in the West is aiding the decline of the United States and is certainly not a model for the for-

and elsewhere.

At the inauguration of PWPA-International on December 18, 1983, Reverend Sun Myung Moon stated: "It is an absolute requirement in this era that education for the coming generation be shaped by the firm moral convictions of their professors, who must communicate a clear sense of values. This must be the basic attitude of educators. From this point of view, the role of the professor is the same as that of a religious leader. We educators must assume the responsibility not only for transmitting facts, but also for sharing with our students the meaning and purpose of human life."

than political and economic structure.

The German philosopher Nietzsche, who foresaw the impending impact of modernity on the traditional value systems, stated that we would come to recognize the value that our traditional values had when they are gone. The Soviet Union, which officially replaced traditional culture with a rationalistic state ideology, recognized this was a grave mistake. The Professors World Peace Academy (PWPA) has sponsored several events in Eastern Europe aimed at helping their societies adopt strategies for the moral education of young people that will enable the new democracies to survive and prosper.

The Fourth International Congress of the Professors World Peace Academy, held in London, in August 1989, was on the theme "Liberal Democratic Societies: Their Present State and Their Future Prospects." This congress enabled PWPA leaders to understand more clearly the important role of values in liberal democracies.

Thomas Jefferson, one of America's Founding Fathers, believed that the success of the democratic experiment in the United States rested on the ability of the private sector to educate its citizens in moral virtue, civil conduct, and democratic principles. The private sector has never completely succeeded in this task. However, the great religious revivals that have swept America contributed greatly to the moral well-being of our society.

Civil religion vs. value-neutral education

Public schools became necessary when the private sector failed to provide all children with a basic education. From their inception until the 1950s, the public schools supported what is now called a civil religion. The civil religion of America basically consisted in a belief in God and the morality taught in the Ten Commandments. Most parents, whether Christian, Jew or Islamic, felt that this



Rev. Chung Hwan Kwak addresses the Fourth Congress of PWPA, August, 1989, the theme of which was democracy, just before the visit to Poland to meet with Lech Walensa. Eastern Europe was then calling for democracy and the conference helped to examine the potential problems.

mer Soviet Union, the Commonwealth of Independent States (CIS) to follow. A better understanding of moral and spiritual values in modern society is a current focus of the Professors World Peace Academy (PWPA) in Eastern Europe

The importance of Reverend Moon's statement is more clearly understood by intellectuals in Eastern Europe than those in the West because they realize that moral and spiritual values are more fundamental to the health of a society

civil religion supported the values they were trying to instill in their children.

However, beginning in the 1960s the civil religion of the United States was assailed by several groups that were successful in getting Supreme Court decisions in their favor. In 1963, prayer in public schools was banned and in 1980 it was forbidden to post the Ten Commandments in schools. Increased secularization of schools, particularly the neutrality towards "sexual style" taught in sex education courses, led many religious parents to feel the schools were assailing traditional family values. This led to a renewed request for parental choice of schools and tax legislation to make private schools affordable. Many analysts linked the decline of America to the breakdown of the family and the value neutral approach to education adopted by the public schools.

The trend toward value free education in American schools has been paralleled in Australia and Britain. As a consequence, we approach the end of the twentieth century with democracy being hailed around the world but the education required to maintain democra-

Helping the underpinnings

The Professors World Peace Academy has sought to work on the problem of values education through a number of projects it has sponsored in Central and Eastern Europe since 1989. In October of 1989, Reverend Chung Hwan Kwak, in

in the Soviet Union. The discussion inevitably turned to the question of religion and the economy. I discussed my personal observations of society in America. I compared quality of life, taxes, and crime in material-bent New Jersey to Utah where the Mormons have established a strong and responsible family tradition.

PWPA has sponsored events in Eastern Europe to help their societies adopt strategies for the moral education of young people so that the new democracies can survive and prosper.

an interview with Lech Walensa, asked how the work ethic and problems of alcoholism would be solved in Poland. Walensa did not have a clear answer. On the one hand, he was relying on freedom and the Catholic Church to solve the problem. On the other hand, he knew that the secular criticisms of traditional religion and religious pluralism in post-communist Poland would prevent the Catholic Church from establishing a moral monopoly in Poland.

Orem and Provo, Utah have been recommended as "City of the Year" in the United States. I stated that if the lifestyle of unificationists were adopted in the Soviet Union, it could once again become stronger than the United States. The director asked me, "How long do you think that would take?" I ventured the guess, "Twenty years." He then told me that the Reverend Moon, who had been to Moscow for the World Media Conference, had told them they could



A highlight of PWPA activities in Russia—one hundred and fifty intellectuals listening to Dr. Richard L. Rubenstein's lecture on religion and the economy at the University of St. Petersburg's department of philosophy, November, 1991.

cy seemingly nonexistent. This does not bode well for the future of democracy unless a new value-based educational system, which supports and complements family, community, national, and global values can be established.

