

TODAY'S  
**WORLD**



FEBRUARY 1983

INSIDE: Mother's First Seven-Year Course

## *A Poem for Poems, a Song for Songs*

Were there no poems and  
were there no songs,  
Our sorrows would be bitter  
for lack of expression;  
Our joys would be dimmer  
for lack of fulfillment;  
Our hearts would be harder  
for lack of caresses.

Were there no sunlight and  
were there no rains,  
the flowers of our being  
would never grow in stature;  
The gardens of our righteousness  
would choke on weeds of avarice,  
And we would be unmade.

But were there no parents, no True Parents  
for us children,  
we'd have no voice for poems,  
nor any ear for songs,  
we never could be joyful,  
we'd have no need of sunlight,  
nor could we taste the rain.

Yet. . .

See now that the Great Poet,  
the Master of The Music,  
the Giver of Our Joyfulness,  
the Father of the Sunlight,  
who cries with Gentle Rain,  
has heard our silent weeping,  
and given up His Heart,  
to give us our True Parents  
that we might learn to live and love  
and give as much as He.

– Calvin Johnson

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Today's World is a publication of HSA-UWC.

*You take good care of yourselves, but do  
you take as good care of God?*

# **STANDING IN THE PRESENCE OF GOD**

REV. SUN MYUNG MOON  
BELVEDERE  
SELECTIONS FROM NOVEMBER 7, 1982 SPEECH



How have you been? Have you been well? It has been 39 days since I went away. It seemed like an eternity, didn't it? When you are living together, time passes quickly, but when you are waiting, it goes very slowly. For two people who love each other, time passes like a fraction of a second. The more intense the love, the more quickly time passes. But waiting for such a loving person, time passes slowly.

Imagine the spirit world, living day in and day out, within the love of God. How quickly ten thousand years will pass!

Will people living happily with God in the spirit world ever think about getting old? Spirit world has nothing but goodness: good beginnings, good days, ending of good days, beginning of more good days—an endless continuation of good days. Everyone will be joyful and happy—no waiting, no anxiety. Hope is fulfilled, so we will continue living happy days. Heaven is full of love, nothing but love and loving life. Can you imagine that? Of course, we are not there yet. We have to prepare.

## TELL GOD, 'I REALLY LIKE YOU'

Let me ask you a question. Have you loved God? Do you like God? How much do you like God? When you stand in the presence of God, tell Him, "God, I really like You, I love You; I want to live together with You and never be separated." You say that to God, and He will respond to you. God is the most important element in our religious life. You don't think of God as a concept—just as you don't think of your spouse as a concept. He is a fact, a reality. We have to feel that, just like breathing in and out. Those who have only concepts of God's existence are unstable. We can intensely imagine Him right with us, and pretend we are living together.

I can say that I like God. Do you feel a realistic love towards God? Can you feel that God is like Jeung Jin Nim? Sometimes the saliva comes out of her mouth, her nose runs, she wets her diapers—whatever she does, it doesn't make any difference—you cannot help feeling love towards her.

Do you really like God? If you really like God a lot, are you always pleading with Him to help you? Who is supposed to be the helping one—the one who likes you, or the one whom you like? Which is a more normal attitude to have: "Since I like that person so much, I will help him," or "Since I like him so much, he should help me"? The first one, right? If you really like someone, you don't expect help from him, but you want to help him. If you help the one you like with the hope of getting something in return, your liking has the least value; you can hardly call it real liking. If you give someone a hundred dollars and don't remember having given it, that liking is more valuable; your liking then is worth a hundred dollars.

So far, we have talked only about liking. How about loving? If we really love God, how much have we done to show that love? That is a really serious question to consider.

## WHAT CAN YOU GIVE FOR GOD'S LOVE?

Whom have you loved in the past, with a love comparable to your love for God? Do you love God like you love yourself? When you are cold, you put on a coat; when you are hungry, you feed yourself; when you want to look pretty, you put on makeup. You take good care of yourselves, but do you take as good care of God? Have you ever loved God as much as you love yourself?

The question of how much we love God was already raised in the Bible. Jesus said clearly, "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me." (Matt. 10:37) There is a certain standard we have to meet before we can say we have loved. Where are we in relation to that standard? When Jesus said we had to love him more than anyone else, he meant more than anything that belongs to us—our family, our environment, our society, even our love itself.

Let's say you own a country, an immensely precious and valuable one. But if you love God, literally love God, should you forget that country in your love for God? If someone loves God that much and the citizens of that country hear about it, they would say, "Oh, please love God at the sacrifice of us and our country." Or suppose there was a person who loved God so much he would be willing to sell a

country and all its citizens, but the citizens didn't want to be offered. Could God be happy if He were loved with those proceeds? He is not a greedy God, demanding that you offer something or somebody who doesn't want to be offered.

Suppose you own a company that is doing very well, turning a profit. Would you sell that for the love of God? Some of the employees might say, "Yes, please sell us and love God," but others might object, "No, I don't want to be sold." Even on a company level, you would find such responses. Then do you think God would say, "Go ahead and sell the company, even though they don't want to be sold"? No, He wouldn't.

On a still smaller scale, in your own home, you can do anything you want. Perhaps you want to sell your possessions, including your house, and love God with them. But suppose the house would say, "I don't want to be sold, especially not to a black man."

Back to the standard. When you say you love God, what do you mean? By what standard do you love God?

We want to do anything that we physically can do in order to love God. But we have to realize how difficult it is to carry it out. Everything put together could not equal the value of God. If not a single person loves God more than anything else, then God finds Himself reduced to the value of small things. Even if He has a potential universal value, He cannot claim it or feel it. In other words, God doesn't have that value unless He has someone who loves Him that much.

When we do many things in order to love God, maybe later, when we are in a difficult position, we can ask Him to do something for us. But if we have done nothing for God, it makes no sense to ask Him to do something for us. You think you are willing to do absolutely anything for the sake of the love of God. But can you *do* that? And are you doing that?

## HOW MUCH HAVE YOU LOVED GOD?

When God calls out to me and asks me, "Do you really love me?" I say, "Yes." And then God asks, "How much have you loved Me?" God, of course, wants me to love Him with a huge love. While I am giving God huge love, what are you doing? Helping me give love, right? Or maybe you feel that the process of giving love brings too much suffering, and you don't want to become involved.

Suppose I want to offer you to God, but you don't want to be offered. "What about my family?" you might protest; "I belong to my family as much as I belong to you, Father. I have to ask my wife, I have to ask my children." As long as God does not have that offering, He can never say, "I have been loved by even a small group of 200 to 300 people who are willing to sacrifice themselves for Me. So rather than that of the entire universe, My value is reduced to less than the lives of 200 or 300 people." In other words, God has not received a love which is worthy of Him.

If you want to go somewhere, your eyes, ears, hands, feet, etc., must go with you. If they object to the direction you choose, you become tired very quickly. Don't you think God must be very tired, because He knows the right way for all mankind to go, and He wants you to go that way, but sometimes you not willing?

Recently 6,000 couples were married. But for whom did

*Suppose God were to ask you to sell everything you own, for the love of God, and dedicate it for the sake of the broader world—say Africa.*

this event take place? If they got married for God, then they have to dedicate everything to God. You might say, "Oh, Father, I will dedicate my wife (or husband), but after we live together for a year or so." How many of those 6,000 couples are willing to say, "Okay, Father, go ahead and dedicate me to God"? How many do you imagine would?

Let's turn our focus to the spirit world. Spirit world is immense; large numbers of people live there. If God goes in one direction and someone turns his back on God, that person will drift off in the opposite direction and perish. Before he can turn around and follow God's direction, he has to repent and cleanse his mind of his differing opinion. "Oh, God, I was mistaken," he should think; "from this time on I will forget about my own thinking." But in spirit world it is more difficult to turn around than in the physical world. The spirit mind wants to turn around, but the feet don't budge. Even though we shed our bodies, we cannot change our minds so easily.

Suppose God were to ask you to sell everything you own, for the love of God, and dedicate it for the sake of the broader world—say Africa. Then how would the Unification Church members respond? Would you say, "Oh, Father, let me think about it a bit more, before I decide," or "Okay, right away"?

## **PREPARATION FOR THE REAL HEAVEN**

As you are growing up, you go to a chain of schools—kindergarten, primary school, middle school, high school, college. You go to kindergarten to prepare yourself for the next step, primary school. Why do you go to primary school? So it will be easier to go through middle school. Why do you go to middle school? To make the foundation for high school work. This holds true up through the doctoral level. Inevitably, you must go to school in preparation for the real, absolute heaven. How far will you get before you quit?

The Ph.D. standard of love is, "I love God above anybody or anything else, more than anybody or anything." If you do that, then you have true love.

What level of school are you at now? When you go before the presence of God in the spirit world and He says, "Have you loved me?" you can't just answer, "I wanted to love You, God, but my wife wasn't willing, my son wasn't willing, so I couldn't love You." We have to be not only willing to do something, but make sure that we are *able* to do it.

One of Jesus' disciples came to him and said his father died, and asked what he should do, whether he should go to his father's funeral. Jesus said, "Leave the dead to bury their own dead." (Matt. 8:22) Suppose someone was walking down the aisle, getting married, and God called him at that moment, saying, "You come to me now." He might reply, "Yes, I will, but first let me finish this march and exchange the rings." Would you respond like that, or would you drop everything and go?

This was pretty much what happened to me in 1946. I was going out to get some food for Sung Jin Nim's mother, to take care of my family. Without that food, starvation was imminent. But God said, "Go directly to North Korea." I knew I would be arrested and treated badly there. But that was where God told me to go. That was a time of crisis in my family. If I had said, "Please wait; I must take care of this one matter. In just a few minutes I will go," then today's Unification Church would not be as it is. I dropped everything. When I responded to God without conditions, dropping everything, I won His recognition that I loved Him and the universe more than my own wife and my own son. After that, God was free to give me the best wife, and best children.

The same principle applies now. I am ready to dedicate this hard-won, flesh-and-blood Unification Church for the sake of God. If I do that, then it stands to reason that God may give me better than what I had. The church is just a handful of people, but you are people of all races. If I do that, imagine how much approval God would give me! In all history, was there anyone who carried out such a thing? Billions of people have lived on earth, but not a single soul has met God's expectation. This happens to be the first time in history that we know how, literally, to love God.

## **A NEW EXODUS**

The Israelites, during their Exodus from Egypt, headed straight in to the Red Sea. They felt that it was better to drown in the Red Sea than not to obey God's command. So if they were really willing to give their lives in trying, they would make it to Canaan. The Red Sea event was a testimony to their decisiveness to carry out God's command. This was to be a victorious ground, where a race responded to God's command and loved God on a race level, such as not one previously had done.

The Unification Church is making an exodus from the satanic realm; obedient to the command of God, we are heading for the world-level Canaan with all races included. Your friends and relatives urged you not to join the Moonies, but you paid no attention to them, resolved to go to God's side, no matter what.

Why did God assemble all these people to go to Canaan? Why couldn't He leave them where they were and work things out from there? God wanted to choose a people and have them come and form a country which God could call his own. God's intention was very clear: to form a people, a country, which loved God more than anyone or anything else on earth. That was the reason for the Exodus and journey to Canaan.

Engrave this in your memory: God had a clear purpose in bringing them out of the satanic country and into Canaan: to form a country and people who love God more than anybody else on earth.

God had been planning for such a long time, with high

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Americans to go this way; nevertheless,  
this is the goal; they must go.'*



expectations for His people. But what does history record? They complained; they were wishy-washy; they faltered in the wilderness, became the prey of eagles and hawks. Why through the wilderness, you might ask? Why didn't God bring them directly into Canaan? It was their responsibility to go through the wilderness, to establish the condition that they could go through difficulties and win the victory by themselves.

For 4,000 years, what has been the hope of the Israelites? To meet the messiah. And then what, to live happily ever after? No, their job was to unite with the messiah, and bring about the country unsurpassed in love for God.

Moses was their leader. When he told them to go in a certain way, there should have been no complaint. At one command of Moses, everybody should have moved, regardless of the difficulty—and then they would have entered Canaan.

Today is an exact replica. The 40 years in the wilderness is now repeated; however, no longer is it on the national level, but on a transnational level. All nations and races are going through the wilderness, in order to arrive at the world-level Canaan. Then where are we supposed to go? What is our destination? Home church is *not* the universal church now. Where we are going is not a peaceful country. Why is God making us do that? Because we have to go through our portion of responsibility, to set the record of accomplishing our goal by going through opposition from all the world—by our own valor, our own faith. Then God will credit us with having won our own victory. This is exactly like what the Israelites did.

So the 40 years wilderness period of the worldwide Unification Church is to establish the record that we have loved God more than anybody else collectively on the face of the earth. Four thousand years ago, the Israelites faced the Red Sea. Our Red Sea today is a sea of ideology, communism. We must clearly realize that we have the historical task of going through 40 years in the wilderness, under the command of our leader, and then to establish the country

God desires. This is our whole purpose. This is why I came to America. God wanted me to come to America and do this in a worldwide setting. America is not welcoming our Exodus and our wilderness period, but is trying to prevent it from being successful.

The Israelites sprinkled the blood of a lamb on their door posts as a sign. We need that offering today, too. That is home church. You are Americans, but you are treated as aliens when you go to home church. Still you are undaunted. That is exactly what the Israelites went through 2,000 years ago. When the Israelites made their Exodus, they brought everything with them—jewelry, gold, which they dedicated for this new cause. This is why when people join the Unification Church, they bring everything with them to help this new movement.

## **SOLDIERS OF HEAVEN**

When we stand in the presence of God, would He want us to make a small dedication or a huge one? A little one, then a little larger, still larger, etc., until it reaches the level of the universe.

We are the soldiers of heaven. A good soldier doesn't worry about his life, he has no fear of getting hurt. No good soldier worries about dying. He concentrates on the objective. This is the way the Unification Church members around the world would have to be.

Actually, we don't have to go through each step. We can take off like a rocket and land right on the target. But people sometimes get cozy and no longer want to move ahead. They have their family, a cozy apartment; they feel comfortable where they are, and when they are asked, they will say they won't go. They then become the prey of the eagles in the wilderness. If you are not confident enough to win over all these temptations, authorize people to bind you and drag you on to your goal.

We are doing this to fulfill God's desire that somebody accomplish this on earth, that somebody dedicate his life to the huge love of God, for the sake of the world. The only people God can pin His hopes on are the Unification Church members. We have a reason to be thankful to God for giving us this opportunity to fulfill His hope. This situation is the first such in human history. How proud we should be!

You have to be clear about this. When soldiers march, they don't march like stragglers, but in ranks, with their colors in front. When there is a command all Unification Church members will be mobilized into this one final activity. How proud God will be! "My proud people; my victory on you," He will say. He will give His blessing at that moment.

Don't think about these things only when you come to hear my sermon. When you are kissing your bride or bridegroom, when you are nursing your child, caring for your babies, you have to think about this fundamental underlying purpose in our lives. That is exactly how I came to the point where I now am, leading up to it all throughout my life.

*When Americans oppose you it is not because they hate you, but because you are not yet worthy.*

Since I know that God wants so badly to set up the standard that we have loved Him more than anyone else in the history of the world, I am going through these steps. What if we don't make it? Even dying in jail, we should want to reach the goal, be proud of it and die.

