

TODAY'S WORLD

April 1986



PRESERVING AND EXPANDING OUR TRADITION (p. 14)
HISTORICAL TESTIMONY BY REV. SU WON CHUNG (p. 19)

PRAYER CONDITION FOR REPENTANCE AND RENEWAL

from a sermon by Rev. Takeru Kamiyama

On February 18, Pres. Mose Durst issued a memo outlining Father's instructions for a nationwide prayer vigil to begin that day.

The main points of the prayer:

1. Let us make a new beginning for the United States Unification movement.
2. Let us create unity with Father and Mother.
3. Let us create unity with our Korean and Japanese leaders.

TRUE FATHER HAS GIVEN THE AMERICAN members instructions to hold a nationwide chain prayer vigil for reflection and repentance, which began on February 18, 1986—the 71st day of his stay in Korea. I'm sure that you are all participating, and that in your centers someone is always praying between midnight and six a.m. every day.

The prayer vigil has been established for the sake of renewal; the goal is for us to make a new start in the movement here in America. What should be the contents of our prayer at this time? We should reflect on our past and find the things that we have to repent for and change. In addition, we must make unity with True Parents in the deepest sense and also with our leadership—Korean, Japanese, and American—as well as with our brothers and sisters. The reason for this is that we have not accomplished unity in the way our True Parents desire. We must reflect upon how to reach the level of heart that God wants, and then bring renewed vigor to the movement in America.

Because of the fall of man, God had to begin the providence of restoration through indemnity, through which man could come back to God and restore all that was lost. God divided his fallen object, Adam, into Cain and Abel so that restoration could be accomplished in their relationship. But we know that Cain attacked and killed Abel. Because of this tragedy, human history became one of struggle. Therefore, we have to know the true way to function as Abel and Cain, and how to fulfill this relationship successfully.

You may think of the Cain and Abel story as ancient, but the Princi-

ple is a living Principle, and for the sake of restoration we have to participate in this relationship and work it out. When Dr. Durst returned from Korea with Father's instruction, I too had to reflect and evaluate: How much have I done in accordance with the will of God to fulfill the missions of both Cain and Abel?

The restoration of the failure of Adam's family must take place on the worldwide level; thus one nation is ordained as the Adam nation, another as the Eve nation, and yet another as the archangel nation. But the relationship of Cain and Abel, Adam's sons, also has to be worked out on the worldwide level among different nations. For Japan, Korea is Abel; for America, Japan is Abel; for Europe, America is Abel. Korea is divided into North and South as Cain and Abel; Germany is likewise divided into East and West. In the church we have members in the positions of Cain and Abel, and within our individual selves we are divided between Cain and Abel elements.

If I were to ask, "What is your main problem in following a life of faith?" I feel that most brothers and sisters would answer, "My relationship with leaders and central figures." Two thousand years ago, even John the Baptist himself had this difficulty. John was in the position of Cain, and Jesus in the position of Abel. Furthermore, the Israelites and John were in the positions of Cain and Abel respectively. God wanted John to embrace the Israelites and unite them centering on himself; then together they could lay the foundation to receive Jesus.

However these relationships were not firmly established nor executed

The prayer condition is to continue until Father returns to America, and central to the prayer should be that Father return as soon as possible. Father emphasized that the Korean and Japanese leaders came to United States as priests. They offer conditions by which this nation can be forgiven by God, and Americans must understand why they are needed.

Below Rev. Kamiyama explains the importance of this condition.

properly. The relationships of Cain and Abel on both levels failed. As a result, instead of emerging as a victorious Abel, John ended his life in a miserable way. When Jesus lost John, he himself had to come down to the position of fallen man. He could no longer function as the Messiah. He had to rebuild his foundation. That's why he instructed his disciples not to speak about him as the Messiah, the son of God. The struggle between Cain and Abel had been continuing through history up to the time of Jesus, and John the Baptist could not restore it. The historical struggle continues even today, and it is often so difficult for us to overcome that we falter and stumble, thus delaying the providence of God.

Father had to go through 40 years of a wilderness course because Christians in Korea, the few people chosen by God, failed to accept Father and unite with him. They were in the position of Cain to Father, and Abel to the established Christian churches. Because of their failure, Father had to come down to the zero point; he had to pioneer the entire way again from the very bottom, by himself, through 40 long years of struggle. He had to establish the Unification Church in the position of his Cain, and restore the foundation of indemnity.

The Unification Church is in a position of Cain to True Parents, and Abel to the other Christian churches. Our members are closer to the body of the True Parents, and so are in a more internal position. Other Christian churches are in a more external position. As Father has often said, internal victory is what can bring about external victory. Of course we

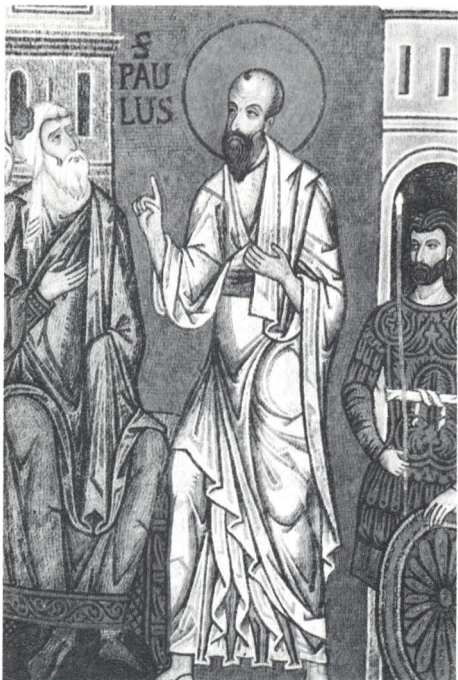
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FRONT COVER: During an outing True Parents look out over the Sol Ak Mountains in the northeastern part of South Korea.

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak
PRODUCED BY: Accord Inc.
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VOLUME 7, NUMBER 4. TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the members of the Unification Church. The Rev. Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."
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*When those 40 years were over,
do you know how much I felt the overwhelming weight
of those 40 years—the grief as well as the hope?*

THE REFLECTION OF 40 YEARS PAST

BY REV. SUN MYUNG MOON

NOVEMBER 13, 1985

EXCERPTS FROM HIS SPEECH AT THE LEADERS' CONFERENCE
WORLD MISSION CENTER

Translated by Dr. Bo Hi Pak

THE DISPENSATION OF GOD IS BASED ON THE RESTORATION and salvation of the fallen world. This has been God's goal. He established a plan, and step by step the dispensational goal has been pursued throughout history. God does not want to demolish everything and start out from scratch. His plan is to restore or recreate existing things. In order to understand the meaning of the dispensation of recreation, you must first understand the ideal of creation.

God and man *both* have to undertake the ideal of creation. What is the central theme of that ideal? The central theme is love. Love is the center of God and the center of man.

However, love cannot be fulfilled all by itself. Love requires an object. God created mankind as His object of love. Through the laws of nature, which are God's laws, man gradually evolved and developed into the ultimate creation. Even though God is almighty, He could not take the creation of mankind lightly, because men and women were created to be the ultimate object of God. God poured every ounce of His energy, blood, and sweat, and every bit of His integrity and sincerity and know-how into creating the best, the finest, the most supreme being as His object.

When we look at our surroundings, we always find the pair system. The universal prime force always expels anything that does not create a pair. In order for something to continue to exist, it must be in the process of either making a pair or maintaining the pair. Through the subject and object relationship within the pair system comes the fulfillment of the ideal of creation. It is the ultimate relationship.

As you know, sometimes evil flourishes. How does it do that? Through the same principle of a subject and object relationship. When an evil subject and object have give and take for an evil purpose, evil will multiply. However, evil

give and take always reaches a limit; a point will be reached at which an evil subject will no longer find its object.

EVIL WILL EVENTUALLY SUBSIDE

Therefore, evil will subside. But goodness continues all the way to the end. This is the difference between good and evil. Evil is temporary and goodness is permanent.

The Unification Church has discovered this principle; therefore, we can observe and judge society by this principle. We can see clearly whether something will continue to prosper or be destroyed. We can tell this by looking at the quality or the direction of give and take between the subject and object.

Suppose all of a sudden I appeared in a bar. As a religious leader I would not, of course, condone the activities taking place there. That does not mean that because of my religious convictions I would just start smashing everything into pieces and kicking everybody out of the bar. That's not what I would do. Instead, I would use the law of subject and object. I would create a more attractive substitute for the people in the bar and gradually divert their attention and ultimately their purpose from evil to goodness. An evil person can change by coming in contact with either a good object or a good subject. In this way, a person's purpose can be changed from evil to good.

By using this principle, the Unification Church has prospered. By observing people in the society we can find ways to use this principle to teach others how to prosper. The Unification Church's history is a good example of how this principle can be applied for the sake of God's providence.

For example, True Parents represent God in the absolute subject position. I am engaged in looking for an object. When I find an object, I pour all my energy, all my sincerity, all my trust—everything—into the object. By doing so,

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the object. By doing so, that object has to be united
with the subject. Thus prosperity will occur.*

that object has to be united with the subject. Thus prosperity will occur. This is the process of recreation. I do not try to convert anybody to my way. I am always centered upon the ideal of creation, and the heart of God. The heart of God and the ideal of creation are always the central themes. I am trying to bring the whole environment into the ideal of unity. By doing this, one harmonious world centered upon the heart of God will be created.

As much as God poured every ounce of energy into His creation, particularly into human beings, we, as subject, must pour out every ounce of energy, every drop of blood, and every bit of our sincerity in order to win our object. We use the same process, the same principle. And we get the same results. This is how God created the world; this is how we recreate the world.

UNITY HAS BEEN CREATED

I want you to understand that by 1977, my ordeal in the United States was virtually over. However, in order to hasten the restoration of America and the free world, I willingly went another step to suffer a trial and a jail term. Through four generations of U.S. presidents I constantly confronted the United States. If I had failed this, I would have lost the United States. By my victory at Danbury, unity has been created between the United States and Christianity, and the base for unifying the free world has been laid. On a physical, substantial basis, the restoration of Christianity on the level of the nation has been established.

During my crucifixion period in Danbury, 7000 ministers heard the CAUSA message. Those 7000 represent those who, at the time of Elijah, did not bow down and worship Baal. At the time of Jesus, there were nowhere near 7000 people supporting Jesus. If there had been, Jesus' life would not have ended in crucifixion. He would have marched toward the Roman Empire, conquered Rome, and fulfilled his mission at that time. Because of the crucifixion, I had to restore the foundation for national level restoration while serving in Danbury.

However, I am now on the worldwide level of the dispensation. Therefore I want to reach 70,000 ministers with the CAUSA message, which will symbolically represent over 120 nations of the world. Upon the resurrection of Jesus 120 disciples went out to preach the gospel to the world. Now, 2000 years later, I am physically restoring 70 nations. Now that physical restoration is possible, all the nations of the world are in a position to welcome me.

This is really the final stage of the dispensation, because the ministers represent the Abel-type people of the universe. Therefore, when they go out to win the Cain-type people of 120 different countries, the world will be completely restored.

Seventy thousand ministers multiplied by their wives, their children, their friends, and their associates will even-

tually number 600,000 people. This is an incredible foundation. We will transform this nation into the land of Canaan by reaching out to 600,000 people. The realm of the heart of God has to be established. That is the ultimate goal. It starts out from the individual and goes to the family, the tribe, the nation, and the world.

I have loved America more than any president in its entire history. I sacrificed more for the sake of America and shed more blood, sweat, and tears for the sake of America than any of its leaders. By doing so, I have put myself in a position of subject—not just the contemporary subject but the historical subject. All the presidents and the leaders of this country in the past and the present should feel like bowing down in front of Rev. Moon.

Many people might say, "Well, Rev. Moon, that is your interpretation. How do we know that?"

I tell them, "By investing all my heart and soul for the betterment of America from the position of America's enemy, I demonstrated visibly how much I truly care for and love this country." I invested an incredible amount of resources, energy, and effort for the benefit of the leadership of this country. I founded organizations without which this nation could not be restored. Danbury, therefore, has become a visible manifestation that, when America tried to destroy me as its enemy, instead of taking revenge, I loved America.

THE POWER OF GOD INTERVENED

The enemies of Rev. Moon and the Unification Church were absolutely determined to totally destroy me and the Unification Church. They half succeeded in a way, but then the power of God intervened. The power of God transformed that humiliation into victory, turned that crucifixion into a resurrection. That was the power of God. No one could even imagine that such a power of God would come to intervene!

America's "enemy" was put into Danbury, but I came out resurrected. In a way, my victory created the birth of a new movement, in which everything that was lost was regained and multiplied. It was also like a new birth of the nation. The base for the leadership that will transform the entire world was founded in Danbury.

Now I can say this: When the president of the United States is centered on God, and the senators and congressmen are centered on God, this country will be able to stand up straight and forge ahead into the establishment of the Kingdom of Heaven on earth. That is the concept of the Divine Principle. It is a correct concept, don't you think?

This is the indemnity process for the sake of recreating the ideal. It is the restoration of the heart of God. It is the path of the dispensation I have walked during these past 40 years. Have you walked that path? Have you passed through the eight stages of restoration? Since you failed to go through the eight stages of restoration, I myself, in the

I came from nothing, and I have been fighting every step of the way to reach the final goal. From now on I am urging you to do exactly the same.

elder son's position, paid all the indemnity for you, in order to restore the elder son's birthright, so that the classic struggle between Cain and Abel could be restored. Upon the victory at Danbury we can move on now.

The political parties in this country, the Democratic Party and the Republican Party, are always fighting like cats and dogs, in a classic Cain and Abel struggle among themselves. I am in the position to represent the true Abel to both the Democrats and the Republicans. Abel will restore the elder sonship in front of both political parties. Do you think God is working only through the Republican Party? Or only through the Democratic Party? No. God has to work through a new entity as the elder brother to both parties.

HOW CAN YOU TAKE REST?