At this point in time Eastern Europe is in a better position to adopt a new approach to moral education because of the entire collapse of its institutions and networks of power, networks which would resist such change in other parts of the world.

Through the PWPA events in Poland, Hungary, Czechoslovakia, Romania, Bulgaria, Russia and the Ukraine over the following two years, it became clear to participants that moral education is the most fundamental component for the peaceful development of the region. I received my first glimpse of the attitude of Russian ideologists when I visited the Institute of Marxism-Leninism when it still existed in 1990. I was invited to the director's office to discuss the formation of the Professors World Peace Academy

achieve superiority in seven years if they applied themselves. However, I noticed that while Russian leaders were advocating such changes by the masses, they did not appear ready to change their own personal lifestyle. It was a sign that great difficulties lie on the road to reform in Russia.

A highlight of PWPA activities in Russia was Professor Richard L. Rubenstein's November 1991 lecture to a hundred and fifty philosophers and intellectuals in St. Petersburg, Russia on "Max Weber's

Critique of Karl Marx and the Relationship of Religion to the Economy." Professor Rubinstein explained how Martin Luther's doctrine of Christian vocation and the religious psychology of the Calvinists contributed to the respectability of work and business in Western culture. It unleashed a tremendous force for economic productivity and capital accumulation. Rubinstein also analyzed the present productivity of Japan in terms of its own religious psychology of work.

The Russian philosophers immediately zeroed in on Professor Rubinstein's conclusion and its importance for Russia. They stated, we can not fabricate eighteenth century Calvinism artificially in Russia, nor can we look to the ceremonial Russian Orthodox church to inject such a work ethic into post-communist culture. "What can we do?" they asked rhetorically. While the Russian intellectuals may understand the need to restore moral and spiritual tradition to bring back health to their society and economy, they feel powerless to create such a tradition. They have therefore entered a period of experimentation in which they allow all religions to proselytize, hoping that spiritual competition will lead to

of the Syrian Orthodox Church in India, and a former President of the World Council of Churches, John MacQuarrie, Lady Margaret Professor of Theology Emeritus from Oxford University in England, Pavel Guerivich, Editor of the Journal of Philosophy of the Academy of Sciences of the USSR, Gregory Pomerantz, a leading ecumenical philosopher in Russia, and Alexander Shtromas, one of the world's most knowledgeable political scientists on the former Soviet system.

The Russian authors took the readers through a series of sophisticated arguments to show that, even though the economy is devastated, the most important task is moral and spiritual renewal of the people. They quoted statements from the experts that had attended the PWPA conference to support their conclusions. The Literary Gazette is circulated throughout the commonwealth. I learned about the article though an American who discovered it while at an ILS workshop in the Crimea. It was

As at the time of the American founding, when great principles were debated in a civil manner, so too, great principles are now being debated in the Commonwealth of Independent States.

It was an inspiration simply to see high ranking Russian officials attending an event with prominent religious leaders and dissident gulag veterans making presentations. It was also rewarding to get an invitation to the Kremlin to discuss religious policy in the then Soviet Union.

clear that the article had not been printed for our sake, but in the genuine interest of the commonwealth.

Great principles debated

Teaching values in modern democratic societies is necessary for their survival. However, the modern world is full of apprehension when it remembers the methods of the Middle Ages, called the "Dark Ages," or the methods of a Hitler or a Stalin. Religious, political, and ideological values cannot be imposed from above. In a democratic society, they must reflect consensus from below.

Science, by clarifying the errors of such monolithic cultures, and by using methods which were universally valid, provided the false hope that it would solve the problems of modern man with universal knowledge. However, the scientific method, which dissects and isolates its subject matter, led to a fractured world of knowledge and division.

While it generated a wealth of facts and stimulated technological invention, science was unable to provide us with a unified worldview or the purposes for which its resources could be used. It did, nevertheless, succeed in exposing errors, myths, and self-centered purposes in previous cultures and regimes.

Truth cannot simply be relegated to science. It was a mistake for the West to try to jettison its traditional values and replace them with scientific knowledge. The reason why the great cultural traditions have lasted thousands of years is that they nourished human life. The teachings of Confucius, the Ten Commandments, and other great moral



Professor John MacQuarrie of Oxford University addresses the seminar on Culture and Religion in Moscow. High-ranking Russian officials hear prominent religious leaders and dissident gulag veterans making presentations.

social renewal.