## **THIS IS DIFFICULT FOR AMERICANS**

While I was crossing the Pacific Ocean in the airplane, I thought, "It is going to be difficult for Americans to go this way; nevertheless, this is the goal; they *must* go. Whether they are awake, asleep, eating, they should not forget this." In this prayerful mood I flew back to America. While you are fundraising, while you are witnessing, even though everything is difficult, yet you have to go through that barrier. Even if you falter and collapse, it is better than forgetting about this goal. Even though your load is so heavy that you want to untie it and rest, we cannot. Once you lay it down, you cannot pick it up again. That is why, no matter how hard, we must keep going.

It is important that you don't go this way because I oblige you to do so or because your leader stimulates you. Our only chance of success is if we ourselves want to go, regardless of whether there people are watching and advising us, or opposing us. No matter what, God is watching, and each of us should think, "I have to make it my philosophy to go." It is up to you, and no one else—including me. If you want to do it, you will do it.

That attitude is so important. Look at examples from history. People who had different ideas from Moses, people who hesitated, didn't make it.

Now we see the opposition all around. We have to go through this opposition. After that, will we be peaceful? No. Perhaps there will be another fight waiting, but we will worry about that at that time. Many people have complimented me on being a success in Korea and America. But we have to think that our victory as of today is still tentative. Formidable potential enemies remain in the place we must go. We can never be complacent. We can never have a moment's rest today. Instead, time we could use as a moment of rest we should invest as preparation for a serious fight ahead.

The story of David and Goliath is a supreme lesson for us. No ordinary thought would have allowed David to overcome Goliath. He was not swayed by the presence of the giant. As a soldier, he fought the inevitable fight. As soldiers, we must determine, God willing, to win and not worry about anything else. Then our Goliath, which are the communist countries, will look much smaller than they look now. Only that determination can win.

Then would America welcome us? After we win over Moscow and the whole world sees the victory, Americans will stand up and applaud, "Oh, Moonies, you did it!" Never expect America to help us in the meantime. We will do it.



## **OPPOSITION FORCES YOU TO PREPARE YOURSELF**

Opposition is not altogether bad. People oppose us because we are not yet worthy. We have to be better. When Americans oppose you it is not because they hate you, but because you are not yet worthy. When they kick you, realize that it means, "Please become one step better than you are now." Use opposition as a lesson. People kick you to make sure you prepare for Moscow. You may object, saying "I am an American. I will do only the American dispensation. I cannot go to Moscow." If you say that, you are trying to rest along the way to the goal. America is no place to rest. We have to reach the goal. Are you confident? Many of our members in the satellite countries are in prison; they have already spent two, three, four years in jail. Some have died. That is the inevitable course. I went through this typical course; you should resolve that it will be your course as well. I reached this point by risking my entire life. You have to protect me in your prayers too.

I have always taken risks. The higher the dispensation goes, the greater the risks that accompany it. You should realize what kind of level I have come to, so you can go with the same rhythm. It is your responsibility to set up your condition of faith, on your level, which will be in unison with my level.

Do you really believe in me? [In English:] I don't believe you!

I have many burdens on my back too. I have to do all the planning. Also, is much of the persecution I get because of me, or indirectly because of you? If a person gets drunk and walks down the street and somebody says, "That's a Moonie," people conclude, "All the Moonies are like that. Rev. Moon teaches that kind of behavior."

How heavy is my burden? Greater than what I can carry on my shoulders. But when we go beyond the national boundary and reach the victory, then all the injustices of the past have to be indemnified.



*Always think about whether God would do a certain thing; if you think He would, then go ahead and do it.*



Is God victorious today? Just spiritually, God can never be victorious. Unless the victory is with the body, God has no victory. That is why He is not victorious now. We have to make Him a victorious God; I have to make him a victorious God.

You have to make every part of your body good—eyes, ears, etc. Always think about whether God would do a certain thing; if you think He would, then go ahead and do it.

So should we launch ourselves and land at the goal? Once you get here, will you rest for eternity, or will you come back and, if need be, do it all over again?

## **WOULD YOU GO BACK TO EGYPT?**

The Israelites stopped before fulfilling everything, so our example ends at a certain point. But what would have happened if the Israelites had successfully entered Canaan? Would they have lived happily ever afterwards? The chances are that God would have sent them back to Egypt, to save the whole of Egypt as well.

The same applies to your own family. When you become victorious, God may send you back one day to your own relatives, no matter how fiercely they oppose you. God would say, "Now go and love them."

We are determined to reach the goal; whether with eyes open or closed, whether asleep or awake, we must get there. Then once we arrive, will we return? If God tells us so, we will.

I can feel free to leave this country any time. Our members can remain in America, but I probably wouldn't. It depends on where God's will is. Where God's will is, that is where I will be. What about you? Where will you be?

When Lot was told to flee Sodom and Gomorrah, he obeyed God. But what about Lot's wife? She had accumulated such wealth, she didn't want to give up everything overnight and go, even though it was God's command. What happened to her? [She turned into a pillar of salt.] This is a

lesson, too, for the Moonies. You may have a husband or wife, obtained a position which you had wanted for a long time, and are just about to become successful in some project—but you may have to drop everything to fulfill what God has in store for you.

## **PREPARE TO ADAPT TO SPIRIT WORLD**

Man has three desires: first, to own something; then, to love; and then to eat. How do we differ from other people? We differ because we can overcome these desires, if we want to. You have to be different from other people on that point.

If you have two almost identical things, which would you give to God, the better or the less good? If you don't even see God, to whom would you give these things? God wants you to give what is better to others, in His place. But people usually keep the better things for themselves and give the lesser ones to other people. The desire to own things and the desire for the opposite sex are very strong.

Keep a record, like a diary, about the daily fight against your weaknesses. Today I was victorious, write; today I was defeated, write on another day. At the end of the year, 365 days, count up how many days were victorious and how many were days of defeat. I already told you that we go from nursery school through the doctoral level to prepare ourselves. We challenge ourselves and put forth all our effort every day, in order to adapt to spirit world.

This is why there is nothing I cannot do. There is no part of society where I cannot go. I can meet boat captains, I have no limit. So don't limit yourselves to a certain level of society.

I always choose the most difficult way, the way of revival. We are reviving the foundation of Christianity. We are reviving the moral foundations of society. The foundation is always the most difficult part to restore. What are the most difficult problems on earth? The situation of Christianity and the problem of immorality. I have chosen to solve these. Are you going to follow my way? It's the most difficult course, but also the most valuable.

Jesus was described as the lamb who bore all the sins of the world. Jesus himself was carrying all the sins of the world, for all mankind. Can I be different?

In front of God we have no complaint, we make no excuses, we offer no disagreement. God certainly knows better than we do. When God does something, we have to jump in without thinking twice.

Suppose in one army the soldiers are looking at the general to see what he commands, and if he doesn't say anything, they do nothing. In another army, some soldiers already know what the general would do in a given situation; sometimes platoon leaders and squad leaders are almost as good as the general—perhaps even better in minor areas. Which of these two armies would be the strongest?

So if I am away, can you resolve to follow me even better?



Then we will be a stronger army, won't we? Would a general reprimand a soldier because he listened well to his platoon leader? He would commend him. A general feels proud and can rest a bit better at night, when he know that the soldiers are following their platoon leader.

I want you to be worthy people blessed by God. Would you resolve to do that? God bless you.

*Col. Han, the translator, prays:*

Oh Heavenly Father, we welcome our victorious Father and Mother back from around the world. They face such deep antagonism in America; still they bravely went to Korea and won such an exciting victory. We are thankful for what they have done for us, for mankind and for You.

Father, we have paid such unserious attention to Your words, and we repent to You for that. We repent that we have never understood our True Parents, we have never understood enough about You. But Father showed us clearly the pattern of our life.

We thank You very much from the bottom of our heart. Of course, we cannot just say it with words, but we must carry

out our mission, even when Father is not watching over us. Oh, Father, let me decide myself that I want to follow Your way of life, not just because Father tells us to. When Father tells us, it makes it relatively easy, but eventually, Heavenly Father, I have to do it on my own.

We regret deeply that we have been so unworthy in the past. Heavenly Father, again we deeply repent because we thought we loved You, but we did not really love You. Oh, Heavenly Father, all the words You spoke this morning, and every other morning, are literally our life. Without adhering to that word, without carrying out that word in the flesh, all of our actions have no meaning.

Heavenly Father, You are pragmatic, and we are good at that, too. Thank You from the bottom of our heart, and we love You, too. We may die for You, we love You that much.

Also, Heavenly Father, protect our Parents in America and wherever they are in the world. Protect them at the price of our lives. Sacrifice our families and preserve Father's families, and all the other families of the world.

We pray these things, unworthy things, but we will do everything for You.

*We are positioned between good and evil,  
between God and Satan, between heaven  
and earth.*

# MY PLEDGE

REV. SUN MYUNG MOON  
BELVEDERE  
SELECTIONS FROM NOVEMBER 21, 1982 SPEECH

The topic this morning is "Our Pledge." The literal meaning of the title in Korean is to promise a certain kind of thing before God, or to make a promise in front of an altar. It can also mean a promise of future things.

As you know, we say a Pledge on Sunday mornings at 5:00. The fifth paragraph is the conclusion of the entire Pledge; in it we project what we are going to create—one sovereignty, one nation, one people, one language and culture centered upon God, etc.

From this standpoint, we must look at ourselves and ask where we are now. We are positioned between good and evil, between God and Satan, between heaven and earth. Heaven is above, earth is below. Satan has dominion over earth, and God is the central figure in heaven. God created the good world and heaven. Satan created the evil world of earthly hell. So heaven includes all the good spirits, and hell includes all the evil spirits.

Heaven is organized with God at the center, with the super-good spirits immediately surrounding Him, and all the other good spirits around them. Satan has organized his realm in a similar way: surrounding him are the worst evil spirits, and further away the lesser evil spirits. Between these two worlds are distinct boundaries, something like the line between heaven and earth. This is a reality. Each of us belongs somewhere; we are positioned in one of these two areas.

There are approximately four billion people on the face of the earth. What percentage of these people could be classified as genuinely good? Would you estimate one percent? One percent of four billion is 40 million. Do you think there are that many good people out there?

In the time of Abraham, God pronounced judgment on the cities of Sodom and Gomorrah. When Abraham pleaded with God not to destroy those cities, God finally promised to spare them if Abraham could find five righteous inhabitants. However, Abraham could not come up with five, and the cities were destroyed. Is New York City today any better than Sodom and Gomorrah?

You Moonies are in a honeymoon mood. You are thinking about setting up a sweet home now. Suppose all of a sudden God orders you, "Get out. Leave your wife behind; leave your husband behind." Would you protest?

In the perspective of history, now is an emergency time for God. Just look at the world, how vicious and evil people are! Looking down on this world, God sees the condition of His children. What has Christianity been doing for two thousand

years? God is a sad God, a suffering God. When we look at our world, we can see how much God has been suffering.

In the morning when you set out to do your tasks, you have to really pray, in order to prepare yourselves to go out, do your mission, and return safely at night. When you come back home, look in the mirror; study your face, nose, mouth, eyes, ears, hands. Those are your most susceptible elements, the ones most ready to commit sin. Ask each of those features what they did during the day, whether they were righteous or not. The environment is always wooing you, always trying to divert your mind from the central righteous position. You should guide and discipline circumstances, instead of becoming a victim of them.

Righteous religions always prosper during times of persecution. Persecution gives people protection and spurs them to greater discipline and greater devotion to their mission. To the degree that you are persecuted, God will support you. As persecution intensifies, God's support also intensifies. When persecution becomes greater and greater, reaching the point of life and death, God can distinguish the true believers, those who are truly faithful.

## PLEDGE TO DO WHAT SATAN HATES MOST

So, shall we avoid the way of persecution, or shall we confront it? Shall we look for the easiest way, or shall we choose the toughest possible way? For this reason, the most timeless teaching of the Bible has been that of sacrifice and service, willingness to die for the sake of others. We forgive, those who oppose us, we embrace the enemy.

Now God and Satan are engaged in battle. We must understand that Satan abhors most of all those who can love their enemy. He cannot deal with that kind of situation and becomes helpless in face of it. Satan is always trying to wage war, but God is always trying to break up wars.

Suppose we draw a line. Everything above that line is heavenly, and everything below satanic. When you draw the line through your life, do you think more of your time and activities are above the line, or below it? If you live below the line more of the time, do you think you deserve heaven? You don't like hell, so why do you permit yourself to exist below the line? To stay above the line requires constant effort; you cannot relax up there. It requires great concentration of all your faculties to stay above the line.

What kind of person would you like to follow: an easy

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of heaven.*

God and an easy Rev. Moon, or a suffering God and fighting Rev. Moon? It is easy to answer yes, but difficult to fulfill it.

I have endured incredible suffering throughout my entire life; I have not had even one good day. Every day brings suffering, battle, persecution. Under those situations, I am persevering every minute of the day. Compared to what I am going through, the martyrdom of the early Christians was much easier. The first-century martyrs died hoping to get to heaven that way. But I am different. I am not doing this for myself. I am working to bring the world back to God, to bring salvation to the world.

I want you to understand that what Satan hates most is love. Our determination this morning should be to pledge to God to do the things in which God will take the utmost delight and the things which Satan will hate most. Remember, though, if you promise to God what Satan most hates, then wherever you go, Satan will kick you and persecute you.

The Korean nation where I came from initially opposed me the most. They called me traitor, betrayer, and all kinds of shameful, ugly names. Now what do they call me? Rev. Moon: the beacon of hope for Korea; Rev. Moon: the only patriot since our founding father Tangun, five thousand years ago. As Koreans, they feel proud to present Rev. Moon to the world.

I want you to be aware of what is happening in the Orient. By that, you can measure what will happen in America. I began at the worst possible level and have risen to the highest possible fame, goodness and favor. That is the measure of the success of our movement. In New York, people know about me. Who are Rev. Moon's friends? Jesus, Moses, Buddha. I am known to keep good company!

The dispensation of God is moving up to a pinnacle, or treetop, and I have reached the highest point. The world is trying hard to shake me off. The wind is blowing strong from all directions, trying to dislodge me. But I am holding on tight. As soon as they admit they cannot shake me off, the whole tree will be conquered. You are clinging to my back, aren't you? There are people close to me, but the line doesn't yet extend down very far. When it touches the ground, the line will become an anchor, and no matter how hard the wind blows, nothing will be able to shake me loose. Also, if there are several lines holding tight to me, reaching down in all directions, I will be secured. Such lines can serve as a ladder, and people can climb them up to me. So if someone is trying to walk up your back to reach me, you will welcome them and urge them on up, won't you?

What Satan hates most is one sovereignty. He is allergic to that word when it is used centering on God. Satan's tactic is to divide and conquer, to incite people to oppose each other and fight among themselves. But God's message is to bring everyone in, unite them and let them become one. Therefore, my emphasis is on uniting, bringing all denominations and all religions together, bringing all races together. Satan wants to incite racial war, and I am working for racial harmony.



When Christian denominations fight among themselves, is this God at work?