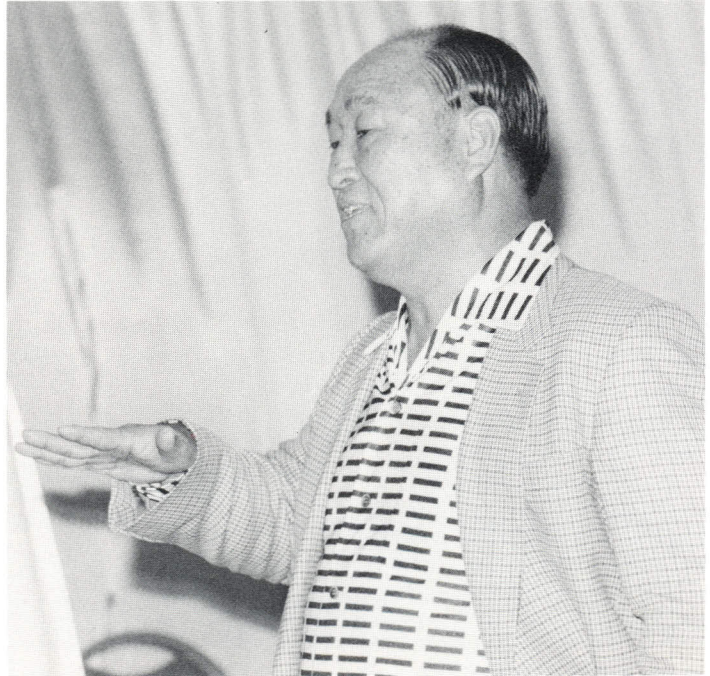
I don't even consider whether you are Korean or Japanese or American. It doesn't make any difference to me. I consider only one thing—how we can achieve our goal of unity. The entire strength of the Unification Church around the world shall be mobilized for this goal. Do you realize how serious I am? How can you take rest? How can you take time to relax? From now you have to assume responsibility for the world providence.

We have to make an absolute commitment here and move forward. This is the final stage. From the historical point of view, the dispensational point of view, the American point of view, the international point of view, communism's point of view, morality's point of view, Christianity's point of view—from every point of view—we are at the final stage, the conclusive stage. All phenomena show that the world is decaying, and there's only one new life force emerging. This is the Unification movement—the new life blood.

I came from nothing, and I have been fighting every step of the way to reach the final goal. From now on I am urging you to do exactly the same. If you cannot do it, then you have no real reason to live. You might as well be dead. Do you want to inherit my mission and do God's will?

This is our mission and our purpose. That's why we are gathered together here. How can you sleep? This is an emergency. Some might say, "Well, it might not work." Have you tried? If you try and it does not work, then you have done your role, and you have obeyed me. If results still do not come, I will take responsibility from that point on. But if you neglect your duty, I cannot take responsibility. Do you follow? Just determine yourself to go through your own Danbury 10 times. With that kind of commitment you will succeed.

Because of the dispensational failure, I had to go to Danbury myself. That fact brings shame to America, to Japan, to the Korean leaders, and to all of those people who did not fulfill their responsibility. Knowing that, how can you sleep at night?



R. M. DAVIS / N.E.P.

I went to Danbury to pay for all the providential failures. When I went to Danbury I earned a great victory, a great treasure. You must not abandon this treasure.

Know the truth and the truth shall make you free. Those who really listen to me and know my meaning shall be liberated. I am determined that American Christianity and the American government shall be guided by God's will. Our foundation is very small, but the foundation of all Christianity is much greater. This is why American Christianity is so important.

This is the final hill we are crossing over. The destiny of the world is at stake. I have committed everything I have for this cause, every ounce of energy, including the Unification Church. How can you members of the Unification Church just try to hoard your money, saying, "What about my family? What about my apartment? What about my bank account?" There's no time for that. No matter what the sacrifice may be, we must bring out the resources that will support the next three years of the dispensational goal in the United States.

THROW EVERYTHING YOU HAVE INTO IT

Even if you must throw everything you have into your investment so that you become a naked body, you have to do it. In a way, we must become naked. After all, Adam and Eve didn't have clothes to wear. So if you really want to return to the Garden of Eden, you should be willing to go naked. Throw everything you have into it. Then God will restore what you need. If the Kingdom of God is built by naked bodies, do you think God will punish us? No!



Above: Father and Mother prepare to cut their celebration cake on True Parents' Birthday, February 14, 1986.

Below: The True Family holds pledge service on the morning of True Parents' Birthday in the large hall at Han Nam Dong, Seoul, Korea.



Just determine yourself to go through your own Danbury 10 times. With that kind of commitment you will succeed.

God will be absolutely inspired.

Try to imagine the heart of God, who created everything for the sake of joy. Ever since the creation, for all these thousands of years, God has never tasted one ounce of joy, nothing but brokenheartedness. Since the beginning, the work of restoration has been stalled, stagnating. Then finally, for the first time, God found His chance and opportunity. He was overjoyed that the many thousands of years of grief and His brokenheartedness could be remedied. The era of the True Parents is one chance in a million. So when God is looking down at this situation, how desperate He is for us to succeed!

After World War II God gave America a great opportunity to reach out to the world. When America and Christianity failed to respond to this opportunity, the heart of God was broken again. I started out once more from nothing, and in 40 years I had to reconstruct the foundation for the second time. Now the second chance to restore the world has arrived. We cannot miss this chance.

I had to restore many thousands of years of wrongdoing in 40 years. But that was my destiny. To accomplish this, God pushed me ruthlessly. It has been an incredible 40 years.

August 20, 1985 was the exact end of the 40 years. I have been the flag bearer all this time—one lonely, front-line soldier. Nobody knows my heart. When those 40 years were over, when the month of August came, do you know how much I felt the overwhelming weight of those 40 years—the grief as well as the hope?

In 1945 liberation came to Korea. But that nation was in incredible chaos and turmoil. Now, even though Korea is independent, it is still at the same historical point—it is so fragile and chaotic and confused that the people don't know where to go. I will go very soon to Korea to bring the ideal that God intended to bring to that country 40 years ago.

Korea is the father country, and the elder brother country is Israel. The United States must restore these two nations. If America leaves Korea, or even offends Korea, then the United States will plunge down into the dungeons of hell. In the same way the United States cannot abandon Israel. President Carter tried to abandon Korea. Because of this he did not serve a second term. Any government official who tries to hurt or abandon Korea cannot be tolerated in the sight of God.

THE UNITY OF THE FAMILY

When we speak of unification we mean all levels of unification—between mind and body, between parents and children, between husband and wife, and between brothers and sisters. The core of unification is the family. When family unification is not accomplished, nothing else can be accomplished.

In recreating the family, the important thing to

remember is the original mind of creation, the original heart of creation. What kind of family did God intend to create? A family that could represent the ultimate center. In 1960 the True Parents emerged into the world for the first time. Then the first true family, the subject family, was born. By having give and take with that family, other families could come together surrounding the True Parents, creating tribes.

For 40 years I have been concentrating on the eight levels of the restoration of the family, based upon the heart of God. Because after all, the fall of man represents the breakdown of the family. The family has been infiltrated and destroyed by evil. Restoring the family to the heavenly standard must be accomplished through eight different stages. This is the essence of my accomplishment during these past 40 years.

If you are a church leader, how can you stand at the pulpit and lead others when there is discord and disharmony going on in your own family? When the church is not united, how can you expect the nation to become united? The same principle applies everywhere. God knows. You cannot deceive God.

When you fight with your spouse and then you look at your children, don't you feel sorry? Your children are looking forward to being children of harmonious parents, but when you suddenly discover that you are not harmonious parents, you feel ashamed in front of your children. When the husband and wife are not united, that is a very shameful position.

Those husbands and wives present—if any one of you has ever had a fight with your spouse, raise your hands please. [Only two or three people raise their hands.] Not even one fight? I am talking about the past. If you raise your hands and confess in front of me, then you will be forgiven at this moment. Those who wish to be forgiven, those of you who have had fights with your spouse, raise your hands please. [Everybody raises his hand.] Amazing! From now on, you will have no more fights? Then you're forgiven.

So from now on, husband and wife should walk together hand in hand. Even when you go to the bathroom, you should take your spouse with you. At East Garden before I come downstairs I always wait for Mother and we come down the staircase hand in hand. You should do this too.

Between husband and wife, whoever initiates a fight is the villain. The person who is not responsible for starting a fight should be the first one to admit that he was. That makes the other person very uncomfortable; it makes his conscience hurt. Between you and your spouse, you know who is right or wrong.

A fight never starts with the fists; it always starts out with words. So as soon as you see that a fight is starting, whoever notices it first should raise his hand. That means armistice—time to make an agreement. The other person should also raise his hand. In other words, you should

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So when God is looking down at this situation,
how desperate He is for us to succeed!*

make a treaty between yourselves—a promise that, when you feel you are doing or saying something wrong, you will raise your hand. Between a husband and wife there should be some competition going. Each one promises, “Next time I’m going to raise my hand first.” You should want to control your fighting with this kind of agreement, this kind of covenant.

We are living in a new age, a different time. The evil forces which have always taken the upper hand are going down, and the good forces are coming up. A turning point has been made. The person who follows one very clear channel of command will receive a blessing.

This morning as we are gathered together, we declare and pledge that this day is a historical event, a turning point of history. This is the axis of history. Because of you, history will begin to turn. You are the axis.

Even though I am living in the United States, I am not an American citizen. You should also feel that you are heavenly citizens, not just citizens of the United States. This country is committing incredible crimes in the sight of God. God does not want you to be citizens of a criminal nation. You belong to God; you are God’s people.

So far, you have been complaining about everything. From now on I’m not going to accept any more complaints. As the Bible predicts, the first shall be last and the last shall be first. That era has arrived. If you complain, no matter how much you are trying to advance, you will remain behind. I have gone through very extraordinary experiences here in this country. If you are always complaining, how can I trust that you will follow me when I am in Korea? If you just keep complaining, you will not make any headway.

THE INTERNATIONAL ERA IS COMING

By 1990, from the standpoint of God, the national level of the providence will be over; the national level will be transcended. It will be time to use the standard international language—Korean. Eventually, your national language will be considered a dialect.

When 1990 comes, you must not complain that you don’t know Korean, because I have warned you way in advance. You have had sufficient time to prepare. The international children who are attending the Little Angels School right now may be attending our international conferences, because they will be completely fluent in Korean by then. The second generation will be able to understand me.

You don’t take me seriously, but wait and see. You have the time to eat three meals a day, but you say you have no time to study Korean. Any national leader who has a language deficiency won’t be allowed to come to my conferences. I will not send him any IW’s in my name. I will not listen to any reports from that country. If I deal with such a country, it’s almost like admitting that within the Garden

of Eden there are two nations. That kind of situation cannot be tolerated.

By the time I am 80 years old, preparations for a complete international foundation will be accomplished, and those who do not understand the heavenly standard language will not have any important duties within the Unification Church. It is that serious.

How incredibly disturbing this language barrier is! There’s only one book needed to teach the truth, but because of our language problem we have to translate this book into many dozens of languages. What a waste! If we had one language from the North Pole to the South Pole, we could have one *Divine Principle* printed up, and everybody could read it.

Never before has there been a person to unite all the languages until I came, and there will never be another one after me, because I brought in the era of the True Parents. The world’s people shall become True Parents’ children. So everyone is obligated to learn the mother tongue. That’s the only way the language problem can be solved. There’s no other way except through the True Parents.

I must accomplish this task before my life here on earth is over. This is one of the greatest tasks I must fulfill within my lifetime. From the point of view of the Principle this is the greatest accomplishment in all history.

You should feel that you are a POW right now. Satan has made a prisoner out of you. He took you to Germany and made a German out of you. Or he took you to Italy and made an Italian out of you. Or he took you to Japan and made a Japanese out of you. You are a POW of Satan. You’ve got to be liberated and come back to your home country, your homeland. In order to do that, you must learn the language of the homeland. Unless you learn the mother tongue, you will not be registered into heaven. Your registration will not be accepted unless it has been written by you in Korean.

ONE LANGUAGE CENTERED UPON GOD

By the year 2000, unless we create one unified linguistic and cultural sphere, the world will not have any hope. You pledge every Sunday morning in paragraph five: “I am proud of the one language and culture centered upon God.” “One language” is mentioned in that paragraph as the fourth thing to be proud of. It is mentioned even before the lineage, before the heart of God, because without language, you have no heart. Without language you are incapable of creating a new lineage. This is the Principle secret. If you are children of the True Parents, then you must inherit the True Parents’ language.

If you had been really serious about understanding the contents of the pledge, then you would have asked me, “Why is one language and culture so important, Father? Why is it mentioned fourth in that paragraph, instead of last?” Nobody ever asked me. But you have pledged it.



Father and Mother in the Sol Ak Mountains in Korea.

In America I can trust you and guide you in a certain direction because I know your language. If I were totally ignorant of your language and culture, then I would not be safe here. All kinds of deceitful transactions could take place right under my nose. You could be saying in front of me, "Father is a problem-maker. He's giving us so much trouble. So let's bury him alive. That'll take care of him." But you cannot do it because my eyes are wide open, my ears are wide open. I know what you are saying. Besides, I also have spiritual antennae!

If you came to Korea, you wouldn't understand what the Korean people were saying. They might be talking about you: "I don't like those big-nosed guys. I'd like to bury

them alive." You wouldn't know anything, so you would just smile and say, "Oh, thank you, thank you." You see? The same kind of situation could happen to me. So learning a language is part of the desperate struggle to survive. Do you follow?

You know very clearly what needs to be done. All the Korean leaders are responsible for teaching Korean. In all 50 states, in every country, we need to have language teachers. Utilize a Korean resident in your state and invite him or her to be a teacher. We have plenty of teachers available in this country and we have no reason not to use them.

This is a time for crossing the Jordan River and entering

*The Principle is not actually my own word, my own idea.
It comes from God. Therefore, I am bound
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Canaan. True Father is in the position of Moses. Each one of us is to become a true Cain of Moses. Cain does not follow his own will. This is the time to obey my instructions literally. If you don't obey, you will suffer the consequences. Not only you but your children as well.