PWPA in Moscow

The first major conference of PWPA in Moscow was held on the theme "Culture and Religion" between November 21 and 23, 1991, just three months after the unsuccessful coup attempt. The International Religious Foundation co-sponsored the event by sending several major religious figures from other countries to the conference. The event's local host was the Institute of Philosophy of the Academy of Sciences of the USSR.

The distinguished participants included; Paulos Mar Gregorios, Metropolitan

The impact of the conference extended far beyond the actual event. The Institute of Philosophy translated several of the papers and printed them in its journal. Then two major articles appeared in the Literary Gazette, the most influential intellectual publication in the USSR as well as the CIS. Irena Aksenova, Secretary General of PWPA Russia, wrote a column on freedom which reported on the PWPA conference. Then in a later article, which covered a full page as a discussion between Professor Guerivich and Professor Semionov, a leading political economist, the conclusions of the conference were printed.

teachings have not been disproven in thousands of years of application. For this reason they ought to be presented with great prestige to modern students. Education in its true sense is more than learning facts and techniques, it includes the wider knowledge of human life that can be found in Aristotle, the Bible, the Analects and the Koran.

It also includes openness to new revelation in our own age. Scientific knowledge may provide correctives to the great traditions, but these traditions are the inherited value systems which provide the most fundamental truth for our lives.

Democratic societies require leadership which understands the great truth of human existence. These leaders do a disservice to their societies if their political truths are derived from special interest lobbies or polls. While these provide some index of one's standing, they are simply that and no more. In a democracy, minorities must be respected; however, values of the majority are to be the official values of the society, and

they must be taught in schools and incarnated by the instructors until they are no longer just majority values.

Minority views and criticisms ought to be respected and heard through freedom of speech, freedom of religion, and freedom of the press. However, minority views should not be taught as the normative views of society. It is the great truth of life for which we should strive.

It is the responsibility of citizens, for the sake of the moral development of their children, to charge their leaders and teachers with the noble task of teaching and exemplifying the highest values they can embody. Certainly, competition for the most noble life is superior to fear of teaching any value because someone may oppose it. Men and women of character must be willing to test and defend their ideas in the public square. Men and women of character must stand up for civil conduct toward other citizens, whether they are proven to be right or wrong. Great truths and great people are remembered and quoted by posterity.

It is these truths and people, not a new law or policy of the government, which will determine the ability of a civilization to rise and last.

The depths to which the former Soviet empire fell make the need for eternal values most apparent. Therefore it has been a great joy for scholars seeking the highest standards to attend the PWPA conferences in Eastern Europe. As at the time of the American founding, when great principles were debated in a civil manner, so too, great principles are now being debated in the Commonwealth of Independent States. I look forward to the continued participation of the Professors World Peace Academy in this process and hope that it can make a positive effect on democratic societies throughout the world. ■

Dr. Gordon Anderson is secretary-general of the Professors World Peace Academy and is presently working in his hometown of St. Paul, Minnesota.

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Our Paradigm of True Parents

come to realize Father's wisdom in choosing such a husband for me. I am not such a difficult person to live with and I'm not perfect either, so we are growing together and together we become more unified.

When you're growing, suffering and receiving a lot of persecution in school, I know it can be so tough for you blessed children. However, think about your older brothers and sisters. Think of Ye Jin Nim, how difficult it must have been to marry someone younger than her. For some women that's an issue. Think how difficult it must have been for Hyo Jin Oppa, to marry someone whom he didn't even know; she's like his kid sister. And myself who felt that I married a dead fish. It wasn't easy for Hyo Jin Nim all the way to Kook Jin Nim, in fact we have nicknames for everyone within the family (which I will refrain from speaking in public). One thing as blessed children: you have to follow in absolute obedience, no matter how ugly your husband is, no matter if he's shorter than you, less educated than you, or has less faith in True Parents than you. Ultimately, you are the key that will make him whole.

If he's less faithful, make him more faithful; if he's ugly, dress him up so he looks decent. If a woman doesn't smell so nice, you buy her perfume and tell her, "Oh! you're so beautiful, but just brush your hair this way. Oh! you're going to be a true beauty." If you approach it that way, your wife is going to say, "For the sake of my husband I'll do it," Or the husband, "For the sake of my wife I'll do it." That's the kind of loving relationship I would like to see in all of you, in blessed children, especially the younger ones here. You have to promise me that you will keep your three no-no's, okay?