Satan uses the motivation of self-indulgence; as a result of his effort, people drink, smoke, etc., for their own glory, honor and achievement. Knowing that, we take the opposite course, denying the individual. I make myself a nobody and dedicate myself for my family; the family dedicates itself for the nation; the nation for the world. Deny yourself and go up step by step, to the family, society, nation, world and cosmos. Then when you reach the center, the individual is no longer just yourself, but the universe. And the universe is the individual. You become directly connected to the universe, you are a public man.

Satan started out in the center and fell down and down, to the dungeons of hell. When you live on an individualistic, selfish plane, you are in hell; the size of your hell is determined by the size of your selfishness. The person who sacrifices the whole world for his own sake goes to the worst hell. Still, even such a person can bring himself up, if he begins denying himself for the sake of his family, for the sake of his society, for the sake of his nation, for the sake of the world. Unselfish, public acts elevate people.

The twentieth-century way of life is characterized by selfishness. Do young people on the streets care about the world? Are they patriotic? Do they care for their fellowman? Do they care for society? No, they just think about fun. You can understand what level they are on. When people reach a certain level, they become a Moonie. Still, as Moonies we falter, we go up and down, up and down. Some Moonies may never make it to the highest level. It is natural for life to go through cycles of ups and downs, and if the peaks and troughs are not too extreme, it's okay. But even as Moonies, if you step below a certain line, you re-enter hell.

If you go to Africa, Asia, the Middle East, or South America and serve for the sake of the world, you transcend the stage of ups and downs; you jump right to the center! Although you may not like it, you will then have to be a

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central figure, because you are with God. God is the central figure. If Satan steps in and tries to claim you because of a selfish attitude, God will intervene and protest, "This is My child; I am with him." God may, however, allow Satan to test you to see whether you are truly with Him. But regardless of the tests which Satan can invent, the truly unselfish man or woman will never be shaken.

The time has come for us to cross the hill, cross the boundary. However, you may discover that you have a clumsy "tail" of selfishness and fallen nature which holds you back. You will not be able to go over the boundary if you try to preserve your fallen nature. If your tail gets stuck in the crossing, can you cut it off? If you resolve to avoid anything which Satan likes, decision-making becomes simpler.

## **PROUD OF THE ONE SOVEREIGNTY**

We live for the sake of one sovereignty, one kingdom, one heavenly citizenship. God has been longing for this from the day of creation. You pledged this morning, "I am proud of the one sovereignty." I am not talking about this as an empty dream, but as a reality. If it doesn't happen, I will make it happen with my own hands. The time has come.

We must have pride and authority as the unique, historical independence army, fighting for the independence of the kingdom of heaven. We have been chosen for that role.

Historically, the American independence movement was similar to our mission today, but on a different level. People assembled in George Washington's army, believing in the cause and entrusting their lives to him. Today in America, two hundred years after that independence, God is assembling another army for the independence of the kingdom of heaven. I am like another George Washington, asking people to come and join me, to restore a nation under God. When we move forward, Satan accuses us of being traitors. But from the heavenly point of view, this is the most sacred war which God has ever waged. Rather than rifles and swords, your weapons are truth and love—weapons given to you by God so you can save the people of the world. Truth is like the sword, and love is like the atom bomb, creating chain reactions, expanding and multiplying.

I settled in the worst possible place in America: New York. I established my headquarters here and launched the home church crusade. This tactic is like an Inchon landing, attacking the middle of an enemy camp. So do you want to fight an intense battle, or a mediocre battle? As the commanding general of home church, I have to be the most tireless and courageous soldier, pushing everybody forward.

The Unification Church is truly a magnificent movement; it is unique in the sight of God. It is a beacon of hope for God.

Having been the first nation to aspire to "one nation under God," America was to spearhead one world under God.

American Moonies have the greatest commission, to redirect this nation from its atheistic concept to a God-accepting concept, from a nationalistic perspective to a universal perspective.

Until this point in history, independence armies have worked for the independence of only a nation. However, this independence army is working for no one nation, but for God. Therefore, we are assembling all five races, as one family of man. Yellow, white and black—the three major races of the world—are marching forward. When the American people truly awaken to my ideology, they will be the first to be truly appreciative. They will bow their heads in apology. They will try to compensate for past evils by serving others. "Father, let us go out to the world; let us do more," they will plead. American people will not be saved by arrogance, but by humility, through service.

Look at your body, look at your hands. Remind them that they were born to participate in the volunteer army fighting for the kingdom of heaven; they are warriors of the independence. "The time has come now; we have to fight this battle," tell your body. "Be strong, you arms and legs; work together. Everything must click this time." You have to activate all your cells for one purpose. All your five senses must help preserve you from satanic influence. Even though you may have no children yet, you have to work to create the kingdom of heaven first, so they can be registered as citizens of that kingdom.

You yourselves are not yet registered as citizens of the kingdom of heaven; you are candidates, a reservation is being held in your name. The spirit world is waiting for the opening of the kingdom of heaven there. By the same token, we have not yet reached the goal of the kingdom of heaven here on earth. However, we are moving to that threshold now. We are commissioned to serve in this one last battle.

I still have another level of court battle to fight, but I will never lose the dignity of heaven. The desire of God, of all mankind, of all spirit world is focused on this time. We should feel privileged to participate in this most glorious adventure, this glorious battle, this glorious crusade.

It makes no difference what specific activities you are doing—selling flowers, fundraising, sweeping floors in home church. Remember that you are there to bring the independence of the heavenly kingdom on earth. "I am a volunteer soldier," you can think; "I am selling flowers to support the independence army." You have no need to be ashamed. If you feel ashamed to sell flowers for the sake of the independence army of heaven, then what is dignity? You are doing a most sacred duty, fulfilling a most holy purpose—supporting the independence army.

In our army there is no rank. We each have one sole purpose to achieve: God's independence. It doesn't matter whether your husband has a degree or not; wives must not worry about that. You wives, worry about whether your husband is truly an independence soldier.

*As a national citizen alone, you can never enter the kingdom of heaven. You must be a world citizen.*

God has declared an emergency. I want you to understand that. Have you seen the movie, "The Guns of Navarone"? Remember how determined the task force was to achieve its one goal? We should be more disciplined than the characters in that movie.

If you fail this mission here on earth, when you are taken upstairs, to the second floor (spirit world), you will have nothing to say, nothing to report; you will be unable to lift up your faces. For that reason, I am so serious, every moment of the day. Be bold and strong.

### **PROUD OF THE ONE PEOPLE**

We have to help the poor people, the suffering people. The United States has to help the whole world. American people should love America, but not because you are Americans, but because you are independence soldiers, heavenly people. Wherever you are, our members should love that nation as heavenly people—love it more than even its own citizens do.

America is more than one nation; it is a microcosm of the world. I know very well that Korea is a poor country and needs a lot of help. If I had brought to Korea the resources I have brought to America, that whole nation could have been instantly uplifted; people could immediately live better; they would immediately accept me better. But instead of helping that country, all this help has come to America, because America represents the world.

If America can give true love to the world, will America decline? When America acts selfishly, people all around the world raise the cry, "Yankee, go home." That is the response to selfishness. But when people see America acting for the sake of the world, they will welcome Americans. I have come here to educate you and to raise you up to be great people, and to raise this country up to be a great country.

America's hope lies in serving the world.

### **PROUD OF THE ONE LAND**

We don't recognize boundaries. Boundaries were made by Satan. American immigration policy is one of the toughest, setting limits on immigrants coming from other countries. But suppose another kind of requirement were made of prospective immigrants: completion of a 120-day Divine Principle workshop. I'm sure many people would be willing to fulfill this requirement. Think what result this would have! Any world citizen would be welcomed.

If the United States proclaimed the abolishment of national boundaries, would the free world welcome the news? The eventual result would be one world under God.

If all the Moonies were to move out of America, the United States would become such a boring place! There would be nothing of interest. People would long to have some Moonies back. "Please send us a Moonie," they would plead. "This place is too barren, too boring without them; I don't want to live in such a place." So they might pass a law

allowing any Moonie to freely enter the United States!

"Proud of the one land." I long for that one land. I will invest myself for the sake of the world, wherever the people will come to God first. I am taking the shortest route, choosing whatever will bring the world back to God most quickly.

Wherever I am, I feel at home. What about you? If I go to South America, where would you go? A clever person would reason this way, "Well, Father went to South America, so I will go to Africa, because he will eventually have to go there as well. There I will wait for him." Suppose I announce that I am leaving for Africa and that tomorrow everybody else should set out for Africa as well. Would you say, "Yes, Father"? Which restoration would be easier: to restore America without my presence, or to go to Africa and work to restore a nation there?

As a national citizen alone, you can never enter the kingdom of heaven. You must be a world citizen, always embracing the world and thinking about the four billion people of the world and their well-being. By living and breathing for the world, you shall enter the kingdom of heaven.

If you live in a random way and act out of expediency, when the time comes for you to go to the spirit world, you will find no place in heaven where you can settle down. Be a Moonie. Love the world.

If you are dressed like a beggar and eat a beggar's food, still you can live for heaven. I always felt like I was going to heaven, even on my way to prison. In North Korea, when I was being escorted to prison, with handcuffs around my wrists, I lifted up my arms and waved my hands to my followers. In my mind, I still hear that sound of two handcuffs clanging against each other as I waved to the members.

### **PROUD OF THE ONE LANGUAGE AND CULTURE CENTERED UPON GOD**

You American people think this would be virtually impossible to achieve. The entire world is trying to learn English, so you might think the Pledge should be changed to read, "We are proud of the one English language and culture centered upon God"! Is English the heavenly mother tongue? The mother tongue should be the True Parents' language.

A baby listens to its parents and becomes aware of who its mother and father are by the language they talk. Are there many True Parents in the world today? Shouldn't the branches be similar to the trunk, and the leaves similar to the branches? When the wind blows, all the leaves on a tree lean in the same direction. Culture is like the direction of the wind blowing in a given country.

God's kingdom is our motherland; but God happens to be working through Korea, so Korea became the originating point of the fatherland of faith.

*If you recite this Pledge seriously and put these contents into practice, God will stay close to you. So be bold and strong.*

During its five thousand years of history, Korea was invaded 931 times; still, Korea never collapsed; it was never totally destroyed. It continued as a distinct entity, with its own sovereignty. Originally, Korea included parts of mainland China; it was gigantic! But why has Korea been shrinking? Because the Korean people never invaded any other country. Korea was attacked many times, and it always defended itself, but inevitably it lost land and had to keep retreating farther east. As their gigantic territory was taken away bit by bit, by the enemy, the Korean people suffered incredible heartbreak, shed much blood, and made many kinds of sacrifices. The Korean people have shed more blood because of foreign powers than any other people. Still, Korean people never took revenge; instead, they forgave the invaders.

When Korea was attacked, its people became bold and strong. The Mongolian hero Genghis Khan built up a gigantic empire. According to history, he was never defeated, except on one occasion—when he attacked the Korean people.

Korea was conceived primarily for a special dispensational role. For that reason, Koreans are peace-loving. At the same time, they are brave and have a strong sense of independence. This spirit is evident in the Korean leaders of the Unification Church of America! The Korean leaders have a very stubborn spirit; they will never give in. Ten Korean leaders have ten different opinions. There is only one way they can be coordinated—and that is by me! Because the Korean leaders have the virtues of loyalty and obedience, when I make a decision, they have no qualms about following it.

From the beginning of their history, Korean people have worshipped God. Reverence for God is very strong. The Jewish people are similar, but their standard doesn't quite match that of the Koreans.

Wherever Koreans go, they become a center of controversy. There are many Korean fruit and vegetable stands in New York City. But according to U.S. government welfare statistics, Koreans have the smallest proportion of welfare recipients of all ethnic groups. The basic nature of Koreans is to want to help others, rather than to be helped. To receive welfare, to become a burden, is a shame to Korean people. They would rather be in a position to help others than to need help. To help the country is part of the Korean spirit.

Another quality of the Korean people is their absolute messianic fervor. There is a prevailing messianic concept among Koreans. Many revelations have heralded the coming of the messiah to Korea. Korean people have shed more blood at enemy hands than people of any other country. Its history is filled with stories of evil men plotting against good and innocent men. From the external point of view, Korea has been an Abel-type nation tormented by Cain-type countries; within the country as well, Cain-type people have always tormented Abel-type people. In either case, however, people always called on the name of God; they trusted in God.

Thus, from the law of indemnity, Korea was the most appropriate nation to further the providence, playing a major and central role in human history. That is the historical background I came from. This is not my individual ideology, but God's revelation.

When you say, "One language and culture centered upon God," do you put in parentheses afterwards "impossible!" You have been thinking that way, haven't you? But people come together and get married, without even having a language in common! Unification is occurring; learning a language is a technical matter.

If you want to become an authority on Divine Principle, on Unificationism, you have to learn Korean. Suppose you have been studying Principle for 20 years and another person for only five. When he inquires what language you studied in, you reply that you used the English translation. If he responds that he studied the original book, you lose your dignity in front of him.

You are learning my words through an interpreter [Col. Pak, on this occasion]. When I listen to his translation, I hear him leaving out many things; some things he doesn't have time to say, some things he doesn't remember—all kinds of mistakes occur. So do you want to hear from me directly in my own tongue, or through an interpreter? You are children who need an interpreter to understand your own father, so you have no pride. After all these years, you still need an interpreter; shame on you!

One language and culture centered on God—you have not fulfilled it. Compared to our tradition of international marriages, such as at Madison Square Garden or in Korea, creating one language and culture is nothing. I came and have been trying to learn English, in order to communicate with the children. If the parents learn for the sake of the children, how much greater effort you should be putting into learning your parents' language! You have no good excuse. Am I younger than you? I am over 60 years old, but I am still learning. You young people try to make excuses and complain that it is too difficult. [In English:] Are you learning Korean now?

When you go to the kingdom of heaven upstairs, you will discover that its language is Korean. English is spoken only in the colonies of the kingdom of heaven! What will you do? You will be in deep trouble. A little further down the road, when the Unification Church movement becomes more advanced, the international and official language of the Unification Church shall be Korean; the official conferences will be conducted in Korean, similar to the Catholic conferences, which are conducted in Latin.

There are incredible difficulties in the world because of the differences of languages. Incredible harm is done, incredible sacrifices are made, because we speak different languages.

When the permanent museum of the kingdom of heaven is built, displays will be made about me and my life and about the accomplishments of you, the members of the Unification



Church. The latter displays will be more precious in the heavenly kingdom museum. These Moonie faces of yours are museum pieces. Do you want to become priceless museum pieces, or cheap, junky ones? To be considered priceless, you have to work at it. When the elders of the spirit world meet to decide what language to write the museum guide in, they will use the True Parents' language.

In the spirit world, not knowing Korean would be your eternal shame. God will say, "My son, My daughter, you were on earth when Rev. Moon was there, and you didn't learn the mother tongue? Shame on you!" Will your ancestors praise you for not having learned Korean? No, they will lament, "Shame on you; you had a chance, a once-in-a-million chance, to learn Korean, and you didn't do it."

Suppose you did nothing of value on earth but learn Korean; you end up in hell, since you did little heavenly work, but you are fluent in Korean. Then when your ancestors go to conferences and need an interpreter to understand me, they will recall you. "Well, my great-great-great grandchild is in hell, but he knows Korean; bring him out!"