You must be serious about my word. After attending a meeting with me, you Americans have a tendency to gather together and interpret my words in your own way. But you must take my words at their face value and go home and practice them exactly as they were spoken. Don't try to get together and analyze my words among you. When you meet together you might say to each other, "But I think Father is saying this, don't you think so?" In that way Satan can come in.

Why is Japan flourishing? Because the Japanese leaders always videotape my speeches and record my exact words. As soon as they get back to Japan, they send the videotapes throughout the country, so that all the members in Japan hear my exact instructions. This is why spirit world is working so strongly with Japan.

I am asking you to record my actual words. You should not compromise my word. The spirit world is not helping the American churches and the American church is not flourishing because of this tendency.

NO MORE ROOM FOR FLEXIBILITY

If you know anybody who comes to hear my words and goes back and tries to compromise my teaching, who tries to do something different from your understanding of me, or who tries to disseminate his own interpretation, don't even deal with that person. The Israelites in the Old Testament also interpreted God's words in their own way. They had many different opinions. This is how the Israelites became divided. The situation required that God give them the Ten Commandments, very carefully defined and spelled out, so there could be no confusion about the law.

The Israelites were becoming too flexible about God's word. By giving them the Ten Commandments, God put them in a position to be judged directly. After receiving them, they had no choice but to follow the Ten Commandments or perish. And many people perished. There was no more room for flexibility.

Actually, the law was to have been given after they entered into the land of Canaan. It was to have been the law of the established kingdom, God's Kingdom. But because of the disobedience of the Israelites, because they interpreted God's word in their own way, God had no choice but to confront them as soon as possible with the Ten Commandments.

So you must listen to my words and take them at face value, without adding or subtracting even one iota.

The Heavenly Kingdom's constitution will appear through whom? Through Bo Hi Pak? Through you? When you are following me on the way to the land of Canaan, in

the process of reaching the land of Canaan, you must value my words as much as you would value the constitution of the Heavenly Kingdom. Without listening to me, there is no way you can help but be a prey of Satan.

Let's say ten people are listening to me. Ten people are listening to the same words. How could those ten people come out and talk about ten different things? Unless you take my word seriously, even though you may be working very hard and even though you may momentarily flourish, the seed you are sowing will not be a true seed. When you sow, the grain and the weed look the same. But when the time comes for the fruit to appear, you can see the difference. One type of seed comes out as a grain and the other comes out as a weed.

So if you plant a seed that is not my word, people may come to you, but they will disappear like the morning dew. The true seed comes from God through the True Parents. The seed does not come through Dr. Durst or the regional directors. I think that much you should understand. The Principle comes from a firm foundation, not from expedience.

The Principle is not actually my own word, my own idea. It comes from God. Therefore, I am bound by the Principle and I suffer according to the Principle. If this were my own word, I would have made it convenient so that I would not have to suffer. If I had been doing any arbitrary thing on my own will, these 40 years of the dispensation would have been wasted. They would not have brought any fruit. I would have been destroyed in Danbury.

My position is like that of an ambassador of God. If an ambassador representing a sovereign nation comes to the United States, he speaks of behalf of his own country. He does not speak his own word; he speaks for his government. He would make a big mistake if he tried to speak out or act in a way that was expedient for his own sake, for his own safety. He might very well betray his own country. Am I not correct?

I WON'T LET YOU SETTLE DOWN

You are my messengers, my ambassadors. You are going to sow exactly the seed I have given you and then you will reap the harvest. God does not want the crops to come out of your own seed. God wants the crops to come out of the Father's seed. A prepared people does not want your seed. This is extremely important to understand.

My goal is to save America. My goal is to set the tradition in America. Otherwise, America will go in an entirely wrong direction; it will decline, crumble. I am being deliberately harsh on you today. Do you know why? The reason is so that the United States of America will survive, so that you will survive. The time has come for the Unification Church persecution to be over. When persecution ceases, you will decline unless you have some new challenge. Unless you make a new dedication, a new commit-

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ment, and new sacrifices, you will perish. This is why I am deliberately scolding you.

The people of the Roman Empire 2000 years ago became quite prosperous. They thought their prosperity was for their own enjoyment; they just wanted to eat and drink and have pleasure. They became very selfish and immoral. God did not bless the Roman Empire for that. The mission of the Roman Empire was to receive Jesus and save the world. Today, Americans think that their blessings are just for the American people. They eat and drink and have fun and are becoming very immoral, but the reason God blessed America was so that the people could accept Father and save the world.

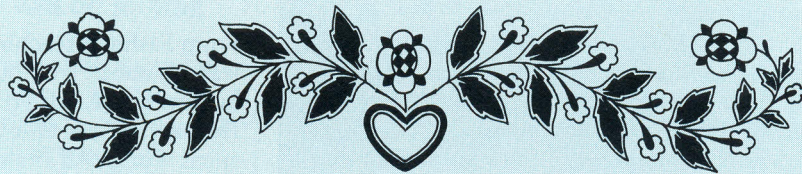
The persecution period of the Unification Church is coming to an end, but not because God wants you to have an easy time and settle down now. No. God wants you to be effective to go out and save America and the world. If you don't do that, then I will push you out. Nobody will persecute you except me. I will persecute you in order to preserve your salvation. I may even push you out to Africa or South America. I won't let you settle down.

This is, in a way, a historical pattern. I know this pattern very well. The time has come for the Unification Church to

be accepted. This is the time when our vitality shall be renewed. Our sacrificial spirit shall be rekindled. And with that spirit, we can gratefully go to Africa, South America, anywhere, even to the most backward countries. The United States will never perish if its people sacrificially sell their land, their jewelry, and their fortunes, and go out to save the rest of the world. When America moves in an altruistic manner, living for the sake of others, this country will never perish.

So for that reason, you should prepare yourselves to go out to a foreign country. Do my words convince you? I do not want you to perish. I would like you to be prosperous. For that reason, I am giving you a hard time. That's the way of true love. Do you feel good? In a way, this is a cleansing period. I am chopping you down to cleanse you. This is the only way you can be forgiven. I am paying indemnity on your behalf. By this small amount of dispensational scolding you are taking, I am cleansing your sins.

If you go the hard path, the world will bow down to you. If you are humble before God and True Parents, and are willing to go out sacrificially to the world, then the world will come under you, and bow down to you. ■



A MASTERPIECE OF HEART

The Master once carved in the finest marble
Something to reflect his eternal heart;
And though the marble had a tiny flaw
He never dreamed it would fall apart.
A man and woman's form
Bound in one embrace, so deep and vast,
Is love not an art
Forever destined to last?

Let me be the marble
Where the Master's hand has passed,
Let me be a part of
A love so deep and vast—
For every man and woman are a part
Of the Creator's infinite heart.

Just before the piece was to be unveiled
The tiny flaw led to a great mistake;
An unexpected blow just shattered the work—
And caused the Master's heart to break.
Then from Age to Age
Ruins of marble passed through hand after hand.
The dream slipped away
Just like countless grains of sand.

Then one man found a way to restore the piece
Which had finally turned to a dust so fine,
It's in seeing each person as a work of art—
All are part of the great design.
Now the marble is in our hands,
We must all become a loving embrace;
For the Master will only be happy
When each piece is back in place.

Stefan des Lauriers, CARP New York
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J. HALENKO / NEP

PRESERVING AND EXPANDING OUR TRADITION

Excerpts from a speech given on True Parents' Birthday

by Rev. Takeru Kamiyama

February 14, 1986

Grand Ballroom, World Mission Center

Translated by
Mr. Hiroshi Matsuzaki

*If the disciples
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TODAY IS TRUE PARENTS' BIRTHDAY. FATHER was born into this world 66 years ago and Mother is in her 44th year. This day is equivalent to Christmas, which is celebrated all over the world on a gigantic level. I feel that on this significant day all the people of the world should be attending in celebration. Yet so few people are participating that I feel in my core very, very sorry.

Remember that New York has a population of 7 or 8 million people, and in the midst of this many people, just a handful are here. Each one of us must feel sorry before God. This morning in my prayer I felt determined that by the next True Parents' Birthday, many more new brothers and sisters should be gathered in celebration. If we ourselves can make this kind of deep determination, then we are qualified to participate in this day.

While reading one of Father's speeches, "Three Spiritual Children as a Foundation for a Family," I was struck by one part very deeply. The speech was delivered on May 13, 1983, in Korea.

One thing I am really concerned about today is the decline in religious life. Such a decline tends to occur when practical matters become more important for you. I worry very much about that. If you focus only on external activities, your religious life weakens. If your religious life declines, then you will have absolutely no assistance from the spirit world, and eventually, you will have no relationship with the spirit world, either. It is essential for you to seek spiritual assistance whenever you gather together.

We can see from this speech that whenever we gather together, and whatever we do even in our personal lives, we should always begin our activity with prayer, and end with prayer. Our God-centered religious life should never be forgotten.

The elements of successful witnessing

From Father's teaching, we can always learn lessons about tradition. The tradition is like a bud on a tree. The trunk, the branches, and all the parts of the tree are like the energy of the spirit world. All the energy of the tree is focused on the bud in order for it to blossom and to bring forth fruit. In the same way, all the good spirit world is focused on bringing the true fruit into the world. But unless we inherit and set up the true standard of tradition, the good spirit world can't assist us. In order for us to progress in our work and develop our movement, we very much need their help.

Father said there are three necessary elements in successful witnessing. First, you need to mobilize the good spirit world. Second, you have to act; you need to reach out, speak out, witness, visit people. Third, you need the word of God, the Principle; you need to acquire the ability to convey the truth. Success in witnessing depends 40 percent on mobilization of the spirit world, 30 percent on action, and 30 percent on teaching the Principle.

The most important of these three elements is the assistance of the spirit world. In order for us to have that, we need to inherit the religious tradition that Father has set. Our religious life is vital and important. If a reli-

gious life is not practiced, the assistance of the spirit world will be cut off. Of course it is also very important that we all acquire the ability to teach the Principle well.

In this context I often think about the situation of the disciples of Jesus 2000 years ago. If the disciples of Jesus had had the ability to understand and convey the actual contents of what Jesus said, as well as the tradition of Jesus, history would have gone a different course. As you know, it was not until after Jesus was crucified and resurrected that the disciples became united. Only after that came the gradual spreading of the gospel of the resurrected Jesus.

Paul, who had never even met Jesus, was the most influential person in spreading his message. But before Paul was converted, Jesus already had twelve apostles and 70 disciples. He already had followers who were to have directly inherited and taught others the contents of his words. That was their mission.

I want to make some kind of comparison between 2000 years ago and today, since we are also in the early days of the development of our church. Father went to Danbury and then went over the hill of Danbury. He crossed that hill alive and then entered a sphere of resurrection. We who are sitting here together are the disciples of the resurrected Christ, the ones who are to spread his message.

Many capable people will be joining

Even though Jesus had many apostles and disciples, they did not do enough to spread the message of his gospel worldwide. So one man was chosen. Paul was the one who truly accomplished the job of spreading Christianity to the Gentiles. In the same way today, we brothers and sisters here, though believing in and dedicating ourselves to the True Parents, are still not enough for Father to fulfill his task of worldwide salvation. Therefore, God has to summon other people to complete the worldwide ministry. Father needs people like Paul and many, many more.

Today, Christian ministers who have prestige in society, leaders in the political and economic fields, scholars, scientists—many qualified people—are becoming interested in our church, and are approaching us, wanting to help spread the message. We have to think about this situation. How do we deal with this? Paul and Jesus' disciples had a big problem—they couldn't unite. As I study the record of their activities in the New Testament, I can see that the disciples of Jesus had many struggles—a lot of fighting and disunity. There were very big differences in their

A medieval mosaic of Paul preaching in the synagogue.





Paul preaching to the crowd in Athens.

Paul should have gone to the center of activity among Jesus' disciples, who had actually lived day to day with Jesus for over three years.

understanding of the tradition of Jesus.

In 2 Corinthians 11:4-6, Paul states:

If some one comes and preaches another Jesus than the one we preached, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you submit to it readily enough. I think I am not in the least inferior to those superlative apostles. Even if I am unskilled in speaking, I am not in knowledge; in every way we have made this plain to you in all things.

In talking about the "superlative apostles," Paul was referring to the pillars of the church—Peter, James, and John. In 2 Corinthians 10:7, Paul says, "Look at what is before your eyes. If anyone is confident that he is Christ's, let him remind himself that, as he is Christ's, so are we." In these two passages he is trying to defend his position in relation to the other disciples.

In Galatians 1:11-12 Paul makes it very clear that the gospel he taught was not received from men: "For I would have you know, brethren, that the gospel that was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ."

There is certainly no doubt about his revelation. On the way to Damascus to persecute Christians and have them killed, he saw a light

coming from the heavens. He was thrown down to the ground and became blind. At that moment he realized he had been persecuting the son of God. He was converted instantly.

Paul should have united with the disciples

But instead of bragging about the way he received the truth, instead of emphasizing that he received his understanding from the spirit world and not from any man, and instead of insisting that the way he received the truth was superior, he should have gone to the center of activity among Jesus' disciples, who had actually lived day to day with Jesus for over three years. He should have united with them and learned the tradition of Jesus and received the truth from them.

A big difference exists between the theology of the Unification Church and the theology of most other Christian denominations. The biggest difference is that most Christians refer to Jesus as God Himself. They don't feel that Jesus is just the son of God, but that Jesus is God. We believe Jesus is the temple of God; we can see God through him, but we don't believe Jesus is actually God the Creator.

The second difference is the belief in salvation through the cross. Most Christians believe that the cross was the will of God, that God became man in the flesh to save us from death and hell by being crucified for our sins. We understand that the cross was not the original will of God. Why do these big differences exist?

As you know, Christianity today is divided into Pauline Christianity—Paul's theology—and Petrine Christianity—the theology of Peter and James, those who actually knew Jesus. There's quite a difference between the two branches.