What is your name? You look like you're going to be a future athlete. You have to be pure minded, always remind your-

self when you get up in the morning; "It's another day, but I'm going to tackle it with true love. I'm just going to love this world up so that they will realize the value of true love. I'm going to glorify God." That's the kind of thinking that I want all of you to develop.

Living examples of true love

Today is True Parents' birthday. Our True Parents are the paradigm of true love, they are the living examples of true love. Because we have Divine Principle, we know what we have to do and we have True Parents showing us how to do it—how to become that true son, that true daughter of our Heavenly Father. All of you here in this room are so important for the dispensation. Don't feel like you're lost in a crowd; Father has his eyes on each and everyone here, like the way I can see you now. He knows what you're doing. All can be seen and I am just standing a couple of feet above you. How much more God can see, way up in the sky, all around us, our ubiquitous Lord.

On this day when we celebrate we have to remember what True Parents are: that they are the first perfected man and woman; the ones who practice a consistency of truth and deed, the champions of true love, the ones who glorify our Lord by truly liberating Him. Those are the words we have to think about every morning.

Let's dedicate this day to True Parents and let's work hard together with our True Parents. In that way we have a common denominator. We are all one in the Lord, one in our True Parents. We are one family, brothers and sisters that make up a true world. Do you understand?

Those who pledge to dedicate themselves with a true heartistic connection to True Parents through their daily efforts of prayer and hard work, please raise your hand. Thank you very much. ■

(Edited for Today's World)

The Most Precious Is True Love

by Yanampe Kosongo

Yanampe is from Zaire and he joined the church there in 1977. He gave this morning service while a student at the Unification Theological Seminary in Barrytown, New York.

"And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove all mountains but do not have love, I am nothing. And if I give all my possessions to feed the poor and if I deliver my body to be burned but do not have love, it profits me nothing."

1 Corinthians 13:2-3

In my mission in Zaire, most of the time I had to travel and visit brothers and sisters in very humble conditions. Even when I can enjoy the best meal in America, I think back to when we had to live on very, very poor meals, but still enjoyed them. Members get up every morning, go out to witness or work on some of our farms there, and come back and try to do something else. I cannot be disconnected from that. I am always thinking about them.

A few times I have had people ask me what I am planning to do next. Once you start learning, you feel like learning more. After studying here one year, taking several courses, I find in myself a lot of interest in seeking to understand more deeply a few things. However, there is the reality of the field. People are out there in confusion. They need direction, and somebody has to stand and give it. Especially now that we have a few small churches in Zaire that want to be affiliated with our church, all these ministers need some training. It is not just providing Divine Principle lectures, but they really also need to see ways in which they can take better care of their own congregations and invest themselves toward higher purposes.

Humility, God acts

For me, coming to the Seminary has been kind of a struggle, but more than that it has been the expression of love. When I was expecting to come to the Seminary, thinking maybe I could be qualified to come, God never allowed me to come here. But when I got to the point of thinking maybe God doesn't want me to go there, maybe it's not somebody like me that God wants there, getting ready to do other things, the invitation came. One

day a car stopped in front of the center as I was walking along the street, and I came back to ask the driver what he was looking for. He was delivering a special package of papers from the Seminary for

me. I had been planning to go downtown, but I had to come back to see my central figure and find out what the plan would be. Sometimes God acts in that way.

When we feel we are very qualified for something, feeling proud or arrogant about something, that is not the point when God is going to act. With such an attitude, we can do everything externally but nothing will happen. However, when we can get to the point where we can think, maybe I am not the one God wants there, maybe there is some-

ty. I can also feel that at the same time they have a very narrow mind. They are busy thinking about how much more money they can make. It is a big struggle, because right now there is an economic recession in Zaire, and it is not easy. Some businesses are losing money, so they are feeling like the world is turning against them.

The people I visited and tried to nurture in the Principle have been writing to me. It is not so cheap to send a letter over here. When I receive letters each month, I feel I did not waste my time.

I am doing my field work at the State University of New York at Albany. My focus is not just to display my knowledge of biblical studies but to try to see how much I can express my love, how much attention and care I can give to people. Even if we just stay friends that is no problem. Good friends can be very precious. If people can feel something from a

If I feel like somebody destroyed me, if I feel like somebody is my enemy, that is the person I should go to, because through that person I can get a drop, a spark of heavenly love.

thing I need to change—in such a setting God is going to provide something.

Today the most important thing to me is not knowledge. When I was between fifteen and twenty I was so excited about learning things. I thought maybe I would get four or five different Ph.D.'s. I was thinking that, international law would be good, education would be good. My brother-in-law got his Ph.D. in political science, and when he got it there was such a big impact on the nation. So I thought, yes, I could go for that, too. What was I going to do? I felt like everything attracted me. But God had a different answer for me. When I turned twenty I met the family and studied the Principle. From there my life went in a different direction.