You never heard this kind of thing before, did you? I have been reserving this information for a long time! Everyone

will come and bow down to you, especially if you say, "The fifth paragraph of the Pledge reminded me to learn Korean, so I did it. Whenever you need an interpreter, let me know."

That's one way of going to heaven! There are many ways of going to heaven! [much laughter by everybody].

### **PROUD OF BECOMING THE CHILD OF THE ONE TRUE PARENT**

We are proud of the one father-son relationship. Therefore, all the people of the world are our brothers.

### **PROUD OF THE FAMILY WHO IS TO INHERIT ONE TRADITION**

Centered on the True Parents, we have the True Family tradition. The purpose of creation is to fulfill the heavenly four-position foundation. That is nothing more than the creation of the family foundation. Adam and Eve were the parents and God the grandparents. Three generations are necessary to make up the heavenly four-position foundation.





This creates one living truth-body, a sort of love-workshop. We have to practice that love-workshop. Without it, we cannot turn the world around.

Then when you say, "me, myself, I," you will immediately think of your spouse, your parents, and your children. Father, husband, son—all are one body, one entity. Mother, wife, daughter—all are one body, one entity. They are one body because all heaven and earth are united in that one body. When you love, you love your parents first, then your children, before you love your spouse. That is heavenly law. Even in the secular world, when a couple separates or gets divorced, they go back to their parents, and they want to keep their children. That is a universal, natural law, operating in your mind, guiding your actions.

Tradition means tradition centered on love: love for parents, love for children, and love between husband and wife. That is the True Parents' tradition, True Family tradition. The family is like a textbook of love. You are trying to apply that textbook to different levels—society, nation, world—based on what you learned in the training center, the family. Most people think only about their family, ignoring the society, nation and world. But we are different: we look at the family

as the microcosm of the universe, so that whatever we do in the family we regard as training and discipline for our role in the society, nation and world.

So look at old people as your grandparents, people your age as your brothers and sisters, young people as your children. Regard all people as expansions of your family. By practicing this theory, you can reach everywhere. The center is the family. Starting from this center, you can reach out in any direction, to the maximum extent. If you are in the center, everybody is at the same distance from you. The extension of your circle is heaven, so if you fulfill all this, you are entitled to heaven. In this framework, there is no need for boundaries or racial, religious, cultural separations.

Because of the satanic element, we have not yet fulfilled this family tradition. But we are going out and fighting for it, through sacrificial service. We will continue until we bring the whole world under God.

### **PROUD OF BEING A LABORER WHO IS WORKING TO ESTABLISH THE ONE WORLD OF THE HEART.**

One heart. By heart we shall fulfill the heavenly ideal. Anything that goes against it, we shall fight and prevail over. Not with weapons such as swords and rifles, but with these last three points of the Pledge—the father-son relationship, tradition, and heavenly heart. We will devote our whole life for this purpose.

Have you ever thought about such exciting meanings in the Pledge? When Sunday comes around, do you get bored by the thought of saying Pledge? Or do you wish Sunday would come every other day? Or maybe every day? Even every hour? Shall we decide to say Pledge every hour? [lots of laughter] I know you little rascals! You are always thinking that Sundays come around too quickly!

God loves Moonies. He doesn't just look at your faces but at your heart and mind. Can you pledge before Him, "I will never let You down; You know me. I will pick myself up and go on. I shall make it." If you recite this Pledge seriously and put these contents into practice, God will stay close to you. So be bold and strong.

These seven points are what Satan hates most; he doesn't want to see any of them accomplished. But God likes these most of all. Thus, these seven points are the battleground upon which good and evil are fighting. Good and evil, God and Satan, heaven and earth, are determined here. You are the center of the battle. You must go beyond the family, to the society, nation, world and cosmos—until you reach the heart of God.

Starting from the heart of God, we inherit the true tradition and enter the true father-son relationship. Ultimately, then, we will fulfill the one nation, one sovereignty, one people, and one language and culture centered upon God. That is our course. That is our Pledge, every Sunday morning. When we make this Pledge, we promise something to God. So we have to deliver on that promise.

Today you have come to realize fully that this is not just a ritual of our movement, but words we live by and a promise we determine to fulfill as champions of God. Those who make this Pledge raise your hands and say Amen.

God bless you.

# MOTHER'S FIRST SEVEN-YEAR COURSE

*Continued from January 1983 Today's World.*

PEOPLE MAY THINK THAT GOD MADE ME IN SUCH A WAY THAT I WAS BORN PERFECT AND THAT I HAVE NOT HAD TO MAKE ANY EFFORT.

## *Mother:*

From an external perspective, knowing who Father is, people commonly come to the conclusion that I must feel very honored and happy to have Father as my husband. They think that God made me in such a way that I was born perfect and that I have not had to make any effort. They think that I just happened to meet Father and we have been leading a very happy family life, and that now I am just enjoying my position.

This is the general view people often have of me. But on the contrary, as much as Father walked the road of the cross and tribulation to be ordained in his position, I was also given an incredible cross to bear in order to become Mother; I had to reach for perfection. That standard is so high that sometimes I felt it was virtually impossible to attain the goal. Throughout that tremendous ordeal and hardship, patience, perseverance and extraordinary faith were needed to achieve the expectation of God. [Overcome by tears, Mother paused.]

(Thinking of the path she walked, automatically brings tears to Mother's eyes, because it reminds her of all the hardships and tribulations she has suffered. This is why, as you can see, she is very emotional and sorrowful this morning. Just recalling the things she passed through is incredible torture. God tested her again and again, just as much as He tested our Father. Also, Satan was always trying to test her, just as he tested Jesus and Father. This delicate young lady had to go through the same ordeals as they did; it is all recorded in a secret chapter of history. Knowing the Principle, we can imagine how hard her path must have been.)

After just a glimpse of my mission of being married to such an extraordinary person who was carrying such a universal burden, I felt it was virtually impossible even to think of fulfilling it. (Furthermore, she had grown up like a beautiful flower in a greenhouse, in the most peaceful surroundings and atmosphere. She felt almost like she had been plucked out of the greenhouse and thrown into a desert. There were all kinds of temptations and tests, and all kinds of incredible political and spiritual circumstances around her. She was like a little ship in a rugged sea.)

But during this period I felt the grace of God constantly upon me. When I was in agony God revealed Himself to me and gave me messages and guidance; even in the times when I was not receiving such guidance from Him directly, God worked through those around me, many wonderful loving and protecting people. Through them God gave me constant guidance, daily instruction and leadership. Those days were a tremendous ordeal of difficulties and tribulations; but at the same time, those were truly the most beautiful days, a priceless time of grace when God's presence was indeed with me.

(Through her experiences, Mother has learned so much about God and God's way of doing things. She passed through hell as well as heaven. Both experiences were needed to make her perfect and mature enough to match heavenly expectation. If she had lived through only the joyful and heavenly side, she would not have appreciated that heaven, but she also went through the bottom of hell. Sometimes she felt that it was impossible to continue, just absolutely impossible! Such situations were too numerous even to count.)

## *Father:*

Knowing that some of the other members were jealous of Mother and her mother, following the holy wedding I asked Mother's mother to restrain herself; she was not to come to see her own daughter too often, or if she did, she should only come secretly, through the back door. That put Mother's mother in such a miserable, outcast position that nobody envied her role. Everyone had thought that to be Mother's mother would be a glorious honor, something like being the mother of an empress. But I silenced all those expectations and pushed her into a sacrificial role, not even letting her come freely to see her daughter.

Furthermore, during the first year I treated Mother almost like a servant, instead of a wife. We were bride and bridegroom, but that honeymoon period was nothing but an ordeal on Mother's part. She started out as a servant because I wanted her to start out from the very bottom.

The important internal meaning behind my actions during that period was a test of faith for Grandmother Hong and Mother. No matter what the circumstances, they should not complain or rebel against me; they had to accept and persevere. That was my real desire, and they met that expectation.

It was a reenactment of the Cain-Abel relationship. In order to understand Cain's position, you have to suffer for the sake of Cain; otherwise, you can never become Abel. Grandmother and Mother were in the Abel position to all other people, but they had to be capable of embracing all those who were despondent. I had already become victorious in all levels of the dispensation, from the individual to the universal scale; thus Satan had no right to accuse me. Mother, however, had to start from the beginning, so those first seven years were Mother's training session, Mother's seven-year fishing expedition. The first three years were destined to be her struggle to gain the victory as an individual woman, to become triumphant in the sight of God by overcoming Satan. During the following four years, the whole family had to go through that incredible testing period. Mother started out at the bottom, heading toward perfection.

During those years, all kinds of things were said of Mother, even that she was a failure and that I was going to hand-pick a new bride. You can imagine how heartbreaking that kind of rumor was to her. Furthermore, when it was known that our birthdays fell on the same day, some people accused her saying, "She is just creating a false birthday to make the days the same." It was all Satan's doing. Under those circumstances, Mother had to be silent, persevere and win.

As the days and years passed, what happened? Since Mother continually persevered, since she was patient and silent and maintained her faith in me, eventually the whole environment of accusation was reversed and became one of respect and admiration. By then, everyone was nodding and saying, "She really deserves to be the Mother of the universe. She really is Mother."

Because all of this was necessary in order to restore the center of love, you can imagine how extreme the passions became. Heavenly love and heavenly jealousy were entwined; the battle was quite fierce. I came in order to conquer love and restore it to God, to conquer the heart and restore it as well. Therefore, I had to pay indemnity for love and gain the victory over it, in order to restore all love for heaven. That was truly a cross of love, the most extraordinary cross of all.

During this time, Mother and I never even discussed this situation. I never told her, "You must understand this, persevere and win because I am doing this on purpose." If I had explained things to her and comforted her in that way, then even though she had won the victory, it would have had no value. Mother had to figure it out herself, persevere in her own understanding, in her own right. Today, for the first time in my life, I am explaining the situation in depth, revealing to you things I never mentioned even to Mother.

Through their victorious demonstration of faith, their untiring devotion and absolute dedication to me, Mother and Grandmother Hong became victorious. Therefore, after achieving this condition of universal victory, I have decided to give Grandmother glory as the mother of Mother. In her own lifetime she must receive the respect, admiration and glory that are due her. If she had died without receiving that glory, the coming generation of children would have been affected. From the Principle point of view, I am now treating her differently.

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## *Mother's mother:*

### *Severely criticized*

FATHER TOLD US THAT  
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HOW TO REACH OUR  
DESTINATION, WE  
COULD ALWAYS RIDE  
ON HIS SHOULDER;  
THEN THE PATH  
WOULD BE EASIER.

I think it is impossible for anyone except a man or woman of God to accept an 18-year-old girl in the position of True Mother. True Mother's course over the seven years following the Blessing was so hard that I can find no words to express it. People scrutinized Mother severely. Some of the older people did not know how to approach her, because she was so young and beautiful, but 18-year-old Mother accepted everything in silence, and in the end she won the victory. I had a recurring dream in which True Mother would come to me and say, "Oh, I'm so tired and sleepy."

After the end of the seven-year course, True Father asked me to serve True Mother and her children, but I lacked the confidence to do so. This violated heavenly law, and afterwards I was always sick and many times even found myself close to death. I then realized that if we disobey Heavenly Father, heavenly indemnity will be given to us. It has been my experience that Heavenly Father dislikes arrogance more than anything else.

After accomplishing this seven-year course, True Father established God's Day and blessed True Mother with tears, saying, "Heavenly Father, look at Your daughter who has achieved victory."

God's course of restoration included the search for one True Eve. Even though True Father was perfect, if we had been unable to find the victorious daughter of God, everything would have been meaningless. If he had not found True Mother when he was between the ages of 40 and 60, he would have failed everything.

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## *Mrs. Mee Shick Choi:*

### *A cross which others cannot fathom*

Mrs. Hong is so strong and has never shown any of her feelings to the members. She often said that she was surprised that Mother was her daughter, and that she was a little bit worried. Mother had just graduated from high school when she received such a great mission to carry out.

You know that Eve failed at the top of the growth stage, so Mother, representing Eve, had to pass through that growth stage during the following three years, by the time she was 21. Her first baby, Ye Jin Nim, was born before Mother was 21. Since everything has to follow the Principle, we thought that the first baby would be a prince. "A prince has come, a prince has come," we sang and sang, waiting for the birth of the first child. But it was a princess.

Speaking to us later, Father marvelled at how Heavenly Father truly loved us; he knew that everybody had expected a son, but Father was worried about trouble during this three-year period. If the first baby had been a boy, it would have represented Cain's position, and there might have been a lot of fighting.

For one year, I lived with Mother, sharing her room, because I was taking care of Hyo Jin Nim after he was born. I also had the special privilege of sleeping in the same bed with Mother for three nights after my Blessing, so I had a kind of skin-touch experience with her.

I cannot talk to you about the kind of suffering and burden Mother has had to carry. She has had to bear a cross which others cannot fathom. Her smile is very sweet, but from the moment of her Blessing until 1967, her seven-year course was the hardest torture. Many times I saw her crying. I never asked why she was crying; I knew how she had never gone on a 40-day mission, how she had never done any pioneer mission, witnessing, street preaching or fundraising. Although she never had this kind of experience, I knew she paid indemnity. Through the seven years, she went through great suffering, but her strong will and strict mind carried her through.

We members were surrounded and sheltered by great blessing and great love; of course we suffered very much as we were growing spiritually, but we never felt that suffering, because we lived together with Father, and around him something exciting was always happening. Father told us that if we did not know what way to

go or how to reach our destination, we could always ride on his shoulder; then the path would be easier. For myself, I feel that I did not suffer, but rather it was Father, the one who knew all things, who bore the suffering. Now, if you know how to ride on his shoulder, you can grow easily.

When I joined, I just thought of Father as teacher; never as father. Then after his Blessing, he told us that he stood in the position of father. One day he was an individual; the next day there were two in the pivotal point, Father and Mother. They represent six thousand years of human hope, the longing to meet True Parents. Our ultimate goal is not to find our teacher, but to meet our parents. That is why the book of Revelation concludes with the Marriage of the Lamb, the establishment of parents. If we do not have parents, we cannot change our blood lineage, and we can never be a heavenly child.

Through Father's family, I can see what Heavenly Father originally wanted. Because Mother is here, we can really feel hope and happiness. There are many things I do not know about Mother, but still I am so grateful that Heavenly Father provided our Mother. God kept her hidden for a long time, but one day Father gave her to us, for our benefit and for the benefit of all mankind.

From our point of view, we wondered why Mother did not know how to lecture Principle, the reason why she had not been on an MFT, how come she did not pass the VOC test; but I am so happy and grateful when I see Mother. Mother's conversation is just like the original word, not the fallen word. She is the original woman and has been given tremendous love by her subject. What more could you ask for than the love and beauty of this original subject-and-object relationship?

*Rev. Won Pil Kim*

### *No place to sleep*

We can look to our True Parents' course for an example of the perspective we should maintain. Usually we suppose that a couple's married life should include some private time for conversation, but our Father and Mother rarely had such time together. Even after their Blessing, they did not live in the same house; in the beginning, Mother lived separately, and Father sometimes went to visit her. As you are aware, Father leads a totally public life, spending all his time with the members. Even after the first children were born, only occasionally did he go to visit Mother. Although he had a wife and children, his public life did not diminish, but became ever busier.