Christians today fight over some of the books of the Bible. Some Christians denounce the letters written by James and Peter. They refer to the Epistle of James as "the epistle of straw," and they think it should be taken out of the Bible. That kind of dispute is going on. I can't go into detail here, but through this we can see that there were many struggles among the disciples and apostles of Christ 2000 years ago; their disunity resulted in such theological disparity today.

Paul is, I believe, the first Christian theologian. He preached his own understanding of Jesus. Why did he say that Jesus was God and that Jesus came to die on the cross for our salvation? Just suppose that Paul, as a newcomer to the faith, had united with the other disciples. Then he could have learned that that wasn't really the purpose of Jesus' coming, that Jesus didn't come to die, and that he was not God Himself.

They can learn only from us

Today, we are the apostles and the disciples of Christ. How are we going to deal with the people who will be coming into our movement? Even though Paul was not a trained speaker, he had knowledge. The disciples did not have so much knowledge. Theologians, doctors, Ph.D.'s, politicians, scholars, leaders in the economic field, and many other people who are well trained and capable, may join by the hundreds and influence the world by telling the world about Father. What do we do about preserving and teaching the tradition to them? These people can only learn the internal tradition from us.

The number one tradition is understanding the Principle—not only understanding it but also conveying it. That has to accompany the second tradition, which is action, and practice. In the Bible we read what tremendous ordeals Paul went through in practicing and spreading the gospel. In 2 Corinthians 11:21-26 Paul says:

But whatever any one dares to boast of—I am speaking as a fool—I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings and often near death. Five times I have received at the hands of the Jews the 40 lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren....

And so on. Today we can see that many worldly, qualified, and capable leaders are coming closer to our movement, in fact even dedicating themselves completely to True Parents. Some may be willing to go to great lengths such as Paul did to preach the truth. God needs these capable people to restore and save the world. God needs their hands.

As the apostles of Christ today, what must we do? The CAUSA Worldview is good to teach as an introduction, but that won't be enough. After teaching CAUSA, we have to teach the Principle itself. Not only the words of the Principle, but also its practice. Even if we do not have as much knowledge or capability as they do, we should be able to lead the prepared people to a very deep level.



The Twelve Apostles.

14th c. feeding Germany

Time to recommit ourselves

Try to imagine that, in the future, some very capable person approaches you. Suppose he finds that you are one of the 6000 couples blessed in Korea, for example. He might say, "Oh, you are one of them! I am so honored to meet you. By the way, I myself didn't join at that time. I was rather negative then. But I have found the True Parents now. I'm really completely committed, but I don't know anything about those early days. I really want to know. You were there. How was it? Especially when Father was in Danbury, when he was suffering on the world-level cross, what were you doing then? I want to know your feeling and heart and your spirit of attendance as a disciple. I want to learn the spirit of attendance from you."

Think about your situation. At that time you may have been filled with troubles, complaints, or resentment. Maybe you spent a lot of time in your room, or in the coffee shop, or somewhere else. How, then, could other people learn the standard of tradition from you?

At this time I feel very strongly that, first of all, it's time for us to recommit ourselves to unite with the truth, to eat and digest the Principle of God. And secondly, this should be a time for hard work, so that we can store up

Today, we are the apostles and the disciples of Christ. How are we going to deal with the people who will be coming into our movement?

We must not become a hindrance to the people who may be more capable, more filled with zeal, and more dedicated to God's call and True Parents' direction to restore the Kingdom than we are.

Unless we inherit and set up the true standard of tradition, the good spirit world can't assist us.

goodness in heaven. Thirdly, it's a time once again to ask ourselves, "Am I inheriting the tradition that True Parents have set?" I feel this year is a very precious, critical, and important year for us to accomplish these things.

Therefore, I feel that those of us who are participating here should make up our minds that by next True Parents' Birthday we will bring many newly born brothers and sisters to attend the True Parents on their birthday, which is far more significant than Christmas Day. We should make this kind of resolution internally.

As you know, February 14 is celebrated in America as Valentine's Day. It's a day dedicated to love. Holy love? Not really. The date 2/14 contains two numbers signifying the top of the growth stage, the time when Adam and Eve fell. This is a day when words of fallen love are whispered, and people express their fallen love through gifts of chocolates or flowers. People even go to great lengths on this day to express their love. Well, we too are in the position to express love on this day—the true love of God.

On this day, heavenly love and human love are colliding. While most people are whispering words of love centered on Satan and excluding God, we are obliged to pledge that we are going to whisper the true love of God. That means witnessing. If we can pledge to do this, then this day can be acceptable to God.

Rebuilding the spirit in America

Last December 1985, just before our True Parents' departure to Korea, Father said something very important to me. He asked me to rekindle in the brothers and sisters in America the spirit of a traditional religious life, a life of dedication in reaching out to people and witnessing the truth. He asked me to help rebuild that spirit, starting with New York as a central point and then radiating out all over America.

Because we are involved in so many programs, missions, and businesses, we often lose that religious spirit in our day-to-day lives. Our religious life is put in second place. As Father said in his speech in 1983, we need once again to revitalize ourselves and rekindle the spirit that swept through our movement at the time of the big campaigns in 1973-1976. Even while Father is physically in Korea, thousands of miles away, I know he's praying for us and is eager for us to be able to carry this out. We need to spread the fire of spirit nationwide, starting from our headquarters building on 43rd Street, the central point of the nationwide movement.

When Father first talked to me about this, I wanted to convey Father's message immediately, but I felt it wasn't yet the right time for me to say anything. I wanted to first con-

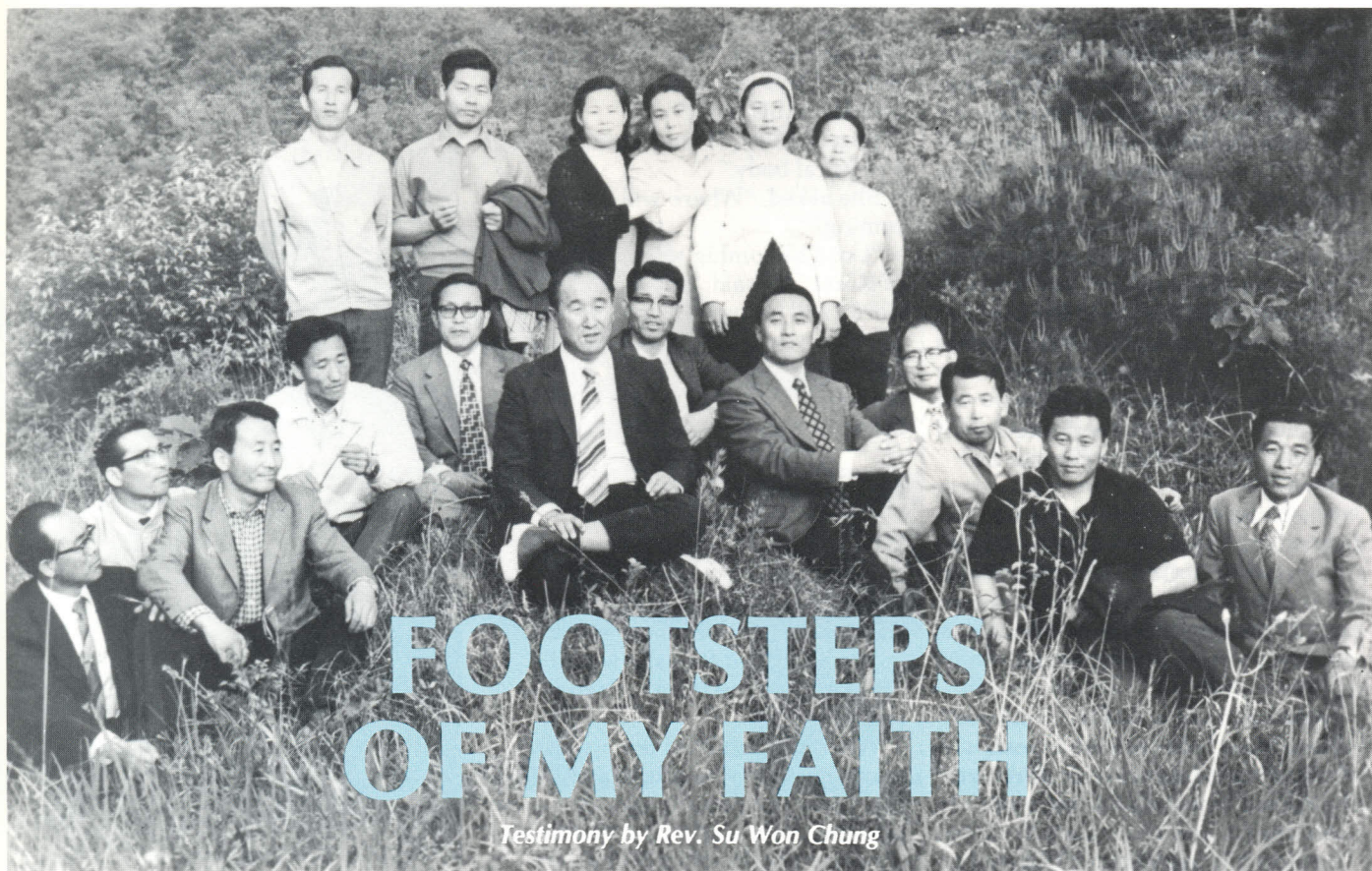
centrate on restoring the headquarters building externally, and on preparing an internal foundation for brothers and sisters to receive this new direction.

At that time, I realized there were quite a few brothers and sisters suffering from resentment in many areas. I was glad that we, as a family, were able to talk things out and deal with some of those areas significantly. Now some time has passed, and I finally feel able to convey Father's desire at this moment—his desire for us to rededicate ourselves, no matter what our mission, to rebuild here in America a righteous spirit and the tradition of attending our True Parents. The leaders in administrative positions in the church are not the only ones responsible to do this; everyone of us is responsible to fulfill True Parents' desire.

We should be able to learn something from the situation among Jesus' followers 2000 years ago. Those people who knew Jesus personally, prior to the appearance of great men like Paul, actually became a bottleneck for the spreading of the gospel; they became stagnant. Paul, who was gifted and knowledgeable, had a burning determination: he was willing to suffer and die for the sake of the world, for the people, for his Lord Jesus. Today, we must not create a bottleneck; we must not become a hindrance to the people who may be more capable, more filled with zeal, and more dedicated to God's call and True Parents' direction to restore the Kingdom than we are.

When Father went to Israel many years ago, he visited the areas where Jesus' disciples had lived. He saw that they had lived like cavemen. They were men who worked at the seashore; they were common laborers, very uneducated people. They didn't know anything about the Torah or the spiritual tradition of Judaism. But we, the modern-day disciples, can be better than that. We should not remain ignorant about what is happening on a larger, providential level.

I would like to emphasize once again the three important points. First, we should acquire the ability to teach all the deep aspects of the Principle, so that we can convey the truth and bring the people of the world back to God. Second, we must engage in witnessing activities and dedicate ourselves to rekindle the heart of the whole nation. Third, we must inherit the tradition of a true religious life, so that we might have the assistance of the spirit world. Let us understand and inherit Fathers' heart, and make a new start in our witnessing. If we can do this, we will become like powerful fireworks for God. I pray that we can all recognize this in our deepest hearts. ■



I WAS BORN IN CHULL SAN CITY, IN Pyong Buk Province, North Korea. My father, Suk Chun Chung, and my mother, Ae Sun Choi, had two sons and one daughter. I am the eldest son.

My grandfather's family was quite wealthy. They believed in Confucianism and had very deep faith. My grandfather's name was Hang Jun Chung. His first wife never bore any children and she later died of an illness. He did have children from concubines, but according to Confucian law, illegitimate children cannot inherit anything from the father. When my grandfather was 45 he married a young woman who was 19. This was my grandmother, Seung Do Kim.

She took care of his big family and received a lot of persecution from the concubines and their children, but she overcame the situation by loving them. Her circumstances were difficult because she worked so hard; she eventually became very weak. Even though she started taking a lot of medicine she did not get better. At that time she met a Christian woman

named Mrs. Noh who was known to cure illnesses through prayer. After praying with her, my grandmother made a complete recovery. This was her motivation to convert to Christianity despite the fact that it was very difficult to change one's religion at that time.

IN THE SPIRITUAL WORLD
JESUS CAME TO MY
GRANDMOTHER AND SAID,
"I NEVER MET ANYONE
WHO HAD SUCH A DESIRE
TO UNDERSTAND ORIGINAL
SIN. YOU MAY ASK ME
MORE QUESTIONS."

My grandmother believed deeply in Heavenly Father and Jesus and she did not want to attend the Confucian religious services any more. She prayed every day that she would be blessed with a son. Finally she had a son—my father, Suk Chun Chung—

when she was 33. The boy suddenly became ill. Naturally all her relatives said it had happened because she had changed religions. She asked Mrs. Noh to come again and they prayed together for her son, and he recovered. From that experience she came to believe that Heavenly Father really responds to her prayers.

My grandfather persecuted my grandmother a lot because she believed in the Christian religion so strongly. Sometimes he would abuse her and beat her severely. Finally my grandfather decided to separate from her, so he started to build another house for himself. While he was working on it he had an accident cutting wood, and he died at the age of 62.

The root of sin

My grandmother was always very eager to attend church. But the pastor of her church was asked to resign because of immoral conduct. This really shocked my grandmother, who began to question many things. She asked herself how a servant of Heavenly Father could act in such a way.

She wondered about the nature of sin and began to search for the root of sin. She prayed how to overcome the sin of immorality and she decided to fast. One day while she was deep in prayer, Satan appeared to her. Ridiculing her he said, "Even though you are trying so hard to understand and solve the root of sin, you can never remove my hold on you."

But my grandmother continued to pray to Jesus for the answers. While she was praying, Jesus appeared to her and gave her an answer. He explained to her, "Through the crucifixion, Satan's hold on you can be removed."