My cousins and relatives received Ph.D.'s and have high positions in socie-

relationship, they can do something for somebody else, and that is one way of improving the world.

Only when uncomfortable

Whatever gifts I have, the basic thing is how much I can experience true love, God's love. When the time comes for us to go to the spirit world, there is nothing else we can take with us but true love. The only thing we can have at that point and forever is our experience of God's love. We don't get this love when we have a comfortable situation. We get much of that in relationship with somebody who we feel is our enemy, somebody with whom it is very tough to get along with, someone we dislike. There is where we can find and experience God's love.

In an international context such as

here at the Seminary, I think God is putting us in a situation where we can see ourselves for what we are. If we cannot go forward, we can feel how much we need to overcome our internal barriers, learn to love without condition, learn to be available to the most prominent person as well as the most humble person in the community. We shouldn't keep double standards and think we are going the path of heaven. We should have one single, clear standard for everyone, everything. This takes a lot from us, because we are not those original sons and daughters of God. We have to struggle with a lot of feelings, with a lot of obstacles within ourselves, with false perceptions.

Sometimes we know a lot of words that Father said which make us feel comfortable, and then whenever we have an argument with somebody we bring them up. There are many, many other words which Father said that we have a hard time relating to, and we don't remember those. This way of acting just blocks our growth. When I read Father's speeches, I look for words I have a tough time relating to, because then I am offered a chance to grow. I need to grow. I don't want to be the same individual when God's Day comes next year. I want to be a different person—even if it is just a little thing that changes in me towards the direction of true love, that is very precious. True love goes where I don't want to go as a fallen person. That is where it wants me to go. Of course, if I can really push myself to go, God will be there. It is so important for us to think about that.

Those "other" words

Acquiring knowledge is good. Being able to give prophecies is good. Being able to quote Father in your conversations and all that kind of thing is very good. However, is what you quote the only thing Father said? Is what Father said that which can make you grow? That is the big question we have to deal with every day. Our mentality as fallen people is to focus on what Father said that can make us feel comfortable. Such things we can always remember. However, there are many, many other things that Father said to us that we have not been able to accomplish, that we have not been able to make concrete in our lives. Whenever we come across those words in a speech, our eyes don't want to look at those words. However, I think that if we want to grow and inherit the most precious thing in the universe,

there is no other way to go. We have to face ourselves, we have to really push ourselves in the most difficult situations. If I feel like somebody destroyed me, if I feel like somebody is my enemy, that is the person I should go to, because through that person I can get a drop, a spark of heavenly love.

When we speak about brothers and sisters, I see the drug addicts on the streets of Brooklyn, I see terrorists in Tripoli, Libya. Those are also my brothers and sisters. It is so true that sometimes God brings the person who can seem the most strange to us to help us in certain situations. Every day we have to think, if my life were to stop at this point, what kind of inheritance can I get from the universe? What can I claim in the face of eternity? The answer is the experiences we have with God's love on our spiritual journey as we march towards Canaan. That is why it is important to go beyond ourselves. It is easy to fall into traps of thinking it's easy to relate to this person because we speak the same language and come from the same country. It's true, but if we are going to make it to Canaan it will not be in that way. We have to go beyond that.

We are offered the opportunity to go beyond our own culture, our own feelings—to learn to really become a new person, to learn to relate to both the top and bottom of the society. If there is something we are going to take with us, brothers and sisters, it is only our experience of love. If it is true love, we can see God and dwell in His presence forever. The farther our experiences stray from God's love, the farther we are going to be from



"True love goes where I don't want to go as a fallen person. That is where it wants me to go."

God and True Parents.

It is very important that we don't keep deceiving ourselves through selecting only what makes us feel comfortable. As we look for what makes us feel lost or meaningless, there the deepest experience of God comes, and there we achieve the most fundamental purpose of our existence. As we study, we need to remember that the most precious of all is our experience of true love. Even if we have to wash dishes, or somebody asks us to help with this or that, we have to remember this focus. For generations to come, the most precious thing is our investment of true love. That is something we can be most proud of. On that we can stand forever and ever. ■

Yanampe Kosongo was in the 6000 Couples Blessing in 1982 and is in the process of returning to Zaire, having graduated from the Unification Theological Seminary in Religious Education last summer.

**You must testify clearly. You have to
save your country. It is your country!
Shimjung—authority of heart is what
you are given. This is what the blessed
couples exist for. If we don't do this,
we are not living our mission.**

Rev. Sun Myung Moon
March 1, 1992