Father's house was next to the church building, and we often held the leaders' meetings there. Even then, our church's activities extended beyond Korea and included many different departments. At all hours, leaders would come to ask Father's guidance. Whether it was a special day or not, whether a meeting was in progress or not, people would come to seek Father's advice, and his room was always crowded.

Sometimes the church building was too small for Father's activities, causing many inconveniences, but Father would ~~not~~ build a new one. Furthermore, Father's room had poor ventilation, and in the summer it became quite hot.

After about three years, Mother moved to the church building to live with Father. But as they had more children, for Mother to find even a corner in which she could give birth to her baby was so difficult; there was not enough space for her. Nevertheless, her first concern always went for Father's welfare.

Before True Parents set out on their first world tour, Mother called me and quietly discussed her plan for rearranging the rooms, because her heart was so pained at seeing Father living in such inconvenient circumstances. While they were traveling, the members and I rearranged the rooms. However, when Father returned and saw this new set-up, he became quite angry; the room held so much historical significance, he said, and our changing it without his permission upset him. From our point of view, it was much better to rearrange the room for Father's convenience, but Father's perspective was different from ours; he did not want to alter the room, because of God's heart which was planted there.

At that time, all meetings were held in Father's room, which was of course Mother's room as well, for she slept there. The leaders would linger there with

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Father until he dismissed the meeting, usually late at night. When Mother was pregnant, she often needed a place to rest, and since there was nowhere in their room for her to rest, we arranged a small bathroom next door, where she could lie down. In our church life, we rarely have had to sleep in a bathroom, but when True Mother was tired, that was the only place she could find to sleep. We should never forget this point.

Still, Mother always considered the meetings so important for the advancement of God's will that she willingly offered her place as a meeting room. Father was aware that Mother had to rest in the bathroom, but still he had to fulfill God's will, regardless of the circumstances. Although he knew Mother's situation, he had to sacrifice it for God's will.

Sometimes we held our meetings at another location, but we were limited by the midnight-to-morning curfew. One night when the meeting was still in progress at 11:30, Mother became concerned about Father's health. She tried to signal the members to end the meeting early, but we did not recognize her preoccupation and care for Father. Finally she said, "The curfew will begin soon. Will you please end the meeting and go home?" Still, Father would not close the meeting. Mother was pregnant and because of that often felt tired. Father knew her condition, so he told her to go to the next room and rest while the meeting continued. Just before the curfew, the meeting closed and they took a car home. This is just one testimony of Father's sacrificial course to gain the victory through home church.

*Father:*

### *An incredibly lonely path*

Mother is probably the loneliest person under the sun. Her history has been an incredibly lonely path, but that was her destiny. She had to be like that. Now she has become a mother and has a respected position, and she looks like a tremendously fortunate person, but until she reached that point, she was a most miserable, lonely woman.

Placed in a difficult position at such a young age, Mother went through training to be totally obedient and totally sacrificial for the sake of her husband. She had to fulfill that condition and give total love to her husband. If she had had everything in life and had come from a big family, she could very easily have become arrogant. But she could not protest that her father or her elder brother was superior to her husband. She could not even consider any comparison; she could not think that any man—whether he be her grandfather or any teacher or professor—was better than her husband. In the garden of Eden, Eve had only one choice. There were no other men around, and she had to focus on just one man, Adam. This is why I picked an innocent young lady like Mother.

Before I could be a husband to her, I was a father and elder brother. Eve had to be restored in the proper sequence. Eve had lost God her Father, so she must first be restored to God and her father. When they were growing up, Adam was supposed to be her elder brother, so next she had to be restored to her brother. Finally, she could be restored to her husband.

I was not looking for a worldly woman. In order to accomplish the perfect pattern and meet God's formula, I picked an innocent young lady, aged 17, to whom I could be a father, elder brother and then husband. I educated Mother on three levels: as a father, as an elder brother, and ultimately as a husband, in the tradition of total obedience, total sacrifice and total love. This was the road I myself had walked, and she was to travel it as well. By indemnifying what Eve lost in the garden of Eden, I could restore everything at once, through one person.

There are many crosses of love. The Mother you see today has experienced a lot of pain. She met many tests and tribulations and has had to overcome each step of the way. I was very ruthless and cruel in testing Mother. One day I would be kind and loving, and the next day ice cold and tyrannical. She would cry for many hours. After the Blessing, we lived like separate persons for almost three years, not even in the same house. She could not even come to me freely.

I gave such harsh treatment to her mother as well. She was given strict orders



*Father and Mother, around the end of the first seven-year course.*

not to enter through the front door for three years. I told the mother of the bride, "You must not tell your daughter that she is to be pitied and that you wish she never had this position. You must never speak like that. If you do, you would be committing a tremendous crime, not only against yourself but against all women on the same level in the spirit world." I was so severe all those years that even now Grandmother Hong is very reserved and hesitant about coming before me.

You can imagine how many women in our church were jealous of Mother during those years. Many felt that the one who had been chosen was not capable or qualified for the role. Everyone criticized Mother for having this or that deficiency, and noted how her first child was a girl and not a boy. During the first three years all kinds of gossip floated about. Some even said that Mother was only in the John the Baptist position, and that the real bride was still to come. Can you imagine such jealousy of love that existed? All of this fell within the strategy I had mapped out for those three years. When people felt intensely jealous of them, I was strict with Mother and her mother, demanding total obedience, total sacrifice and total love. They gave themselves completely for three years. After those three years, everyone bowed down to Mother and confessed, "Yes, Father's choice was right, and Mother and her mother must be respected. They are the genuine central family of heaven." After three years they were given open recognition. 3/26/78

Even though Mother was installed as True Mother, we could not live as a happy family right away. A three-year period of purification and separation was necessary, a period which was crucial before moving on to the next stage of the dispensation. In order to begin the second seven-year course, all conceivable indemnity was paid on the family level. In this first seven-year course, Mother had to be perfected as the True Mother; it was the period of growth for Mother herself.

As you know, the human fall occurred in the perfection level of the growth stage. Therefore, during the seven-year course which Mother and I went through together, we had to cross through the growth stage and reach the perfection stage; during this

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time I had to restore and install Parents' Day, Children's Day and Day of All Things. In the seven-year course, the most important condition Mother and I had to set was never to complain, no matter how difficult the obstacles and hardships which came our way. We could not even feel discouraged, anguished or rebellious in any way.

In this manner, God used Satan to give Mother and me the worst kind of test and tribulation. In this way I had to be tested and hardened as the True Parent. Satan created incredible situations one after another, not only for me but for Mother as well, during these first seven years. Mother could easily have given up and said, "Father, you are too great a husband; I simply cannot follow you. I am not worthy of you, so let me pack up and go." She could very well have done that many times during those seven years.

To make things worse, when Mother was so heavily burdened, I was not even a comforting husband to her. At the beginning, I had to act as the worst kind of cruel husband and put her through tests that were harder than even Satan's tests. Knowing that Satan was going to test her, I had to test her first myself. But even though my tests were worse than Satan's, still she could perceive some purpose behind them and understand the reason for them. That made them easier to bear than Satan's tests. In this way, we grew closer and closer together, in those first seven years.

In the sight of both God and Satan, our victorious foundation finally proved that I was an invincible husband and that Mother was an invincible wife. No matter how difficult a standard Satan used to challenge us, God could justifiably proclaim that we had passed the test. The many other couples who were blessed during those seven years knew that the True Parents had set the true standard, and they followed that standard and united with us, serving us without a word of complaint. In this way, they could obtain the same degree of perfection.

Those blessed couples, particularly the wives, could have protested to me, "I just don't understand you. What kind of husband are you? How can you treat your wife like that?" But the couples who passed the test had no doubt about one thing: regardless of how many incomprehensible things I did, I was undeniably and absolutely God-centered; whatever I did, it was for God. The 36, 72, 120 and 430 couples who were blessed within that seven-year period knew something of the difficult path Mother and I trod. Knowing the difficulties we had to overcome, they could never complain. 1/1/80

When Mother first became my wife I was very stern and serious with her. I never gave her any freedom, because I was determined to make her perfect. If I followed her in some way without realizing the effect of such action, the consequences would have been very grave. Women always want to have pretty things and to fix their hair and wear make-up. Now Mother is free, and if she wants to do her hair in a certain style, that is fine. Even if she wears red or black clothes now, that is all right; she can buy clothes on her own now. But this was not always so. It was a long time before she was permitted to go shopping, and even now she only goes once in a while. People have thought of Mother as very happy and carefree, and everybody envied her; but Mother has had a more difficult time than any other woman. If she had not paid all the necessary indemnity in Korea, then she could not have come to a foreign country and worked with me. Even now, her role is not simple.

Only a few years ago, Mother was required to give a full bow to me every morning. She has to live according to a strict code. Even though she loves me very much she cannot freely express her feelings as an ordinary woman would. She cannot kiss me at will, and even though she is tired, she cannot just sleep whenever she wishes. She always has to watch me. I made sure Mother could be free to do certain things. She had to pass through seven years of very rigid steps in order to pay the historical indemnity for all women and be liberated herself. I was the sternest of all husbands, a most fearful man during those seven years. Later, I became the one who loves her the most. It was not fair to her, but for the sake of all women, I had to do this.

This is why Mother respects me. She truly knows how principled I am and how everything that I do has its cause in God's will. She feels that I am like God. Once she became like that, then I could reciprocate and feel the same way towards her.

7/4/78



# NEW IMPETUS FOR THE PROVIDENCE IN AMERICA

For many years, other nations have sent members and resources to aid the American church—which should be not only self-sufficient, but able to support the providence in other countries as well.



*During the week following God's Day, our seemingly-tireless Father spoke several times to gatherings of church leaders in New York, anxious to stimulate new vitality in our movement in western countries. The following is not an actual transcription of Father's words, but a presentation of the major points, adapted by Joy Pople from Joy Garrett's notes.*

## GENERAL LEADERS' CONFERENCE

On January 2, Father met with international, American, and New York leaders in the World Mission Center. He began by talking about the role of Korean (and Japanese) leaders. The elder Korean members who have been serving as itinerant workers on various continents will now devote most of their time to assisting the American

movement; as regional directors they will push members to achieve the 1-1-1 goal. Father also announced a mobilization of Korean and Japanese wives living in America and implied that he will be staying in the United States during the next three years and concentrate much effort on building up the American movement.

After considering for a long time, Father selected Japan as the best Asian country in which to create the center of spiritual tradition.

In comparing styles of leadership, Father finds western leaders more businesslike and horizontal when they give reports; they seem spiritually dry, he observed. In contrast, eastern leaders, especially the Koreans, often talk about spiritual revelations and insights. They are better intermediaries, Father feels, between the spirit world and physical world, connecting current sit-

uations to the history of the providence and the development of the Unification Church.

Korean leaders are also vertically strong, Father added, and are not easily shaken; people don't find it easy to relate to them horizontally. "You can get strength by going through them; because of their spiritual depth,

they can embrace your culture," Father promised.

Father wants western leaders to be trained under the fullest, vertical tradition of the Korean church, although he realizes that western pride makes it difficult to accept oriental leadership. Still, he emphasized the providential necessity of this relationship; without these leaders, members cannot become

part of the main trunk of the Unification Church tradition. "I do not mean that Korean culture should become American culture," he cautioned, "just that Koreans are closer to the heavenly tradition."

Father is thinking of assigning a Korean (and/or Japanese) leader to work with each American or western leader—in order to establish the tradition he wants. This is not to be a permanent arrangement, however; it would continue long enough for the tradition to take root—perhaps five years. Westerners have deeply ingrained habits, he explained, which may take a long time to change.

Then Father said he had been postponing certain drastic changes until the persecution in the United States abates. "But the time has come for major changes." As long ago as 1978, he had decided that "westerners couldn't cope on their own." He referred to the membership goal which was supposed to have been achieved by 1978, and the 1-1-1 motto, which he has continually stressed. There is no easy way to accomplish that goal—just sacrifice.

After reflecting for a long time,

Father stressed that he is trying to convey to us something much deeper than words, levels of feeling which we must learn to read.

Father selected Japan as the best Asian country in which to create the center of spiritual tradition; thus he has been putting Mr. Kuboki, Unification Church president, and Mr. Furuta, Happy World president, through heavy training. The Japanese family has been sacrificing itself almost totally for the sake of the world. In a recent conversation with Mr. Furuta, Father suggested that the Japanese church invest more of its resources in Japan, but Mr. Furuta refused, convinced that to ensure the well-being of Japan, members have to give sacrificially for world-wide causes. His attitude impressed Father.

When Father asks something, the Japanese members jump into action, and if they cannot fulfill a goal, they deeply repent, make a new resolve, and try again. But Father sees in the western leaders a kind of complaining, ungrateful heart that hinders his ability to work with them. The American church in its present form cannot be the model for western civilization,

Father asserted, and in this conference he challenged Mr. Kamiyama and Dr. Durst to resolve to make a new beginning. For many years, other nations have sent members and resources to aid the American church—which should be not only self-sufficient, but able to support the providence in other countries as well.

Then Father talked with each of the

The reason why you don't develop more is not because of any lack of ability, but lack of heart.

European leaders, giving them suggestions and getting each one to make a commitment of how many new members they will gain by the end of the year. He asked some European leaders, including Dennis Orme and Reiner Vincenz, to return to America, and assigned several Unification Theological Seminary graduates to leadership responsibilities in Germany. The meeting closed with reports about American CARP from Michael Smith and Mr. Matsuzaki, and about the *Washington Times* and CAUSA from Col. Pak.

It was late at night, and Father left the room. Col. Pak took out a thin black book, in which Father writes the outlines for his speeches and sermons and sometimes detailed plans. Father had just written down a list of our movement's objectives and future strategy. Col. Pak translated these into Japanese and English, and those who were present took notes. [Rev. Kwak's article in last month's *Today's World Magazine* includes many of these points.]

### Meeting with U.S. state leaders

At East Garden the following morning, Father began by describing how difficult it is for Koreans to learn English. Even though the new Korean IW's may not speak English, he challenged the state leaders who will be working with them to open up their hearts, seeking to understand them on a heart level, and make what for some will be their first experience with

Americans a positive, unforgettable time.

These Koreans have lived many years with Father and are being sent out to "live as Father lived." Father warned the state leaders that the IW's would probably impose more discipline on them, making them rise earlier, perhaps, and pray more. Could they welcome that pressure?

Father referred to his advice to the CAUSA staff when they began teaching Unificationism in Latin America a couple of years ago. "Regardless of what attitude you take, your efforts will be instantly prosperous, and you will gain instant results. But if you do this without heart, the results will diminish bit by bit, and in the end very little will be left. However, if you take up the task with the deepest heart and best attitude, the initial effect will be similar, but the results will become greater and greater, as you advance in heart."

Two speeches or two letters identical in appearance may produce different effects, depending on the level of heart invested in them. Father described the different impacts made by a letter written without deep feeling and a letter written in tears. Even a beautifully-worded letter will soon be forgotten, if its writer shed no tears. Father repeated an often-stressed theme: "Prayer is absolutely vital to your development. The reason why you don't develop more is not because of any lack of ability, but lack of heart. When there is no heart, heaven cannot work with you."