When she received this, she was determined to pray even more deeply and seriously to God and Jesus. While she was zealously praying at noon on April 2, 1923, by the lunar calendar, she finally entered the spiritual world.

In the spiritual world Jesus came to her and said, "I never met anyone who had such a desire to understand original sin. You may ask me more questions."

So then she asked him, "Did sin come from man eating the fruit of good and evil?"

Jesus said, "The fall was the premature sexual relationship between Adam and Eve; therefore, the root of sin is fornication."

My grandmother asked, "Why didn't you explain this 2000 years ago?"

In deep grief, Jesus shared this: "I tried very hard to accomplish God's will, but the Jewish people betrayed me and I was crucified. Because of that, we have to comfort God's sorrowful heart. God's first sorrow was that He could not interfere with the fall of Adam and Eve. God's second sorrow was that I came to save mankind but the Jewish people didn't understand me and I was crucified. Please tell all the people about God's and Jesus' sorrowful heart."

Jesus told her that his birthday was On January 3, not December 25. He also told her that in his childhood he had been treated like a stepson. Throughout his childhood he had wanted many things but he didn't get anything from his family. So Jesus asked my grandmother to help him remove his resentment, and then they cried a very long time together.

My grandmother continued asking Jesus questions. "The Bible says that in Last Days you will come on the clouds. Is this true?"

Jesus replied, "I am coming through a physical body."

She asked, "Where will you be coming?"

"I will be coming to your country of Korea," he said, "so very soon Korea will become the central nation of the entire world. The Japanese will lose power and be expelled and the Heavenly Kingdom will be established in Korea."

Conveying the truth

When she heard these heavenly secrets from Jesus, she was completely overjoyed. She pledged to Jesus that she would keep his words in her heart and that she would definitely convey this truth to the world.

When she returned from spirit world her face was bright and shining. From then on she was able to see into the spirit world. She was able to cure sick people, examine people's spirits, and perform other miracles. She also explained the meaning of Bible verses.

She shared her revelation with her minister, but he didn't believe it and forced her not to tell it to anyone. But that did not deter her because every day of her life was now filled with happiness, peace, and gratitude.

Jesus came to her again and urged her to quickly spread the heavenly secrets he had shared with her, even though her minister didn't allow her to.

So Seung Do Kim started to share her revelations, and as she spoke out, an incredible heavenly history began to unfold. Many people started coming to her house to receive grace from her. Through fasts and sitting up all night in prayer she testified to the people about Jesus' situation and his sorrowful heart. Because more people were gathering at her house than coming to the church, she was finally banished from her church in 1927.

Her house became a meeting place for people from all over Korea. As many as 20 people a day would come to receive blessings from her, to be healed, or to be baptized. They came



to receive spiritual guidance and Heavenly Father's care.

Because my grandmother and her followers believed that sin was from a lustful relationship, they became vegetarians in order to decrease their carnal desire.

They formed a church and called it the Chang Mak Church. As the central figure of the new church, my grandmother Seung Do Kim was called "New Lord."

On February 14, 1931, during a Wednesday prayer service when the members were singing and praying, they all had a very deep spiritual experience. They all started confessing their sins, and 100 members decided to fast for three days to cleanse their sins. After that they honored the New Lord, Seung Do Kim, by writing a song to express their appreciation for the new life that they felt. Here are the words:

Thank You, Heavenly Father. I thank You that I found new freedom in my life. I thank You that I found new freedom of love. I am happy and so grateful that the Lord is coming to earth. Victory



over Satan—thank You! Glory, glory, glory—thank You! I thank You for the glory that I will feel forever. Satan's power and authority will leave this earth, and I will only hear the voice of my Lord. As I look up, I see the entrance to a new Garden of Eden. The New Lord has saved my life!

Connection with other groups

At that time there was a minister in Korea by the name of Rev. Young Do Lee, who was the leader of another spiritual group that was being persecuted by the Christian churches. [Editor's note: Rev. Lee had received similar revelations concerning the coming Lord as Seung Do Kim had, and his church was in the Adam's position among the spiritual groups in Korea prepared to receive Father at that time. For more insight into the situation among these groups, see *Blessed Family*, Vol. 4.] He was receiving medical treatment from a spiritual leader named Rev. Nam Joo Paek. He had a revelation that Rev. Paek should find the spiritual group that

SEUNG DO KIM STARTED TO SHARE HER REVELATIONS, AND AS SHE SPOKE OUT, AN INCREDIBLE HEAVENLY HISTORY BEGAN TO UNFOLD.

was working in Eve's position. Rev. Paek eventually discovered my grandmother's church in Chull San.

While Rev. Paek was there, he learned from my grandmother that the root of sin was fornication. Second, he learned that Jesus came to build the Kingdom of Heaven on Earth but because the Jewish people denied him, Jesus was crucified. That is the reason my grandmother's church did not put up the cross. The third point he learned was that the Lord of the Second Advent would come to Korea and that Korea would be the central nation of the world.

After hearing these revelations, Rev. Paek was overwhelmed. He and his own church members were very happy with the spiritual atmosphere they felt there. A few days later, Rev.

Paek returned to his own town of Won San. From there he sent a letter to my grandmother's church asking if some of them could come and help him guide a revival meeting with another spiritual group.

My father, my aunt, my uncle, and three members of my grandmother's church went to that group in Won San. But before they could start the revival meeting, the members of the group told them to leave; they could not accept them. So Rev. Paek and the others returned to the Chang Mak Church in Chull San.

But one of the members of the group that rejected them came back with Rev. Paek to Chull San. She was the grandmother of True Mother. At my grandmother's church she received a lot of new truth and guided her daughter Soon Ae Hong, Mother's mother.

She explained to her daughter, "The New Lord always emphasizes Matthew 5:48, 'You, therefore, must be perfect, as your heavenly Father is perfect.'" She explained to her how mankind must overcome arrogance, jealousy, lust, and anger. They ate only vegetables, no meat, in order to control their fallen nature.

My grandmother's group grew bigger and bigger every day. One day the Japanese police came and interrupted their meeting without permission. So Rev. Paek and my father, Suk Chun Chung, registered the group with the Japanese administration and got a church permit. They officially named it the "Holy Lord Church."

Many people came from all over Korea to the church and it grew rapidly. One thousand people from throughout Pyong Ahn Province, Kyung Ki Province, and Hwang Hae Province became members. They eventually set up meeting places in other cities—Ahn Joo, Sook Chun, Pyongyang, Young Chun, and Sun Chun.

Arrest and imprisonment

At that time all Korean Christians were persecuted by the Japanese who occupied Korea. One day a young member of the Holy Lord Church witnessed to a policeman from the Japanese police department. He told him that Japan would be destroyed

and that the second coming of Jesus would be in Korea. He said that many people from all over the world would come to see the Messiah, and that Korea would become a first-class country.

The policeman wanted to know more about the Holy Lord Church, so the young member guided him to my grandmother in Chull San. The policeman studied there for ten days and then reported everything to police headquarters.

On December 16, 1941, they arrested my father Suk Chun Chung, my grandmother Seung Do Kim, my uncle, and another young man, Young Su Kim. They were in jail for 100 days, during which time the Japanese burned all the records my grandmother wrote of her revelations in the spiritual world. It was a heartbreaking experience.

When my grandmother was in jail she became ill. Soon after she was released, on April 1, 1942, she died at the age of 62. She had worked for 30 years building a foundation for a new Christian revolution.

In later years our True Parents would say that my grandmother was the first person who understood the root of sin and that she had prepared the growth step for the Messiah to appear.

After my grandmother died all the members were confused and had little hope for the future. They scattered, and many left the church. My father became the new master of the church, but he was also sick after being in jail. He had not been united with my grandmother, and the members were not satisfied with his religious guidance. He mainly just helped the members economically.

It was difficult for the church members to find transportation to the church headquarters, so they couldn't gather very often. The Japanese police persecuted them more strongly than ever. Therefore, all the members moved to the Pyongyang branch of the church. This remained as the central church until the liberation from Japan. They continued to hold prayer services and to receive strong spiritual guidance.

Meanwhile, my father had married and had three children. I was the son of the Holy Lord Church master so many people persecuted me, calling

me "Baby of the New Church Master," because we believed the second coming of the Messiah would not be on the clouds but through a woman's womb.

The "Inside Belly Church"

On August 15, 1945, Korea was liberated from Japan. At that time the church at Pyongyang gained many new members. But soon after liberation, Korea was divided into North and South. My family escaped to the south because they felt the danger of communism. Most of the members stayed behind at the Pyongyang church, and Il Duk Lee and his wife Ho Ho Bin became the new church leaders there, inheriting my grandmother's mission to prepare for the coming Lord.

Under my grandmother's guidance, all the members of the Holy Lord

MY GRANDMOTHER'S LAST WORDS TO US HAD BEEN, "IN THE FUTURE, IF YOU FIND ANY CHURCH THAT IS PERSECUTED AND ACCUSED OF IMMORALITY, THEN GO TO THAT CHURCH."

Church had learned about the fall of man, Jesus' crucifixion, and the Messiah's coming to Korea as a man. But Mrs. Ho Ho Bin, when she felt her stomach move, thought that it meant the second Jesus would be coming through her own womb, so her members started preparing for the Messiah to come through her. The revelation was symbolic, not literal; but they misunderstood it. They forgot about man's portion of responsibility to understand the complete truth. From that time many people called them the "Inside Belly Church," but they were originally from the Holy Lord Church.

The other members of the Holy Lord Church came to South Korea and gathered at my father's and uncle's house in Taegu.

My grandmother's last words to us had been, "In the future, if you find any church that is persecuted and accused of immorality, then go to

that church. There you will meet the second coming of the Messiah." In June 1955 our family saw a newspaper article about many students from Ewha Women's University being kicked out of school because of their membership in the Unification Church, which was being accused of fostering immorality. So my whole family went one day to the Unification Church and listened to the Principle. We were amazed that the lectures about the fall, the resurrection, and the second coming of the Messiah were exactly the same as my grandmother's teachings at the Holy Lord Church. We assumed that a former member of the Holy Lord Church had discovered the Principle.

After listening to the Principle for one week, my father realized that this principle explained much more completely about God's providence than we had ever heard before. Then we learned that the Principle had been discovered by Rev. Sun Myung Moon.

After we heard the Principle our family was very happy because the teachings were so similar to what we already knew to be true. So we joined the Unification Church on June 25, 1955. At that time the Unification Church was getting strong persecution.

In 1957 we moved to Seoul from Taegu; I had just returned from the army. I entered college and there I studied the Principle more deeply.

Experiences with Father

I had many special experiences with Father at that time. Even though we were suffering from persecution and lack of food we didn't mind, because Father was paying so much attention to us. One day Father took the young church members mountain climbing and he shared rice cakes with us. I remember running and wrestling with Father.

I decided to discontinue my studies, and I went to pioneer in Choong Ju. I had a very good experience there. When I was lonely I would climb a mountain to pray and meditate. I wanted to harmonize with the church members, so sometimes we climbed the mountain together and prayed there. I grew to have a deep relationship with the other pioneer members.



Some of the 36 Couples at their Blessing. Rev. Chung is standing third from right.

After the True Parents' Holy Wedding, True Mother's mother, Soon Ae Hong testified to the members that before True Mother was born she had received the revelation, "You will have a baby, but she is not yours; she will belong to God." Then Father testified that my grandmother Seung Do Kim, the Holy Lord Church founder, had been the first person in the providence to prepare for the coming of the bride of the Messiah.

At that time my father donated a mine that he owned to the church.

In 1960, a 40-day witnessing condition was started, and I went to the city of Jin Chun to witness. The first night I couldn't find any place to sleep, so I spent the night on the bank of a river using a straw bag as a blanket. I fought off the mosquitos all night. I really invested in that condition but I wasn't able to bring any result. However, in the winter we had another 40-day condition, and I was able to witness to 20 people and send them to 20 towns. We made a lot of internal conditions in those days. I went around and visited each

town to encourage the young members and the students.

While I was working in Ei Rhee I was matched by Father. Father showed me a picture of a sister and asked, "How about her?" I said to him, "She looks nice to me." But Father didn't call me for several days after that, and the other members had already met their partners. Finally Father called me and showed me a different picture. I thought this sister was better than the first one he had shown me. I felt very strongly that Father had given me a good fiancée.

We went to my fiancée's house to meet her parents but my in-laws were very opposed to our marriage, especially the aspect of a mass wedding. They said they would consent to the marriage only if it were held at their house.

On May 15, 1961, early in the morning, the 33 Couple Blessing was held. Outside of the church building many negative parents were demonstrating.

During our 40-day separation

period I went to Ei Rhee for a new mission, and my wife traveled around the country as a national IW. My new married life started in separation, but I was nevertheless deeply grateful to our True Parents.

Visiting churches by bicycle

At the end of August 1961 I became the regional leader of Kyung Nam Province. I didn't have any experience as a leader, and when I got there everything was new to me. Every month I gave the local leaders Father's directions, and I had to make sure that everything was done well. I visited every local church by bicycle. One day I had to travel a distance of 100 km, but my bicycle broke down; so I walked and ran the rest of the way. When I finally arrived at my destination at 11 p.m. at night, 20 families were there waiting for me. We had a very deep and meaningful fellowship.

Our first regional workshop was very successful, with 50 people attending. Before the workshop two



On a boating trip with True Parents in the early 60's. Rev. Chung is kneeling in front of Mother.

members and I walked from Pusan to Jin Hae, a distance of over 40 km, as a condition to finish the workshop successfully.

On the first day of 1962, I fasted because there was nothing to eat. We often experienced a severe shortage of food. Once a woman brought us scorched rice so we made rice soup out of it and ate it for breakfast and lunch. This kind of difficult experience was very good for my life of faith.

During this time my wife had a son that Father named Jin Woo. I was very happy to become a father. My wife and son came to live at my place, but I felt sorry for the other members, because at that time most members were living separately from their spouses. I hesitated to spend time with my wife and son and always tried to be with the other

members.

One day after dinner I felt bad being with my wife and son so I went to the prayer room on the second floor. My wife came to the second floor with my son to look for me, so I went to the top of the building, but she followed me up. Almost every day we did this kind of hide-and-seek game to avoid each other, but I was actually much happier than if we had been apart. Also, I could tell that since my wife and baby had come to live with me, the atmosphere of the center had become much happier and brighter.

In the summer of 1962 we had another 40-day pioneering period. I sent all the church members out to pioneer in small towns. I visited every town and consistently educated them about True Parents' love and heart. Sometimes I visited four cities in one

day. During that condition the local police officers became negative about our activities. Father told us strongly that even if we were persecuted we must go forward. So we tried to be gracious and helpful to every local police officer, and eventually they began to understand. We were happy to give a victorious report about this to Father.

Then Father gave me a new mission in Chung Buk Province. It was wintertime and I sent all the members out witnessing. I had to visit them by bicycle, but because of the snow it was very difficult; so sometimes I took trains or even walked. It was very cold outside and we often held our meetings without any heat.

On the way to visit one city, Nam Won, I was accompanied by a man named Su Sul Young, a VOC staff

member. During the long walk we both pledged to Father that we would devote our lives to Father and God's providence.

I saw their sincerity

Most of the Nam Won church members were young high school students. The students took turns bringing me lunch whenever I visited, because the church itself had no money. That was the only food I got. The students prepared rice, eggs, and kimchee for me. Their minds were so pure and I cried when I saw their sincerity. They received a lot of persecution from their homes and school but they overcame it with their faith.

I often visited Ei Rhee by bicycle. Once on my way back I couldn't stay up on my bicycle. I thought it was not running well, so I checked it, but nothing was wrong. I started up again but the bicycle wouldn't go straight and I knew something had to be wrong! Finally I realized the bicycle wasn't running well because I was so hungry. So the members made me some lunch and we couldn't stop laughing.

My wife and I then had a second baby, Kun Sook. The baby was very small and undernourished. She couldn't get enough of her mother's milk, and we couldn't afford to buy any milk. My wife sold household goods door-to-door in order to feed the baby. Many times I thought, "We are the leaders of the restoration of God's will so we have to overcome all difficulties, even the way of the cross. True Father's way was always difficult, and so we as his children have to follow Father's same course in the providence." When my daughter was seven years old her weight was the same as a three-year-old's. When I look at Kun Sook now I feel very sorry.

After every regional leaders' meeting at Seoul I would visit Father and he would give me guidance. He taught me, "Even in the most difficult situation, always keep a thankful mind. Every situation can change." Father explained that with such a mind, if we have even *some* ability and knowledge and if we work hard, we can become winners. So whenever I visited the pioneer centers, I always tried to educate our local family

members about Father's will, heart, and thought.

In the autumn of 1965, I climbed Gili Mountain with 12 young members. We stayed up there for three nights and four days. We couldn't find any water on the mountain. We had brought rice but we couldn't make the rice without water, so we had nothing to eat. Through these kinds of difficulties our young members became strongly unified. I trained our church members in this way.

One day all the regional directors got jeeps. At that time there were not many cars in Korea, so we were very grateful to Father. The church members were also very happy.

In July 1966, we had a church leaders' meeting at Mai Mountain. In the evening it was our custom to go outside and read the Principle out loud. This time all the members were

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asleep, and I had a difficult time waking them up. I ordered them, "Please come out so we can climb the mountain." They finally got up and we climbed to the top of the mountain and sang holy songs and prayed. We ended with a loud "Mansei!" The next day we made a stone tower of 365 stones and called it Tong-il Tower.

Teaching VOC

At this time we started the VOC [Victory Over Communism] movement in Korea. We educated the local people about God's words and communism. We tried to convey to them that only through the Principle can we overcome communism. Every church leader in Korea started working for VOC. In Chun Buk region, 15 church leaders visited every city and we taught all the government leaders the VOC lectures.

I was in Chun Buk region for eight years. It was very difficult because

everyone persecuted us and I couldn't find a church center. But before I left that region we built a regional headquarters church ourselves. All the members helped to build it. We were happy that finally we could have prayer meetings whenever we wanted.

I joined my wife and three children in Chun Chu, and while we were there we were blessed with two more children. I moved to Seoul for a new mission as church director in the Young Dung Po region. We just had a small room on the second floor. It was difficult because we had no members or money, but we just concentrated on witnessing.

In December 1970, Father ordered all the blessed wives to go out for three years on a witnessing condition. He told us that we couldn't go to the Kingdom of Heaven if we didn't participate. No one really understood Father's words at that time. When the wives left home they had to give their children to their relatives. The relatives did not understand, but they could not reject the children. The members may have had good relationships with their families before, but during this three-year-period most of their relationships broke down. This was a huge indemnity condition for the members. But it had to be made because Korea was so negative to the Unification Church. It was only after this indemnity condition that Father was able to go to America and build his world-level foundation.

My wife participated in the condition, and I became a national IW. Our children had to stay with my assistant, and another sister took care of our new baby Han Sook, who was just 100 days old. This sister was often tired and she would sometimes fall asleep and forget to feed the baby. Many times the spirit world would wake her up and tell her that it was time to give milk to the baby.

My neighbors said the house was strange because there were no parents living there, only children. They said God must be protecting that house.

In my life of faith I have always had a grateful mind toward Heavenly Father because He protected our family. We didn't really understand Father's direction to separate for

three years, but we just followed faithfully, and because of that we were able to bring good results.

After the condition was over we wanted to buy a house. We had eight children so it was difficult to find a good one. We brought four children along with us when we went looking and left four at my aunt's house so that the landlords couldn't see how many children we had. We couldn't get a good house so we finally rented an old house on a hill. When it rained the walls were in danger of crumbling and it was dangerous. I always planned that if the house ever collapsed and I had no time to gather our possessions, I would be sure to take Father's picture with me.

Once one of my children dreamed that True Mother came to our house, examined it, and proclaimed, "Don't worry—this house won't fall down." Finally the church provided my family with a house.

After my national IW work I became the regional director of Kyung Buk. One day after this Father asked me to be the secretary general of VOC in Korea. I went to Japan with ten Korean congressmen. Korean congressmen generally didn't like our church activities, but after they visited the Japanese Unification Church center they were very impressed and became positive toward us.

Many people persecuted the VOC movement because it was sponsored by the Unification Church. We continued to give VOC education nevertheless. In 1973 the Korean government gave us permission to build a VOC educational center. From that time we educated all the major government leaders and other officials.

A trip around the world

In September 1974 Father gave me a blessing in the form of a trip around the world. I first went to the Madison Square Garden Rally. During the eight-city tour, even though Father was very busy, he took our group of leaders shopping and sightseeing at Disneyland, Niagara Falls, Las Vegas, and Chicago.

We could feel how vast the country of America was, and we realized how proud and arrogant the American

people were. They were always boasting that they had the biggest building, the largest lake, etc. Therefore, we could feel True Father's heart in trying to save America. We also visited twenty different countries, including England, Scotland, Germany, France, and Italy, and then I returned home to Korea.

After working two years as secretary general of VOC, I became president of the Il Hwa sales company. This was my first time working in a business. Everything was very new for me. I pioneered the sales market nationwide. Our company took over the market in the country and became the highest in sales.

After that I became the director of witnessing at the national church headquarters. Twice I visited all the churches in Korea, checking up on all their activities. I asked myself, "If we have the Principle, why is our church

FOR 30 YEARS I PERSONALLY EXPERIENCED THAT THE TRUE PARENTS ALWAYS WANT TO GIVE UNCONDITIONALLY TO THE MEMBERS—MATERIALLY, HEARTISTICALLY, AND THROUGH THEIR WORDS.

not improving?" I discovered that most of our church leaders had a lack of understanding of Father's heart. The leaders didn't take care of members with God's love. They were in Abel position, but they just gave direction to the members without much heart. Consequently, the members didn't have good relationships with their leaders. So when I visited the churches I emphasized to the leaders, "You should cultivate the heart of parents and be servants to the members."

On November 1, 1976, my father, Suk Chun Chung, who had been the master of the Holy Lord Church, died. He had been paralyzed on one side of his body for ten years. True Father had told us that since he had not been completely united with his mother, Seung Do Kim, and had not inherited her tradition, he became paralyzed for indemnity reasons.

From this experience I learned that we have to pay indemnity if we don't fulfill our portion of responsibility.

In 1981, couples up to the 430 Blessing were asked to give up everything and go pioneering. I was the director of the church headquarters in Seoul at that time but I too went out pioneering. It was rumored that I went pioneering because I had done something wrong and was being kicked out, but all I was doing was following Father's direction. I didn't complain and I tried to overcome any difficulties. My wife and I prayed together each day and read the Bible and the Principle. We were able to establish a small church, and in one year, 12 people joined. Soon we increased to 30 families.

Coming to America

Coming to America was a unique experience for the Korean leaders; we felt it was a new way of pioneering. I became a regional director and began to counsel family members about their spiritual situations. I concentrated on connecting our family to True Parents' heart.

I saw that our family was not very harmonious because the leaders at that time were more focused on their individual responsibilities. So I tried to unite the department leaders together. Most of them weren't connected heartistically to Father, so they didn't understand Father's words very well. Whenever they gave sermons it was their own ideas they conveyed, not Father's. Therefore, wherever I went I emphasized that we have to understand the Principle exactly.

In front of family members I never said, "I am a 36 Blessed Couple. I am in Abel position." I tried to convey the feeling that we were all one family and that I wanted to make good relationships with my brothers and sisters. I told them if we lived this way we could feel closer to each other.

I have been educating members to realize that, no matter what the situation, we have to follow and obey Father's direction. Whatever direction Father gives, the Korean and Japanese leaders usually follow without question. American leaders and members usually do not follow unless they understand why. Americans are



Rev. and Mrs. Su Won Chung

generally more pragmatic and logical in their thinking, so it is difficult for them to accept Father's direction on faith. Father's direction is sometimes beyond logic.

Usually in my sermons I try to express the heart and will of a true parent, because so many members did not receive true love from their parents. Even though they may not understand my sermons, I still try every day to convey something about the heart of True Parents. I want to do that because for 30 years I personally experienced that the True Parents always want to give unconditionally to the members—materially, heartistically, and through their words.

I know what my difficult point is: I speak too harshly. I can't talk in a soft and friendly way. This is my weakest point, and my wife is always mentioning this to me. I sometimes give people a cold feeling from my attitude. Somebody reported to Father that I was like that. Father then spoke to me and said, "After you speak strongly to the members you must embrace them." When he said that I felt so ashamed.

Living a life of faith

I have always emphasized to members our course of indemnity and restoration. Everyone should go the way of a pioneer. It is easy to say thank you to others when you feel good, but in our church we have to

go forward with a grateful mind even if we don't feel good. That is our way of restoration.

Father always explained that we have to have faith three times greater than Peter's, wisdom three times greater than King Solomon's, and love three times greater than Jesus'. That is True Father's motto of faith. Father said if we believe and act with 100% faith, we will achieve 100% success. If we believe and act with 50% faith, our success will be only 50%. We have all experienced this

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kind of thing, but we usually do not seriously consider what Father means by these words.

We cannot progress if we follow our own lifestyle—we have to follow Father's way. If we don't make an effort to do this, Heavenly Father can't give us anything. We have to fulfill our own responsibility so that we can receive Heavenly Father's blessing.

In three years I have been the regional director of five regions. Whenever I go to a new region I fast

for three days. And I always tell the members, "Please read five pages from *The Divine Principle* every day out loud. Please read *The Divine Principle* book or listen to the tapes 50 times." If we read five pages a day then we will be able to feel, "True Parents gave these precious words to me and I want to share them with other people." I have already read *The Divine Principle* 12 times since I came to America.

If we do this every day in our life of faith, we will never be tired and we will always be growing. Through reading the Principle we will find Father's heart and discover Father's will. When we read the Principle it is like the voice of prayer. If we read it to our children when they are sleeping their spirits can grow and evil spirits will not invade. Father always considers the Principle more important than life, so we must study it very hard.

I recommend following Father's direction of 1-1-1. Many people forget his direction to bring one person every month. We should bring 12 people in one year and pray for them. I recommend writing once a month to your parents and relatives. Even if husbands and wives are separated they should write each other no less than once a month. They should share their experiences so they can understand each other's heart and personality.

In 1985 when we started the 2-day CAUSA seminars I experienced miracles. We had CAUSA seminars in the Chicago region twice every week, and we have since educated 4000 ministers. This blessing came because we followed Father's direction absolutely and with faith. If we try to follow and do our best, then Father can help. Unified in prayer, our city leaders and family members fulfilled their responsibility. Every result comes from Father's love and our brothers' and sisters' prayer. Our unified prayer was accepted by the spirit world and the spirit world assisted us.

I am happy to work in America and I am grateful to Father, for I have had an unforgettable experience here. Again I pray for the American Unification Church and every member. I pray that we can march together for the final victory. ■

WE SHOULD NOT BE AFRAID TO SPEAK OUT



One of our Korean IW's
shares about her work
with American ministers

by Mrs. Gil Ja Sa Eu

WHEN I WAS IN KOREA, I HAD been an itinerant worker, but when I came to America, I was given the role of a leader right away. I was shocked! Still, Father encouraged me in my work in Denver as the regional director saying, "You are a representative of Korean women. You are also a representative of your husband. You should bring your husband's spirit from Korea to America." [Her husband Hyo Won Eu, president of the Unification Church in Korea, died in 1970.] I didn't feel I had enough confidence for such an important mission, but I tried to do my best.

For 20 months I worked in Colorado, Texas, Washington DC, and New York. When Father went to prison, he asked me to stay with Mother at East Garden, so I stayed with her for 11 months. We held a prayer vigil there every night at the holy ground. Through my prayer I felt Mother's deep heart, how much she loves Father and tries to do her best.