Father compared our task of witnessing and raising people with a farmer's toil in raising crops. "You plow the soil and cultivate it through heart and prayer. However, you cannot plant the seed. Even someone of extraordinary personal ability can never plant the seeds. Only heaven can do that."

He suggested that state leaders visit their state capital and look at the capitol building. [Members can focus this kind of heart on any historical building.] "Think of the past patriots and of all those who labored to construct the building. Before you, there were people who loved that state [city, coun-

try, etc.] and sacrificed for its sake. There were many people who cried when they thought of its destiny, and they offered deep prayers for its future. Now you have to dig up that history and link it with the present time. You are the only hope that sustains the past and links it to the present and future. With desperation—as if a member of your own family were at the point of death—forget yourself and cry out to God, ‘Heavenly Father, do something about this state.’ Then God will hear you and work miracles.”

Father then apologized for his inability to speak English well, but stressed that he is trying to convey to us something much deeper than words, levels of feeling which we must learn to read. Because of these deep feelings undergirding his speeches, even though we don’t understand all his words, we feel drawn to him.

Father stressed that leaders should develop some special quality, which will make people feel attracted to them. Anyone who proclaims God’s words should spend three hours in prayer as preparation for every hour of speaking. This was the advice Father gave to the CAUSA staff, and they have been applying it with good results. Father said that when he has prayed for a place, he usually spent seven hours in a row, in the same posture, praying—sometimes even twelve or fourteen hours in succession.

Our organization is moved by philosophy, heart, people and ideology; but the center of these is heart—the heart of harmony and compassion.

The most precious thing is intense feeling in prayer. “If you think of this world as a desert, don’t try to be a rock, but be a cactus. Birds and animals never go to a desert rock to rest, but to a cactus; even though it has thorns, inside is water which they can drink and through which receive life.”

Father urged members to pray using the outline he gave on January 2, pledging to become the foremost ancestor in their home church area. He stressed the need to have some such point or points on which to focus our standard of heart, such as this outline or the yearly motto. Our prayers, sermons, etc., can explore the meaning of this year’s motto, “Home Church Is Our Land of Settlement.”

Father urged each state leader to

establish a video center. The Japanese family has been using video centers for teaching Principle, with considerable success in winning new members, and Father wants to try this in America. He talked about the upcoming national witnessing effort. He also urged the leaders to transmit what Father is sharing with them to their members; the leaders should convey Father’s heart to the members, enabling the members, in turn, to pour out their heart and tears for all people.

### **Celebration of In Jin Nim’s birthday**

Father doesn’t usually give a talk at a birthday celebration, but this time he spoke to everyone who had gathered at East Garden for the January 6 ceremony. “It’s time to draw conclusions about recent reports,” he said, and he elaborated on the qualities of leadership. Leaders may be externally capable, but Father said his concern is that they be internally prepared. What they say and what they do should match. The leadership in our church reflects on Father; if people see arrogance in Unification Church leaders, they assume that Rev. Moon is arrogant. Before the public sees Father, they meet his assistants. Likewise, Father said he always evaluates leaders through his contact with the people who were trained by them.

Father then paid unusual tribute to Mother and praised her for being “almost greater than me, because she is so benevolent and wonderful.” Mother is responsible for educating the children, and they represent and reflect her. In observing the fruit of her wonderful qualities in the church, Father sees a leadership potential he would like to cultivate.

Many members have been out fundraising, and Father urged those who stayed behind—“keeping the home fires burning”—to cultivate a mother’s heart towards those who went out sacrificially. Also, he reminded leaders always to cultivate the ideal vertical connection with those above them and those below them, and to maintain both kinds of relationships.

Father commented about some of those present, teaching lessons through them. He urged leaders not to compete for closeness with him, not to criticize the church leaders of other nations (only Father may do that), and when returning to their center or office, to hear public reports before spending time with their wife. He also remarked that no matter how good a public relations job leaders may do in order to sell an idea or project to Father, he knows the truth about the situation.

During the remainder of the meeting, Father discussed Unificationism as a strategy and as an ideology. “I have proclaimed Unificationism, and we have to go through the battle until it is accepted. Our organization is moved by philosophy, heart, people and ideology; but the center of these is heart—the heart of harmony and compassion. This is what we have to share with the Christian world. The ideology of Unificationism we offer to the communist world. Our challenge and mission is to unite everyone under the banner of Unificationism.

“Americans in general don’t want to hear VOC; sometimes they feel frightened of us. But Unificationism is not anti-anything. We are talking about unity. Idealistic people will see it as a way to unite and will adopt it as their ideology. Through CAUSA, Unificationism has had a big impact in Latin America, and I want it to spread to North America as well. People don’t have to change their religion to be a Unificationist: one person may be a Catholic Unificationist, another person a Jewish Unificationist, etc. The root of Unificationism is Rev. Moon and the Unification Church, and people will eventually be drawn to the root.”

Father asked various department leaders to pave the way for spreading Unificationism in America—New Future Films should prepare videotapes, for example. During this year, Father wants his message to be more widely publicized, and he plans to travel around the country, meeting with people who understand something of his vision and encouraging them to speak out on his behalf—and perhaps give speeches himself.

# GOD:

## THE CONTEMPORARY DISCUSSION II

The nearer we draw to divinity or the more we explore any religion, the more we find it is we who must offer a defense of God, if He is to have one.

### THE DEFENSE OF GOD

*Jack Kiburz*

God: The Contemporary Discussion II presented challenges and produced unqualified successes. Because of pressure on the government of Trinidad, the conference site was changed to Florida, and all the participants had to be notified within the four short weeks prior to the opening session on December 30. Undeterred, however, 107 scholars, some with their families, gathered at the Hilton Inn and Conference Center in Fort Lauderdale to begin four days of inter-religious and intra-religious dialogue.

Dr. Frederick Sontag, the conference convenor, set the tone for the conference in his opening address, "The Defense of God." Pointing to theological differences concerning the limits of God's power and freedom to exercise it, Dr. Sontag suggested to those assembled, "If there is to be a defense of God, we humans must provide it." We come "seeking God to defend us only in the end to find that, the nearer we draw to divinity or the more we explore any religion, the more we find it is we who must offer a defense of God, if He is to have one." He concluded by challenging those present to find unity in their common defense of God and thereby provide a peaceful means to resolve differences, by rising above doctrine, race, class and nature.

Participants came from 27 countries and represented various Christian traditions, Judaism, Islam, Hinduism, Buddhism, Confucianism, and other philosophical and religious traditions. They were organized in seven theme groups:

- Section 1. Spiritual discipline and ultimate reality
- Section 2. Words of/about God in sacred scriptures
- Section 3. Avatar: The idea of incarnation in the world's religions
- Section 4. The names and concepts of deity: Our languages about ultimate reality
- Section 5. Understanding who God is: Masculinity, femininity, plurality, duality, process, emptiness, etc.
- Section 6. God and social reality: Spiritual liberation and the social dimension of religion
- Section 7. Religion and the numinous: Theology vs. mystery

These themes convey something of the breadth of discussion. Prior to coming to the conference, participants prepared papers, which were distributed to all who were going to participate in that section. Responses had also been prepared before the sessions began. This extensive preparation provided the stimulus for exciting and engaging dialogue.



Over the course of the four days, there was ample opportunity to make acquaintance with scholars known previously only from afar: a face and a heart gave dimension to the printed word. Virtually all those present keenly felt the preciousness of this opportunity.

As each section moved more deeply into discussion and a shared sense of "groupness" emerged, interest also increased in the work of the other sections. Mealtimes gave some opportunity for people in different sections to share what was happening, but the first substantial opportunity was provided towards the end of the conference, when all the papers from each section were displayed. With great enthusiasm, everyone crowded around the table in search of particular "treasures."

By this time, people could begin to really appreciate the uniqueness of what was happening at this conference. One person marveled, "a truly ecumenical dialogue has taken place here," while others noted that this conference was "the best conference I have ever attended."

Interest in Father and the Unification Church was building up throughout the conference. Nearly all the participants attended an evening session on the reasons behind the change in conference site and the nature of the persecution against the church. For many, this was the first tangible experience of illogical persecution against the church.

Those who voiced sympathy with Father and the church were also moved by the unusual event which attracted representatives of so many different religions in an atmosphere free of religious bigotry. They did not feel any need to criticize one another's faith. Person-to-person contact was

what made the difference.

Key papers from the first conference have been published in a 418-page volume entitled *God: The Contemporary Discussion*. Edited by Frederick Sontag and M. Darrol Bryant, this book is already making an impact. According to reports, in places such as Harvard University, people are astounded that such an extremely diverse range of people would even assemble in the same place.

Twenty-two major papers discuss God from such varying religious traditions as Hinduism, Buddhism, Christianity, African traditions, Judaism, and Islam. One writer argued for the personality of God and another against it. Some papers simply present the perspective of a given religious or philosophical tradition; others address themselves to critical issues arising within a particular tradition or between traditions;



some present an analysis of an issue that cuts across different religious and philosophical perspectives; and still others seek to cross over from one tradition to another. This year's God conference will surely produce an equally stimulating book.

The section leaders chosen for the second conference had participated in last year's God Conference, but for most of the participants, this was their first such experience. This will probably be the pattern: people will participate in only one such conference; ideally that conference will stimulate them to promote healing and unification among religious people, as the first step toward healing and unification in society in general.



## CLOSING REMARKS

*Rev. Chung Hwan Kwak*

On behalf of Rev. and Mrs. Sun Myung Moon, I would like to thank you for contributing to the success of this second annual conference on God. You have significantly enriched not only the contemporary discussion about God, but also inter-religious dialogue in general. I think that the "defense of God," the preservation and encouragement of "divine traditions in every land" which Professor Sontag called for so eloquently in his plenary address, has been well served by your participation in this conference.

As I explained in my closing remarks last year, Rev. Moon's support for these conferences grows out of his life-long dedication to God. In the 25 years I have known him, he has passionately and consistently worked to make God the center of his life, and to act according to God's will. He talks about God every day and feels that the contemporary discussion about God deserves much more prominence than it has been given before now; so he has been happy to support these conferences and will continue to do so in the future.

But promoting scholarly discussion about God is only part of Rev. Moon's motivation. Actually, he has a much larger vision and much greater hope; and in order that you might better understand his motivation, I would like to take this opportunity to share with you something of that vision and hope.

Rev. Moon has tremendous faith in God's determination to save the human family from misery and destruction.

Our generation is facing the most serious crisis in human history. Weapons of mass destruction threaten the very survival of our human family. The problem is not technological, since technology can just as easily benefit humanity as destroy it. The problem is that the human family is deeply divided against itself. We find tragic divisions everywhere in the world and in every period of history—between and within nations, between and within families, and between and within individuals. Healing these divisions is now more urgent than ever before, but the magnitude of the task seems overwhelming. Where can we start?

Rev. Moon is convinced that we must start with God. The entire human family has its foundation in God, who is absolute and infinite. God relates to people through all of the world's religions, but transcends every sectarian viewpoint. Since no single group of people can know or manifest God completely, diversity and differences of opinion are inevitable and wholesome. But as children of the same heavenly Parent, we are all brothers and sisters; so conflict and divisive hatred are unnecessary and destructive. By grounding our unity in God and recognizing that all of our human viewpoints are limited, we can heal our divisions through love and mutual respect, without having to insist on a monolithic uniformity.

If God is the key to healing our divisions, then the healing process must begin with religion. Since the highest ideals and deepest commitments of each culture are to be found in its religions, a reconciliation of the divisions within and between the world's religions would pave the way for reconciliation at every other level of human existence. But practically speaking, how can religious reconciliation be achieved?

In Rev. Moon's thinking, conferences such as this are an

important preliminary step. As scholars, you share values which transcend your differences of opinion. Your commitment to the search for truth enables you to achieve a unity based on mutual respect rather than uniformity of belief, and your dedication to free and open dialogue enables you to overcome the ignorance and misunderstanding which contribute to division and conflict. But your efforts need not end here at this conference. If you carry this global vision, this spirit of mutual respect and ecumenical dialogue, back to colleagues in your respective religious communities, you can pave the way for meetings of prominent leaders within your religious traditions, and thus facilitate the process of healing and unification there.

Furthermore, by fostering mutual respect and understanding, your efforts could lay a foundation for future "summit meetings" between leaders of the world's major religions. At such meetings, religious leaders could resolve the conflicts which divide them, and could discuss common approaches to world peace. Their unity would inspire conscientious people in every nation and culture to work together more harmoniously for the solution of pressing political and economic problems. In this way, your efforts could make a lasting contribution not only to excellence in religious scholarship, but also to world peace and prosperity.

If major religious leaders take responsibility for healing the divisions that afflict us and unite together based on their shared devotion to God and humanity, then God will accomplish through them what no single religion can accomplish alone.

Perhaps this strikes you as overly optimistic. But Rev. Moon has tremendous faith in God's determination to save the human family from misery and destruction. Furthermore, he is convinced that if major religious leaders take responsibility for healing the divisions that afflict us and unite together based on their shared devotion to God and humanity, then God will accomplish through them what no single religion can accomplish alone. The day of the "global village" is rapidly and inevitably approaching, even though many people are still unaware of its imminence. What a tragedy it would be if, when that day arrives and we find ourselves living in such a small world, our hearts are not big enough to embrace each other.

I encourage those of you who value what is being initiated at these conferences to see yourselves in the role of pioneers. By communicating to others the mutual respect and understanding which you have experienced here, and the vision of religious reconciliation which we share, you can help to pioneer the way for a global village in which our human family can live harmoniously and prosperously. On behalf of Rev. Moon, I urge you to assist in the fulfillment of this great hope.

Rev. Moon, for his part, will continue to support conferences such as this. In addition, he is willing to help finance other efforts by you to heal the divisions within your own religious communities, as well as to prepare the way for future summit meetings between major leaders of the world's religions. He welcomes your suggestions, not only on how to improve future conferences, but also on how to accomplish the larger goal of religious reconciliation.

# DISCUSSION

1982—Jan. 4, 1983  
in Inn, Ft. Lauderdale, Florida



*After the conference, Rev. Kwak added the following comments:*

Religions have a vital role to play in realizing God's goal. But if they just focus on their traditional beliefs and principles, they don't allow enough space for harmonizing with Heavenly Father's goal. No one religion could sponsor a conference of such breadth. Only our True Father could make this happen.

Religious scholars who study their religious tradition thoroughly and reach the peak of their religion then realize that their religion alone is not complete; they have to reach out and explore other religions.

Our Father has planned and supported the God's Conferences, along with the Youth Seminar on World Religions, New ERA, etc., to create a historic revolution and make a new beginning. He longs to stir up new hope in mankind through such interreligious activities.

This year an international religious foundation will be launched. Just as the International Cultural Foundation is sponsoring a broad scope of activities in the scientific and intellectual field, the international religious foundation will reach out and embrace the religious world, through such activities as the World Youth for God, New ERA, Youth Seminars on World Religions, God Conferences, and other activities now being envisioned, such as religious olympic games.

# Let's Embody God's Words

Mrs. Haruko Kanari

*My motto is, 'Even though I cannot do it, I will try my best; even though I cannot do it perfectly, I will still take up the challenge.'*

At a recent 120-day workshop in New York, Mrs. Kanari shared with members about how she applies Father's words in her daily life. An early member in Japan, she was one of three Japanese "mamas" with a prayer mission. Now living in New York, she cooks for True Parents when they stay in the World Mission Center.

One of Father's sayings that most impressed me when I joined the Unification Church was this, "We must really understand and acquire the word of God; not only that, we must become the embodiment of God's words and pursue the realm of His words and their embodiment every day."

At that time I felt at a loss, in a sense, because Father's words are so universal and so gigantic. I would write down the sayings of his that most impressed me and tried so hard to embody each of them. But the task seemed too great. So I determined to begin by striving to embody at least one saying of Father's.

## No time to be cozy

Father once talked about Gideon [his story is found in the book of Judges, in the Old Testament] and his search for brave warriors. He asked those who came to him as volunteers to drink water from a stream, and Gideon chose those who scooped up water with their hands, without setting down their weapons. To always wear a weapon means to actualize Father's words. Based on this analogy, Father said that we have to keep alert—even to the point of not changing into nightclothes to sleep—ready to get up at an instant's notice. I was very impressed by this. In those days it was surprising to hear someone say that we should go to sleep without using a nightgown, but I understood Father to mean that we should not take our ease and be cozy, even at home, but always be ready to challenge and meet whatever circumstances that might come our way, even in the middle of the night. I began to live this way, going to bed with my clothes on and hair fixed, ready to jump up at a moment's notice.

In Japan I worked closely with Mr. Kuboki, president of the Japanese Unification Church, as his secretary. In those days, Mr. Kuboki used to go to holy ground to pray late every night and return around 2:00 or 3:00 a.m. I had to wait up until he came back, so I would lie down with my clothes on. Father's words were very helpful to me then, when I had to remain attentive and prayerful through the early hours of the morning. The other members had gone to bed, but since the headquarters gate was left unlocked for Mr. Kuboki's return, anybody could have entered. Various strange people did come in at times, and I would become scared. But because I was prepared for any circumstance, I could jump



up and confront anybody.

Another saying of Father's that impressed me was this: "You should dedicate your whole life, for one second or one moment." Therefore, I really started to challenge myself on this point and try to dedicate even one second to thinking about God's heart and relating to others with that heart.

## Warning of accidents

I heard that Father always wakes up and prays at 4:00 a.m., without fail. Also, I know that his whole day is a day of prayer. I was very challenged by that standard. It is so hard for fallen man to lead a life of intensive prayer all day long; the tendency to become self-centered is so strong. Such a life requires much discipline.

I trained myself as much as I could to lead such a life of prayer. That doesn't mean always staying in the prayer room, but making life itself a prayer. So whether I am in the kitchen or bathroom, every second of the time I try to stay in the realm of prayer. Originally, I was not such a spiritual person, but through such moments of prayer, God has told me many things: warning me of a dangerous situation Mr. Kuboki was facing, a critical moment for some member, a potential accident, etc. Even though I did not pray for this knowledge, God would reveal such situations to me and I would be drawn to pray about them. Upon returning to the center, the person

involved would tell how some kind of accident was about to happen, but somehow he or she managed to escape. Such incidents have taken place more often than I can tell.

*'We must really understand and acquire the word of God; become the embodiment of God's words; and pursue the realm of His words and their embodiment every day.'*

To become the embodiment of God's words seemed an enormous challenge; it means polishing my personality according to the heavenly standard and deepening God's heart in myself. A big part of the battle is to become selfless—to make myself nothing. This is one of the principles of any religion: to make yourself nothing; to become selfless and not be preoccupied about yourself; always to live for others; continually to strive to become the embodiment of God; and always to relate to other people and things from such a perspective.

Unfortunately, it is easy for fallen people to deal with other persons and things in the wrong way. Father often said that we need to become bigger receptacles for God and other people and be able to listen to all things.

#### I look for your good points

Therefore, every day, I try to take a humble Cain position. When members who just joined yesterday—or even today—talk about God's words and their precious experiences with Heavenly Father, we should take Cain's position and listen to everything. I believe that Abel's position is held by the person who has gained some sort of victory and can report these experiences to God; but when young members talk about God, I try to open my heart and listen—becoming Cain to them.

As fallen people, it is easy to look at things with a fallen mind and forget the good parts. I strive to discover and recognize the good points in each of our brothers and sisters. I try to think that since each person has so many good points which I don't have, I have to learn from them.

Internal truths should always be manifested in an external form. So it is not enough just to understand and acknowledge that I have to learn from others, but I have to manifest this in practice. In the process, I learn a lot about Heavenly Father's heart. If Adam and Eve hadn't fallen, Heavenly Father's heart would have been filled with only joy and happiness. But their fall filled His heart with so much sorrow and suffering. So Heavenly Father's heart leaps with joy when man fulfills even a small portion of responsibility. Therefore, I try to acquire all aspects of Heavenly Father's heart.

#### Synthesizing what I hear

One of Father's sayings really changed my life: "Challenge your limitations," he instructed us. I felt that this meant to synthesize everything I have heard. One elder Korean brother once told me, "Mrs. Kanari, you are still wasting so many things: spiritually, mentally, your use of time, etc." I felt this was true: in so many ways I could have tightened up and done more. So I tried to practice a stricter schedule: going to bed at 2:00 a.m. and rising at 5:00 a.m.; also I would take a

cold shower before going to bed.

Another of Father's mottos which I have tried to embody is to "forgive, love, and unite." This is very important, because it contains a wealth of meaning, for our personality and heart, teaching us how to deal with brothers and sisters.

Father once told the leaders, "Speak words which will not fall down to the earth and disappear, but speak words which heaven can receive. Talk about what you have experienced with Heavenly Father—something which is really living; don't speak words which Satan can snatch away." This means that every moment we have to study Father's course and Father's life.

Father also said, "Devote yourself 120 percent, to the point where you can give your life every second." This doesn't mean that Father said we should wish to die, or any such thing, but that our devotion and dedication should reach 120 percent. This saying was fearful to me, for I still don't feel I have devoted myself enough to serving Heavenly Father. True Parents, central figures, and all the brothers and sisters. We really have to serve more.

Regarding the tortures which Father has gone through, one spiritualist said, "From the spiritual point of view, Father faced life and death situations 430 times." But in the midst of all this, Father never forgot the heart of challenging every situation. Because he wanted to save all mankind, and because he wanted to serve all men, he could overcome the most critical and dangerous moments.

#### Beginning our prayers

My attitude about prayer has changed since the beginning of my time in the church. While Father was still striving to complete his 21-year course, he said that we should begin our prayers with gratitude that we were able to join the Unification Church. Thus, each of us would recall in prayer our deep and tearful encounter with God, the deep feelings and impressions we had when we first joined the church. "Please never forget these early experiences in the church," Father had said; "start your prayer with these feelings."

*I really started to challenge myself to dedicate even one second to thinking about God's heart and relating to others with that heart.*

But now, after finishing his 21-year course, Father says we should begin our prayers by recounting to Heavenly Father how our True Father carried out his course and focusing on the heart and determination which Father maintained throughout those 21 years. "Father has been carrying such a cosmic burden up until now," we can tell God, "so please let me now carry this burden too."

#### Father prays for former members

In the early years of the church, there was one member who for three days refused to have any relationship with the brothers and sisters. Father pleaded with him and wept. "Please talk to me," he repeated, over and over. Because of Father's tears, that person's resistance melted, his heart opened, and he began to talk with the others. This is the kind of standard of love which Father has set.

His concern extends even to those who are no longer in



the church—those who could not maintain the standard of Unification Church life and eventually left. In Korea, whenever he had time, he would go to such a person's door and say a prayer for him. "This person is now out of the church," he would tell God, "but he contributed so much. Heavenly Father, please remember the great contribution this person made. Right now, I don't have enough time to take care of him, so please take care of him." This is the kind of prayer Father offers for former members, and I think that we as well should carry that kind of heart for each person.

Centers I have been in have sometimes included very, very difficult members; other brothers and sisters occasionally wanted to ask such a person to leave, or in some way cut off the relationship, for the benefit of the center. Then I would remind them of Father's standard.



Once I asked Father about a person who was causing difficulties. "Don't cut off the relationship," he replied. "Rather, you should love him more than Satan loves him; if you can do that, the person will stay and automatically begin to change." Again I had to think of Father's standard of loving every brother and sister. "If you cannot give someone enough care," he said, "at least face him with tears and share with him; plead with him." Some of these difficult members have stayed with us and are now blessed and raising families.

We must remember the importance of practicing Father's words. If we cannot change ourselves, we cannot lead others. Father has often talked about heavenly law and emphasized its importance. Actually, we still don't know clearly the contents of heavenly law; only Father does. Eventually, we will have to live by its standard.

### Don't postpone today's tasks

In 1981 I served Father in Gloucester, while he was tuna fishing. Every morning at 2:30, without fail, he set out for the ocean. The night before the opening of the tuna tournament, he checked all the preparations with great seriousness. It was almost 1:00 a.m. when he ended. "Let's go to bed," he said, and everyone left the boats. Suddenly he thought of one boat and asked its captain, "How about your boat? Is it all right?" "Yes, Father," was the reply. "Last year it was prepared, and tomorrow morning I will check it again." But Father got so angry. "No, you have to check it now. You have to finish today what you must do today. Don't put things off until tomorrow. Satan can invade if you procrastinate." So Father himself went back and checked the boat and its lines. "There is no time for joking now," he told all present. "This is a time for fighting. Don't put things off until tomorrow; do today what you have to do today."

*Internal faith is the base of everything, and when that foundation is solid, so many external things can be built upon it.*

I was startled by this serious attitude, and I repented internally. So many times I have postponed things until the following day.

I really hope each of us can challenge ourselves to live up to Father's standard and put into practice the words which he has given us with so much heart and love. Even though we cannot be as perfect as he, still we should try our best and not offer excuses such as, "I know I can't do it, so I won't try." Satan can invade a person with such an attitude. My motto is, "Even though I cannot do it, I will try my best; even though I cannot do it perfectly, I will still take up the challenge."

### Americans and Europeans, stand up!

Leaders have big responsibilities; the expectations of many people rest on your shoulders. I have learned so much from those of you who have come from other countries. I feel that the mission in America should eventually be taken care of by Americans, and the mission in Europe by Europeans. Of course, those of us from other parts of the world should help and do whatever we can. But Americans should stand up, and Europeans should stand up, and deal with their own problems.

Internal faith is the base of everything, and when that foundation is solid, so many external things can be built upon it. Father said, "A loving person is tolerant of others, but strict with one's self." In my present position, all I can do is pray for each of you. I would like to help you and serve you as much as I can, but in reality, you are the ones who must fight and accomplish many things. I challenge you to embody Father's words and inherit his heart and personality.

# PRELIMINARY REPORT ON THE INTERNATIONAL HIGHWAY

*At the Tenth ICUS in Korea in 1981, Father announced a plan for a Great International Highway. On January 14, 1982, a research and planning team began preparing for the first stage: a tunnel connecting Korea and Japan. An International Highway Research Center has been established in Japan, to promote the project. Masatoshi Matsushita, president of PWPA in Japan and former President of Rikkyo University in Japan, is chairman of the Overall Committee for the Japan-Korea Tunnel Research Project. The following information is adapted from this Japanese group's preliminary report, a four-color booklet distributed to participants at the Eleventh ICUS.*

## Significance of the International Highway

The construction of the International Highway has an important potential role in the attainment of international peace. Various conflicts and disputes still take place in many areas, because society, though considerably affluent materially, leaves much to be desired in terms of ethics. Ways need to be found that will provide man with a higher sense of ethics and creativity.

Higher creativity will make it possible to assure clothing, food and housing for the world population of four billion (estimated to become seven billion by the year 2000), while a higher sense of ethics will facilitate an equal distribution of what is produced by man. True harmony among men, as well as among nations, will not result in destroying the nature of Mother Earth.

The concept of the International Highway is envisioned as one specific and practical measure that can provide man with the above-mentioned creativity and ethical sense. Such a highway will provide a connecting link between Japan and England which is neither by air nor by sea, enabling people to go from Japan to England on foot or by car, through the continent of Asia. A major link of this highway, the Straits of Dover tunnel [between England and France], is on its way to completion.

The major purpose of the East Asian Highway is to secure peace, then to resolve the economic and population problems, develop natural resources, increase food production, and improve living conditions.

**JAPAN-KOREA  
TUNNEL  
PROJECT**

1st REPORT · Philadelphia  
11th ICUS Nov. 1982

KOREA

Tsushima (J)

Iki (J)

JAPAN

Kyushu

The Professors World Peace Academy of Japan  
International Highway Research Center  
Tokyo, Japan

International Highway interchanges will connect trunk roads of various countries, thereby facilitating transportation of passengers and freight from every part of the world. Thus, the International Highway can catalyze the consolidation of individual civilizations into a more harmonious whole. The accumulated technology of civil engineering and environmental planning has developed to the point where it can now provide the keels of the "spaceship earth."

Of course, many serious problems remain to be solved—technical, financial, political and cultural—before any construction of the International Highway can be launched. However, if we can solve these problems, we can bring to the earth an entirely new type of peace.

What is most needed today is a project through which we human beings can work together and contribute to the prosperity of the whole of mankind. Sharing a common dream and working together to realize it will help bind all of us together.

The International Highway is truly such a dream. It will be our monument dedicated to future generations, a testimony to our assiduous struggle for peace. A valuable asset to human history, this plan promote the limitless creativity and ethical sense inherent in human beings. Because of the many difficulties involved, however, the attainment of the goal depends upon our ability to generate and maintain an untiring spirit and ceaseless enthusiasm for the project.

If only a fraction of the energy that is wasted on war can be directed toward the implementation of this plan, by the 21st century, we will establish a monument which will be highly acclaimed by future generations.

As far back as 1939, the Ministry of Railways in Japan suggested a Trans-Asian railway system, connecting Japan with the Asian continent. In 1980 a Japanese construction firm proposed a combination of bridges and tunnels to connect Japan with Korea. But its research team has been disbanded and the project abandoned.

On the other side of the globe, the Pan-American Highway was launched in 1923, with the agreement of 17 nations participating in a series of Pan-American Highway Conferences. A similar plan had been envisioned four

centuries earlier by King Carlos V of Spain to link Mexico with South America.

In 1950, the Inland Transportation Committee of the European Economic Committee adopted a plan to construct a network of international trunk roads. Nineteen countries participated in the plan. France and England are awaiting the completion of a tunnel under the Straits of Dover.

In 1959, a plan for a highway linking Asian countries south of the Himalayas was adopted, supported by 15 nations.

Various African highway projects have been initiated, including the Trans-Sahara road construction project in 1962; the Trans-Africa road construction plan in 1971; the Trans-West Africa Zaire, and Trans-West Africa coastal road projects in 1974; and the Trans-East Africa road project in 1976.