After Father's release, 10 women IWs were sent out—one to each region. Our destinations were determined by lottery, and I chose Region Four, centering on Atlanta, Georgia. At the time I didn't understand my mission exactly; I wasn't sure what to do or how to support the regional director, Rev. Byung Ho Kim. I just thought that since I was a woman, I should support and encourage the members as True Mother would.

However, Father also directed us to meet with ministers. "Our English is not so good," I told Father, "so how

can we do that?" He just said, "Try, even if you would rather die!" He went on to say, "If you cannot speak, then write down what you want to say and read it to them."

Try to be a messiah

While I stayed in Atlanta, I invited 18 ministers to the center. They really had a lot of questions about Father. One minister asked me, "How does

If the testimony we give to people is vague or unclear, they will just continue wondering; they will be lost in the midway position where they cannot clearly separate from Satan in their thinking.

Rev. Moon feel about Jesus Christ? What is his concept?" I remembered a very useful and inspiring explanation that Father had once given to Professor Herbert Richardson; I read about it in our Korean magazine, *Tong Il Se Ge*. Father had invited Prof. Richardson to East Garden, where he had a chance to question Father directly. He asked: "According to rumor, some people think that you are the Messiah. Are you?"

Father quoted Luke 10:25-28, explaining that if you try to love God with all your heart and soul, and love your neighbor as yourself, you can save yourself. If you save yourself, you can be a personal messiah. If you can save your nation, you can be a national messiah. And so on. Father said that he was trying to do that, and he encouraged Prof. Richardson to try too. He said everybody should try.

Prof. Richardson was very inspired by that. He said that when he was young, his minister used to encourage him strongly to be like Jesus, to imitate him and follow his way. At that time he couldn't understand exactly how to do it, but when he heard Father's explanation, it became clear.

We have to correct the ministers' concepts about the role of Jesus Christ. Whenever they ask me about Father's concept of Jesus, I ask them in return, "Do you know the meaning of 'Messiah'?" They usually reply, "Oh, Jesus Christ is Messiah." Then I explain, "Yes, of course he is the Messiah. But Rev. Moon teaches that everyone should be a messiah. If you can save yourself, you are your own messiah; if you can save your family, you are a family messiah. The final question is, Who can save this world? Whoever can save this world is the Messiah of the whole world." I think this is a good answer.

Once a minister asked me to come to his radio station and do a show on the air. It was supposed to be a program of questions and answers; but I

was worried about doing it because I cannot understand the language of black ministers very well. Then I remembered Father's advice and wrote my speech down on paper. The radio station gave me 15 minutes, and so I read my summary of Unification Church activities and Father's explanation about the meaning of the Messiah.

Father once taught us what the four most important points of the Principle are. When I explain these to the ministers, they become very inspired. The first point is the true relationship between God and man; the second point is the relationship between the spiritual world and the physical world; the third point is man's portion of responsibility; and the fourth point is the problem of Cain and Abel. I tell them that without understanding the problem of Cain and Abel, we cannot understand the problems or the goal of history. And through understanding all four points, we can connect with God.

Positive response

Many ministers also ask me, "What does Rev. Moon plan to do next?" They really want to know about us. Ever since Father came out of Danbury, many Americans have become interested in our church. Whenever members go fundraising, people they meet ask, "Can you explain something about your church? I know Rev. Moon was released from prison. So what is he doing now?"

Our members are so used to being persecuted. They are very afraid of getting a negative response. But now, the response is changing to become positive. I always encourage my members to not be afraid—that is my desire and my mission.

On October 14, 1985, Father called the IW's to East Garden and encouraged us to have two-day CAUSA seminars in our regions. He gave two reasons for this. He said that in an afternoon or one-day seminar we cannot give enough material or convey enough deep heart. He also said that we need two-day workshops in order to give other ministers a chance to teach the CAUSA material themselves.

After the meeting I went back to Atlanta and gave the leaders the new direction about two-day workshops.



Mrs. Eu at a workshop in Birmingham, Alabama, with ministers and (standing, left to right) Wayne Hill, Joshua Cotter, and Rev. Byung Ho Kim.

Everyone was very surprised because it had already been so difficult to bring ministers to a one-day seminar.

Later Rev. Kwak visited our region and explained more deeply about Father's desire for us to hold two-day seminars, and encouraged everybody to try. Joshua Cotter, the state leader of Alabama, decided to start a two-day workshop right away.

I went down to Huntsville, Alabama, and arrived on the second day of a two-day seminar. Two graduates had come to help. One white minis-

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ter, Rev. Robert Walker, was giving one of the CAUSA lectures. He said that when he had attended a regional CAUSA seminar previously in Atlanta, Tom Ward, executive vice-president of CAUSA International, had testified that white people should repent for the sins they committed against black people; in his talk he cried tears of repentance for his ancestors' sins. Because of that experience, Rev. Walker was inspired to lecture himself.

A black minister, Rev. George Washington, invited Rev. Walker to stay overnight at his house during the seminar. Before the seminar, the white minister had had a real prejudice against black people. After the experience of staying with Rev. Washington, he began to love black people. I think this is a really historical story.

When I heard about Rev. Walker staying with Rev. Washington, I bought a fruit basket, took all my city members, and went to visit them. I just wanted to drop by and say hello. When I arrived at about nine in the evening, the ministers were talking and sharing together. They begged me, "Oh, please stay and talk with us. We have so many questions about Rev. Moon and the Unification Church. Can you stay?"

Explain your faith strongly

For about two hours we talked and talked. Rev. Walker asked me, "Do you believe Rev. Moon is the Messiah?" "Yes," I replied, "he is my Messiah." I gave him Father's explanation of Luke 10:25-28, and tried to correct his misconception about the role of the Messiah. "Do you worship God?" he asked me.

"Yes, of course," I replied.

"Do you worship Rev. Moon?"

"Rev. Moon saved my spiritual life," I answered him; "I love him and respect him, but I worship God." I have found that the ministers now

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CULTIVATING THE ASSISTANCE OF SPIRIT WORLD

Ministerial work in Baltimore, Maryland

by Viggo Jorgensen

IN OUR CAUSA WORK WITH CLERGY IN the Baltimore area we have tried to follow the advice of our Father: In witnessing, it is essential to have the assistance of the spirit world, and spiritual help can only come when we consciously follow a religious way of life.

Studying the Principle gives us the best spiritual education. Practical education is necessary, too. Every evening the brothers and sisters in our center gather together and report on who they visited that day and what they experienced. They ask for advice about visiting churches and ministers, and we discuss each situation and make a plan for the best approach. There is much to talk about—the spiritual importance of our work, our internal attitude while we are with the ministers, the proper standard of give and take with people, i.e., our way of speaking and our behavior. We also discuss the standard of our external appearance.

We take time to study about the traditions of other denominations so that we can explain our ideas within the framework of other theologies. In addition, it is important for all of us to continually update our knowledge about new developments within the Unification movement.

At our center, we have also been using self-improvement literature and audiotapes. This has enabled many brothers and sisters to see themselves in a different light. It

helps us to evaluate our internal attitude while witnessing, and to set realistic goals for ourselves. When goals are written down, it's much easier to reach them. We concentrate on making prayer conditions, and on conditions to work a certain number of hours or approach a certain number of ministers a day.

Everybody wants to improve their situation—ministers too. When we

At our center, we have also been using self-improvement literature and audiotapes. This has enabled many brothers and sisters to see themselves in a different light.

meet ministers we always try to give them something—whether it's material or spiritual—so they can gain something positive from our visit. We try to identify the pastors' special interests and problems and talk with them about what they are interested in. We explain how the CAUSA teachings and/or the Principle can help support them in their own personal, unique situation.

Creating an atmosphere of unity

Above all else, we have learned that spirit world helps us when we cultivate an atmosphere of unity. Not only do we try to create unity within our center; we also try to cultivate unity in the churches we visit. When we make a relationship with a pastor, we try to get his wife involved in our activities, too. Sometimes a pastor's wife may be jealous of a sister working closely with her husband. In such cases, it is better when a brother helps with the minister while the sister develops a relationship with the wife.

It's also important to make friends with the other opinion leaders in the church as well—the elders, the deacons, and the older members of the congregation. Their reaction to our presentations definitely affects our relationship with the church.

Because our brothers and sisters are consciously making conditions to cultivate the assistance of the spirit world, the Baltimore family has had some very interesting experiences visiting churches.

Back in 1984, two of our members went one day for the first time to a black Baptist church that has a congregation of about 1200, bringing with them a set of 10 Principle videotapes. They happened to arrive at the church during Bible study, where



A dinner for clergy in Baltimore, Maryland.

about 30 people were gathered together. They could sense a very high spiritual atmosphere there, and they sat down without saying a word. In his Bible study the minister was talking about receiving messages from God, and he then said, "We never know in what way God is working. We have two guests here tonight, and I feel they are very special people. Maybe they have a special message to us from God. Remember the two angels who came to Abraham. Abraham didn't understand at first that they were from God. So I think we should treat our guests very well."

So he said to the brother, "If you have something you would like to tell us, please come up and do so." Our brother was very astonished; but he went up and talked about the Principle message that was on the videotapes. Then the minister said that he would like very much to take the tapes. He immediately gave the brother \$20 as a donation.

Later on, this minister let us speak about CAUSA to his whole congregation after his Sunday sermon. Eventually he came to a three-day CAUSA seminar, and now he wants us to teach his assistants. He is considering giving a whole CAUSA presentation himself in connection with one of his own services. One night we taught an hour and a half of CAUSA material during his Bible study. Eleven church leaders and deacons attended

that evening. They all want to learn how to teach CAUSA.

More determination to go on

Of course, not all the experiences we have turn out to bear fruit right away, but they always teach us something. Another time two of our sisters went to a black spiritualist church. They happened to come in

When we meet ministers we always try to give them something—whether it's material or spiritual—so they can gain something positive from our visit.

during a candlelight prayer service; it was quite dark inside. Our sisters sat down in the rear, and the minister preaching from the pulpit all of a sudden said to the congregation that he could see lights over the heads of the two sisters in the back. "They are spiritually higher than any of us here," he said, "and we should listen to them. They are very special people. They have especially broad minds. These sisters are concerned with the

whole world, and their ideas will affect all of humankind." Then he ended by saying again, "Certainly they are people we should listen to."

But after the service, when the high spiritual atmosphere had died down a bit, the minister did not actually listen to them. However, far from discouraging the sisters, they were excited to think that they had been spiritually perceived as important people! It gave them even more determination to go on.

Our members came in contact one day with a young minister of a white Pentecostal church. He told us that he had left his old church two years ago. He said God had almost commanded him to go and start a new church in this place. Within two years he was able to build up a good congregation of 200 people. When we met him he showed great interest in our teachings and began to study all the Principle videotapes.

A couple of our members have been going to his service every Sunday, and they have told me that the minister has incorporated the terminology, the examples, and many of the concepts of the Principle directly into his sermons. When they mentioned that his sermons seem to be very close to the Principle, he just smiled and said, "Oh, really?" Our two members have become accepted members of the congregation and often sing in the choir.

We had another gratifying experience with a minister and his wife, both in their 40's. The minister had come to a few CAUSA and a few Principle seminars in 1984. His wife reluctantly attended a one-day CAUSA seminar just to find out what it was about, but she remained very skeptical. She was warned many times by her friends not to get involved.

The Verheyens in Annapolis have been taking good care of this couple, constantly making many prayer conditions for them. Finally several months ago, this couple came to a three-day Principle seminar. When the wife heard the lectures she understood that the rumors she had heard were not at all true. She experienced so much love and concern from the people there that at the end of the seminar she broke down in tears and testified that she truly felt this was a movement of God. This

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are really investigating and trying to understand the relationship between God and Jesus and Father.

When I meet with ministers I try to explain how much Father loves Jesus. I tell them how Father, in the early days in Korea, used to speak about Jesus in tears, explaining the long indemnity course that was necessary for Jesus to be born, and his miserable situation on earth.

Wherever I go, I explain my faith very strongly. If the testimony we give to people is vague or unclear, they will just continue wondering; they will be lost in the midway position where they cannot clearly separate from Satan in their thinking. That's why we even have to risk creating a problem for them by speaking strongly; they will have to pray and find out about Father. Then they can come to God's side.

I think many people joined the Unification Church because they were disturbed about a certain point and wanted to investigate. Even before I ever met a Unification Church member, I had heard rumors: "Moon Jesus has appeared in Seoul!" I was shocked. I was a Presbyterian, and I couldn't believe this strange story because I was expecting Jesus to return on the clouds. I even prayed, "God, a really terrible person has appeared in Seoul." Many people spoke scornfully of this Moon Jesus who had appeared in a physical body, not in spirit.

However, after five famous professors, including Dr. Young Oon Kim and Mrs. Won Pok Choi, quit their university to join the Unification Church, I became very serious, thinking that I should go to investigate. But because of this one point, I was too skeptical to go. At the time I was

staying in a dormitory with Mrs. Mi Shik Shin Choi, who became my spiritual mother. One day I asked her to go for a walk with me, because this point was bothering me so much.

During our walk I asked her, "Do you really believe this Rev. Moon is Jesus Christ?" Mrs. Choi's character is usually very gentle and kind, but at that moment she got very angry with my question. "How can you ask me such an important point? You want to know that without even agreeing to come to the Unification Church?!" She spoke with such dignity and authority at that moment that I surrendered. I promised automatically, "Okay! I will go tomorrow!"

For three months, every day, she had witnessed to me, saying, "You should go, you should go, you should go," but I had refused. I didn't like the idea of this Moon Jesus. This time she really scolded me, even hurting my dignity and pride. That's why I finally had to go and learn about the Principle myself.

If we testify to Father clearly, saying, "Yes, I believe he is the Messiah," many people will respond negatively and may even fight with you. That's okay, because if we speak with authority and confidence they will have to stop and think, "Is he really the Messiah, or a false messiah? Is he from God or Satan?" It's okay to make them confused or frustrated, because then they can get an answer from God. Don't you think so? That's why, whenever I meet with ministers, I really want to speak out.