## The role of the Japan-Korea tunnel

In a construction project such as the International Highway, selecting the starting point has great meaning. Since both Japan and Korea are major planners and promoters of this project, priority should be given to connecting Japan and Korea. Thus, constructing the Japan-Korea tunnel is the first stage of the International Highway. Solving the problems involved in this initial step will provide a model for future steps. Three types of problems are envisioned:

1. the variety of political and economic views in East Asia
2. extensive technical challenges
3. linking different civilizations

The civilizations of Japan and Korea are extremely similar in some points and markedly different in others. How they will harmonize is of great interest; they can provide a model for other differing civilizations to learn how to harmonize with each other, as a result of the construction of the International Highway.

The most fundamental prerequisite for the peaceful coexistence of mankind lies in the maintenance and promotion of mutual respect, regardless of differences in living standard, size of population, and way of life. People instinctively seek comfort, a safe environment, adequate food, and a peaceful life.

Differences in value systems and

decision-making standards are the major cause of the ceaseless struggle and conflict throughout the world. Although all people wish to reach the same condition, the process towards that goal varies from culture to culture. The ideology that guides a society at any moment in history is also closely related to the social background and natural environment of the people.



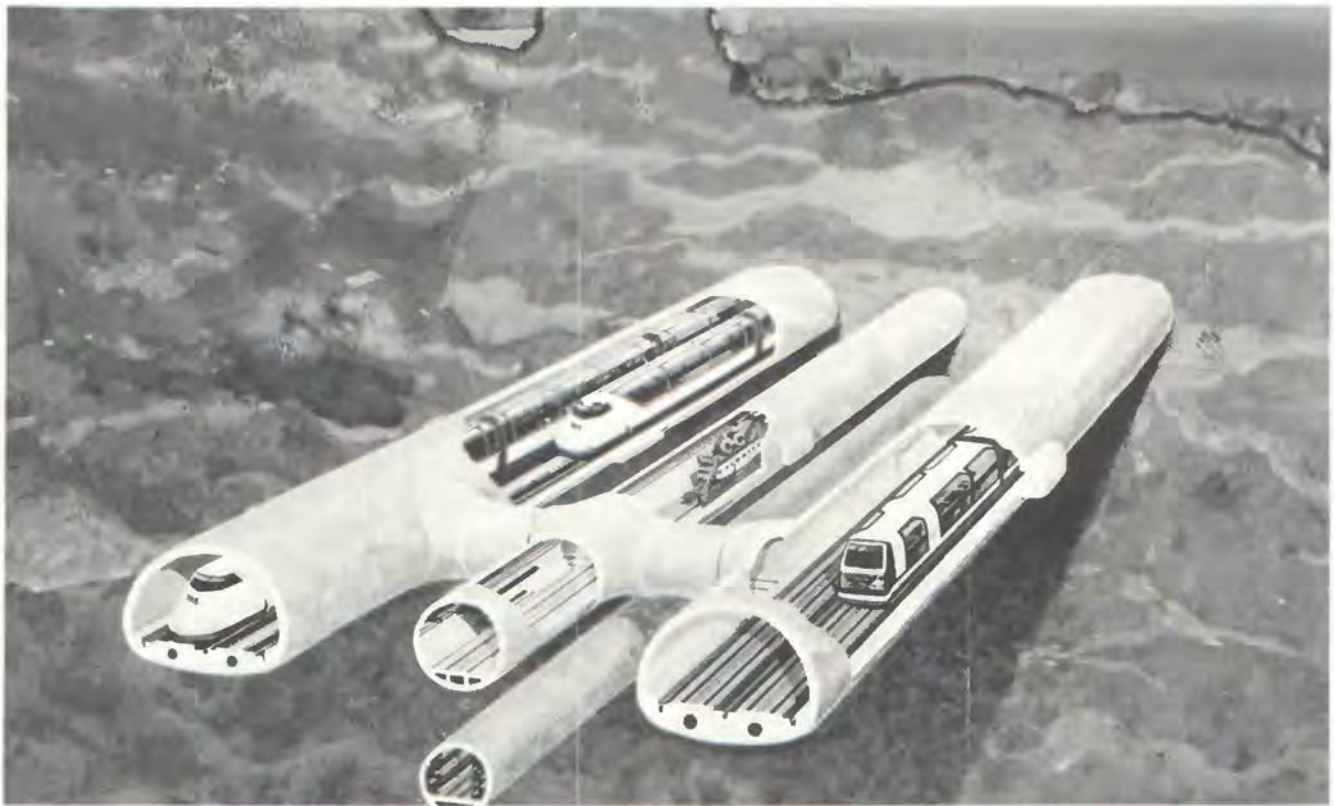
The proposed Japan-Korea Tunnel.

Both the West and the East have civilizations based on highly-advanced technology. Our way of life must change from being nationally-oriented to regionally-oriented, integrating the value systems of our different civilizations. The Eastern way of thinking, which might be called humane rationality, should be our guide. The formulation of such a lifestyle would guarantee a rise in productivity, supported by a new set of harmonizing values. Although it is time-consuming, this process of gradual adaptation to social and natural conditions, avoiding drastic social changes, is the surest path towards peaceful coexistence.

## An East Asian Community

What is needed at this point is an ideal which advocates such a course. A federation of East Asian nations—an East Asian Community—could promote comprehensive development of the region, and ensure our survival in the future.

The major purpose of the East Asian Highway is to secure peace, then to resolve the economic and population problems, develop natural resources, increase food production, and improve living conditions. We need to solve the energy shortage in rural areas, improve the transportation system in order to increase its capabilities, reorganize the industrial areas, and promote appropriate pop-



ulation distribution by strengthening ties among the regions, divided according to functional capacities. Domestic economy must be promoted, according to the distinctive features of each region.

It has become clear that classical ideologies and theories alone are no longer capable of solving problems. Rather, we require a system that is feasible, comprehensive and effective. Such a system necessitates the creation and establishment of a set of values and perceptions mutually shared among societies.

Technology and values may be introduced, with the development of a particular region as a precondition. Although their problems vary, each country faces the shortage of basic natural and financial resources and technology. An East Asian Community which allows for both the division of regions based on function and the complementary integration of all, may be a solution—if the prerequisites of a satisfactory distribution of benefits and guaranteed security relations are met.

Fulfilling these requirements would lead to a breakthrough in the creation of a new civilization for the 21st century. It is our desire to pass on the feasible methods of creating such a civilization, both in theory and practice, to the following generation.

### Plan for the tunnel

The straits between the Republic of Korea and Kyushu Island of Japan are dotted with small islands, including Korean Koje Do and Japanese Tsushima and Iki Islands. The shortest distance between Kyushu and Korea is about 180km.

As we outline the project, the tunnel would start at Kitakyushu and end at Changweon, at a depth of 100 meters below the sea bed, via the three islands mentioned above. The total length of the tunnel is estimated to be 253km. It is also possible to build a bridge from Yobuko to Iki Island, to facilitate transportation of vehicles.

A high-speed railway system, not self-propelled vehicles, is proposed, because of safety and other considerations, including ventilation, exhaust gas control, handling of accidents, and psychological difficulties in long-distance driving. Cars can be transported on special high-speed vehicle carriers.

Research has not yet progressed to the point of determining the structure and materials of the tunnel with precise confidence.

Two main tunnels will provide passenger and freight transportation, one in each direction. A service tunnel

between the two main ones will meet maintenance and control requirements, with a lateral connecting tunnel every kilometer. The pilot tunnel for geological prospecting will be located about 40 meters directly under the service tunnel, and will house various piping systems.

Tunnel plans also call for railway stations, large-scale distribution centers and trans-shipment facilities. Stations and customs houses will also be provided for the islands connected to the tunnel.

Geological data are being assembled, and basic geological field work was carried out in the summer of 1982. On-going projects include: investigating the compatibility of this plan with other plans, basic research on the effect of economic development and preservation of environment, and technical research on tunnel construction and vehicles.

Other tasks include: coordination of various plans concerning land, area and local bodies; conforming to legal requirements for construction work; preservation of environment; study of tunnel structure and construction methods; and selection of vehicles to be used. In order to solve these various problems, it is essential for specialists in both Japan and Korea to work together with ample research funds.



## UNIFICATION CHURCH BOOKSTORE IN NEW YORK

*Jonathan Gullery*

Unification Books officially opened its doors late last year in New York City, at 4 West 43rd Street. Run by HSA-UWC Publications, the store has established itself as well-run business in a very short time.

For years, church members here in New York and visiting missionaries from around the world have been used to climbing the stairs at the U.S. National Headquarters on 43rd Street. Now that the store opens on the street, not only our members but also the public are free to come in and browse.

Most of us can remember the flurry of excitement when Dr. Frederick Son-tag's book, *Sun Myung Moon and the Unification Church*, was published in 1977. This was the first book that treated the church in any objective way at all. It broke new ground. One look around our store shows how much has been written since then.

I can remember when Father would say that professors and scholars would show a real interest in the church and write about us. Now all this seems to be happening. One of the latest books is a response from one of the mainline American churches to the new reli-

gious pluralism. They see the emergence of new faiths as a serious challenge to their own beliefs, stimulating them to provide their followers with a living experience of the divine.

A major advantage of the bookstore are the large display windows along the street. With a little creativity, we have been able to make very attractive displays that attract the attention of the passersby. Especially pleasing has been a large display on the Holy Wedding at Madison Square Garden earlier this year, including photographs, buttons, magazines, and some actual floor plans of the Garden made for the wedding itself.

New York City is so big, and many things are available. Sometimes it's easy to forget (until a missionary from Africa or South America comes to visit) that in other countries it is difficult to obtain even a few of the books on our shelves. I am always grateful to talk with members from overseas and show them the latest books and speeches that have come in. Recently a sister from the German family visited, and we discussed plans for books and ways of improving service to our church. After Sunday service, we

always set up a book table, and many of our home church members are good patrons.

The store seems to be a real oasis of calm in the storm of mid-town Manhattan; it definitely has a homey atmosphere, and anybody is free to sit down as long as he pleases. Businessmen come in to look around. Blessed members with their children stop by. A room on the side of the store, visible from the street, will be set up as a video room, where we can show the latest releases, such as "People of the Quest" and the movie of the Madison-Square Garden Blessing.

This project opens a new era in our public image, because we have materials available directly to the public. It takes a bit less courage for a curious person to enter the store than to climb four floors in a strange building.

In addition to church literature, such as a very popular six-volume *Home Study Course* and *New Hope: Twelve Talks*, we carry Bibles and books by popular inspirational authors (such as Tolkein and James Herriot). In the future, we hope to add the best books on theology and the sociology of religion.

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# NEW BOOKS AND VIDEOTAPES

## **New Church-related books:**

**God: The Contemporary Discussion**, edited by Frederick Sontag and W. Darrol Bryant. Papers from the first God Conference. \$11.50.

**Hermeneutics Horizons: The shape of the future** edited by Frank K. Flinn. Papers from a conference. \$10.50.

**Lifestyle: Conversations with members of the Unification Church**, edited by Richard Quebedeaux. \$9.95.

**Outline of Principle, Level IV**, Arabic translation. \$9.50.

**Founder's Addresses**. Father's addresses at the first ten ICUS conferences. \$5.95.

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## **Reprints:**

**Home Study Course**, 6 volumes. \$18.00.

**Rev. Sun Myung Moon - Public Talks**, Volume I. \$3.25.

**New Hope, 12 Talks**. \$5.00.

**World Religions**, by Dr. Young Oon Kim. Revised Edition, 2 volumes. Vol. I: \$5.95; Vol. II: \$7.95.

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## **Pertinent books by other publishers:**

**Government Intervention in Religious Affairs**, edited by Dean Kelly. Includes essays by Lawrence Tribe and Barry Fisher. \$8.95.

**Strange Gods: The Great American Cult Scene**, by David G. Bromley and Anson D. Shupe, Jr. \$4.95.

**The Cult Experience: Responding to the New Religious Pluralism**, by J. Gordon Merton and Robert L. Moore. Suggests positive response from parents when their children join cults. \$7.95.

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*These books may be ordered from HSA Publications, 4 West 43rd Street, New York, New York, 10036. U.S. orders, add 10 percent for postage and handling. Overseas orders, add 20 percent. (Make check payable to HSA-UWC Publications.)*

*Unification Church books are also available from Joan Groom, room 928, 481 - 8th Avenue, New York, New York, 10001 USA. (Make check payable to Joan Groom.)*

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## **Forthcoming reprints:**

**A Prophet Speaks Today**

**Way of Tradition**

**New Hope: 12 Talks, Volume II**. New collection.

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## **Books in preparation:**

Outline of Principle, Level IV. Spanish translation.

Collection of Father's words on home church.

Unification Church traditions, by Rev. Chung Hwan Kwak.

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## **New videotapes and films:**

**2,075-couple Holy Wedding**. New Future Films documentary. \$25.00 for videotape.

**2,075-couple Wedding**. Produced by Pat Powell, featuring interviews with various couples, human-interest style. \$35.00 for videotape, \$350.00 for film.

**Korean Blessing**, October 14, 1982. New Future Films documentary. \$25.00 for videotape.

**People of the Quest**. \$75.00 for videotape, \$400.00 for film.

*This film presents Father and our church in the light of past historical figures who also persevered through tremendous persecution to see their dream realized. Then the film takes the audience on a swift tour of our religious, educational and service projects, including Isshin Hospital in Tokyo, The Little Angels School for the Performing Arts in Seoul, International Relief and Friendship work in Africa, Ocean Church, Project Volunteer, Minority Alliance International, The National Council for Church and Social Action, home church work around the world, Sunday services in New York, Unification Theological Seminary, New ERA and the International Cultural Foundation conferences, and of course, Father's life.*

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*Videotapes and films may be purchased from New Future Films, 481 - 8th Avenue, New York, New York 10001.*

## A DREAM

Kevin James Ribble

A dream occurring in the early morning of June 26, 1982, after the Holy Wine Ceremony.

*Setting: East Garden, second floor, long hallway, pleasantly lit.*

*As I walk down this hallway, I realize that at the end of this hallway is True Parents' bedroom. I walk calmly and quietly, as I know it is very early in the morning, perhaps 2:00 or 2:30 a.m. Arriving at their bedroom door, I notice it is ajar. Then I knock lightly and enter . . . immediately I bow before True Parents, and as I do so, I see Father at his desk, talking on the telephone, and Mother at her desk reading Today's World Magazine. Now it is clear to me that I have come to make Mother a request.*

*Kevin: "I am sorry to disturb you, Mother, but I can't seem to find my May edition of Today's World Magazine; is it possible to borrow your copy, please?"*

*Mother: "Why, of course!" And as she turns to her desk, I notice that she has every copy of Today's World Magazine stacked on its top. Father is still talking on the telephone, and as Mother looks for the magazine, he turns and notices that I am there and smiles very brightly—but still focused on his conversation. Then Mother turns to me and says:*

*"Here, you can have my copy."*

*I feel drenched in God's love as she hands it to me; I bow and reply:*

*"Thank you so much, Mother." As I bow once again in preparation to leave, both Father and Mother acknowledge my formal bow and nod slightly, smiling as I walk towards the door and go out.*

*When I return to the long hallway I notice once again how long it is and admire the beautiful oak paneling. Briefly I assess the precious quality of the closeness I have just shared with True Parents and realize that I am becoming a true son. My spirit perceives the healing virtue of being truly engrafted to them. They are the Tree of Life.*

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Father and Mother  
comment about each other