Father already asked us to proclaim his messiahship, so please go ahead. Otherwise spirit world cannot work with us. Even if the people are negative, remember that they are still curious underneath. That's why we don't have to be afraid. ■

This church emphasizes prayer very much and the members are always praying that God can use them and give them deeper understanding.

Two of our members went to the church one evening when there was a revival going on. A well-respected woman evangelist from California was leading the revival; the main minister was sitting in one of the pews. The evangelist started out by saying that, although she had planned a topic already, God was telling her something different. He led her to speak about prayer. At the close of her sermon she began to receive messages from spirit world, and she started to pick some people from the congregation that she didn't know and talk about what she was spiritually seeing.

She told one woman there that, although she had gone through many difficulties with her family and had

Above all else, we have learned that spirit world helps us when we cultivate an atmosphere of unity.

suffered much, she need not suffer any more; the situation would clear up. This woman was so overwhelmed by the comfort of these words that she began to weep.

Our brother and sister were already prepared with their pen and paper when the evangelist finally looked at them. She concentrated on them for a while and said: "You have been trying to reach for the big ship, but you don't see the small boats that will bring you to the big ship." Our brother and sister immediately felt this had to do with their missions. They felt she was telling them that although they were looking for big results, they should be constantly alert to the small opportunities which would ultimately lead to the big result.

Then she became more personal and she said to them both, "Don't worry about your futures. Everything will be okay. God will take care of the future. God will use you. You will be a blessing to many people."

couple is now convinced that God is truly working through the Unification movement and they want to continue to be involved with us.

A prophecy from spirit world

One of our most interesting experiences has been with a large white congregation of the Church of God. One of our brothers has been developing relationships with the members there for over a year. He first con-

tacted the head minister in the summer of 1984 with religious freedom materials. As the state leader, I visited the head minister several times, and showed him some CAUSA videotapes. He is actually quite fundamental and he thoroughly studied "cult religions" in pursuing his doctor of divinity degree; but in the beginning he was open-minded about us. The second time we went to visit him in his office, he grabbed our hands and prayed very strongly with us.



Two ministers from Maryland—Dr. O. Sinclair Franklin and Dr. George Crawley Jr.—stand with Bill Lay, vice-president of CAUSA International.



Ministers and their wives at a CAUSA seminar in Hagerstown, Maryland, in November 1985. Viggo Jorgensen is standing back row left.

Both the brother and the sister have had extremely difficult marriage problems, so they both felt this was a direct message of comfort from God.

Then the evangelist compared the work they were doing with the phenomenon of a stone that is thrown into the water. In the same way that waves radiating out from the stone make bigger and bigger circles, what they were doing would grow bigger and bigger and better and better.

"Showers of blessing"

Then she began to speak out quite loudly: "God has one more thing He wants to tell you! God will give you showers of blessing, showers of blessing!" At this point she started to become very emotional. She was shouting out for more than one minute, saying over and over, "God will give you shower upon shower of blessing! Shower upon shower of blessing!" And the people around her began shouting "Amen! Praise the Lord! Amen! Amen!" There were about 100 people at the service that night. Afterwards, many people from the congregation came up to talk with them.

Over a period of several months, more and more people in the church, including several assistant pastors and elders, wanted to know about the Principle. One of the assistant pastors started studying the set of three Divine Principle tapes.

When the minister heard about how much interest we were generating among his congregation, he became suspicious, wondering if we could be leading his young people astray. He gave a strong sermon one Sunday about the danger of false messiahs. But we are continuing to visit the church once or twice a month. Our brother has developed a good relationship with five or six young couples in the church. In several homes he is now welcomed like a brother or a son when he goes to visit them. Just recently the Spanish assistant pastor had breakfast with us. We are not trying to push the head minister in any way, but we are just continuing to put our energy into this church. We have confidence that something good will happen with this congregation.

Our region has been very privileged to have working with us Dr. O. Sinclair Franklin, a long-time CAUSA lecturer who was one of the main staff ministers for the Common Suffering Fellowship. Dr. Franklin has a Ph.D. in clinical psychology and just retired in June 1985 from the Methodist ministry. I first met him in February 1984, and he and his wife were very much touched by us and the love they experienced at our seminars. He was the first minister outside of our church ever to give a public CAUSA lecture.

When everyone was mobilized in August 1985, Dr. Franklin told me it

was a very wise thing to do because every religious movement should keep up its evangelical work. He supports us 100 percent. Dr. Franklin is head of the Maryland CMA, and just last month he was elected to the Board of Directors of CAUSA USA, along with Dr. Bo Hi Pak, Rev. Chung Hwan Kwak, Ambassador Phillip Sanchez, and Joe Tully. He also recently became an associate member of our church. We are very grateful that this wonderful man is working with us in Baltimore.

We now have about 15 solid ministers from mainline churches who have held CAUSA presentations in their churches and who are eager to present the CAUSA message to other churches in Baltimore. One minister has let us speak about CAUSA on his radio broadcast on Sunday morning. Many congregations have invited us to give the lectures and slide presentations at their Bible study classes. Because of this, the attitude of whole congregations toward the Unification movement has become positive.

What brings all these results is persistent work, week by week, cultivating person-to-person relationships. In the Baltimore family we try to emphasize unity in our work, with each other, and in the churches we visit. We have learned that this is essential in order for the spirit world to assist us and for God's spirit of love to surround all that we do. ■

A young sister tells how she escaped communist Angola and found True Parents

CHOSEN TO FOLLOW FATHER

Testimony by Paula Martins

I WAS BORN IN PORTUGAL. IN 1965, when I was 13 months old, my parents decided to go to Angola. At that time the Portuguese government had launched a nationwide program encouraging citizens to go there and work on government-owned coffee plantations. My father became a field manager, supervising the workers who picked the beans.

We lived on the plantation until I was about six years old. Then we began farming independently on some land in the town of Matala. Although we rented the land from the Portuguese government, whatever we produced was our own. I had a happy childhood, because I was free to play in the fields with the farm animals, and with friends from neighboring families. We helped our parents with the farming, of course. I had four older sisters, and I was especially close to my next elder sister, Maria.

My mother used to tell me stories from the Bible, and I liked to listen. Many times when I was at home, I would sit with her while she was sewing and ironing, and ask her to talk about God. There was a love and a fear of God in her that I could feel. I would tell her, "I wish I could have been born at the time of Jesus, because I wouldn't have rejected him!"

My family went to church every Sunday, but we weren't religious

externally as much as in heart. We didn't know much about Catholic theology. When Maria was 13 years old, she wanted to become a nun, but my mother persuaded her against it. When my mother was 20 years old she had studied to become a nun, but she became disillusioned and gave up. One year later she met my father.

In Angola I learned about racism. Whenever I played with black children in the neighborhood, my parents would tell me not to. But their words did not affect me and I didn't obey. At the public schools I attended, there were very few black children. Actually, when all the white Portuguese started to come down in large numbers to work on the coffee plantations, they took all the positions of leadership and authority in Angolan society. The black culture there had remained undeveloped; for example, there were no modern agricultural machines and everything in the fields was done by hand.

The black people began to resent white authority bitterly, and the communists manipulated their resentment. When I was only 10 years old, revolution came to Angola. I'm amazed at how well the communists used the existing racial problems to take over the whole country. The black people who allied themselves with the communists didn't realize that their "liberation" from

The black people who allied themselves with the communists didn't realize that their "liberation" from the Portuguese people would only mean their imprisonment under a communist regime.

The communists fired their guns at us from the shore, but by then we were far enough away that the bullets couldn't reach us.

the Portuguese people would only mean their imprisonment under a communist regime.

Escape to South Africa

Our farm in Matala was not far south of the capital city of Luanda. Over the radio we heard about the atrocities taking place there. Communists were massacring people in the streets, and black communists in particular went on the rampage in white homes, raping the women and killing the children in front of their parents, before killing them as well. My family decided to escape to South Africa. My three older sisters had already married and gone away; that left my parents, Maria, and me.

On the way to the home of my cousins in the coastal city of Mocimedes, we had to leave Maria behind to help take care of a friend's children for a few days. We had very little time before the danger would become acute. When my mother went back to get her, there was no more transportation. All the roads were closed and the buses and trains were no longer running. Anyone who went back toward the battle zones could easily get killed. My father implored her not to go, because it was too dangerous, but she went anyway. She was so courageous! I will never forget this time. Our entire family prayed for them continuously. Somehow God brought them back safe and alive. Two weeks after we left, the communists took over the entire area.

We joined our cousins, who were fishermen and had their own boats. To find fuel was extremely difficult because the communists were already in control of everything. Finally we found some through my cousins' friends. During the night we escaped with some other people in five boats. We did not turn the motors on until we were far away from shore. As it was, the communists fired their guns at us from the shore, but by then we were far enough away that the bullets couldn't reach us, and they

were not organized to attack any further.

The trip to South Africa was supposed to last three days, but because of a big storm that arose, it took over a week. Our food supplies were lost and many people became violently seasick. Everything in the boats was destroyed and we had nothing to eat. During the storm one of the boats sank, but we managed to rescue the passengers. Two of them were a black couple, and even in that terrible situation I heard the other white people complain that they should not



Paula Martins

have been saved. When we finally got to South Africa, the sick passengers passed out on the beach and had to go the hospital right away. Many of them almost died.

At the refugee camp

We were sent to a refugee camp. It was nighttime and it was cold. I will never forget that moment. The tents were so big and dark, hovering over all the cots with their gray blankets. I started to cry; I didn't want to stay there. My mind wandered back to the

farm, the animals, and the friendly neighbors we had left behind. I knew that I would never see them again. But I didn't want to show my tears because I knew that my parents were also suffering very much. At least there would be no more war, I thought. Through this experience our family came close together; everyone was praying that God could somehow intervene in our lives. And we were grateful that the South African people had welcomed us.

There was a general from the South African army there who supervised the camp. He used to visit each family to see how they were doing, and he distributed clothing to us himself. I don't remember his name, but we liked him and his family very much and they liked us. I will never forget them; they were so kind! They had a little girl named Brenda, and I used to play with her when they came to visit.

Externally our situation was very difficult, but somehow we survived and we were grateful. Two months later they told us we were being transferred to another camp in Johannesburg. Early one morning Brenda came to say goodbye. We embraced each other and stood there crying, hoping that we would somehow see each other again; but we knew that we never would. At that time I couldn't speak any English, but our friendship was so strong that we didn't need words. Even now when I think of her I start to cry. She helped me through so many difficulties, like a bright light in the dark of night.

This South African general had specifically asked the government if our family could stay in South Africa. He promised to find us shelter and a job for my father, but the government said no. I'm not sure why, but the government did not want the refugees to remain there. Finally we had to return to Portugal. When we got there, the country was glutted with refugees; there were no jobs or available housing. Some of the refugees were even sleeping in the airport!

We stayed for a while in Boticas at the home of the parents of my brother-in-law. They talked about a few of their friends from the city who had gone to France and liked it there. We heard that it was very difficult to get the necessary legal papers, but my parents decided to go anyway. We found a man who made frequent trips between France and Portugal, and we got a ride to France with him.

Hardship in Paris

When we got to Paris, our guide said that he couldn't take us any further. There we were, with no shelter and nothing to eat! My father asked him if we could go just a little bit further and try to find someone who could speak Portuguese. It happened that we found a man in a hotel who came from the very same region of Portugal that we did. My father explained our situation to him and he agreed to help us.

This man must have been sent by God. He had a family with four children but he took us in. Sometimes my parents went without eating because they knew this family did not have enough money to feed all of us. Despite such difficulty my parents were always a source of inspiration for us.

Finally we were able to get legal papers. My father found a landscaping job with a privately-owned company, and we were able to move to our own apartment in the city of Levallois Perret, just north of Paris. The apartment was very small, but we were proud of it. My three elder sisters had also escaped with their families from Angola by that time, and they joined us in France.

Soon we started school. I was 11 years old at that time. Our teachers liked us very much, and we tried our best to learn French. In six months we mastered the basics.

As I grew up in the Paris community, I naturally sought friendships and a good environment. But without realizing it I was already going the wrong way. I didn't do anything

really bad, but I started listening to rock music and got caught up in secular thinking. It seemed normal at the time. During those years I wasn't really thinking about God. I tried to read the Bible several times, but it was too difficult. I didn't understand it, so I gave up.

Three days after my 17th birthday, in 1981, I met a Unification Church member. It was really a spiritual encounter. I went into the store where I usually bought my books for school. When I came out I suddenly lost my sense of direction! I asked someone where the nearest subway was and he said, "That one there, straight ahead, is the nearest." I was already late for an appointment, but for some reason I turned left. That's when I met my spiritual father. He asked me if I believed in God, and then asked some other questions. Suddenly he asked my age, and when I told him, he ended the conversation abruptly and gave me a flyer with the center's address on it. I was very young and the church was under a lot of persecution at that time.

I wept for the suffering of God

Three days later I called for an appointment. I spoke to a sister on the phone for about 10 minutes. Usually I didn't say much to anybody because my past was still very painful, but somehow I felt like sharing everything with her. Finally the day of my appointment came, and I went to the center. I was shocked when I heard the Principle, especially the lecture on the fall of man. I had known all along that the story of the Garden of Eden in the Bible was not a literal story. I realized the suffering of God when He lost us, and I wept. I asked my spiritual father to read me the story of Father's life, and I concluded that he was the Messiah.

I decided to join, and I asked my parents if I could move into the center. I wanted them to visit the church so I began witnessing to them. However, during that time a sister was kidnapped and a great deal of negativ-

ity was being generated. My parents told me to stop going to the center and said that if I didn't, they would send me back to Portugal. I cried and cried when my mother told me this. I tried to explain, but there was no way she would listen. I told my spiritual father that even if I had to wait a year before moving in, I would remain faithful. I still tried to visit the center whenever I could, however, especially during vacations, when I would spend all my afternoons there. I helped out by doing secretarial work for the *Nouvel Espoir*.

When I turned 18, I moved into the center. I visited my parents at home once a week and tried to keep peace with them. I tried very hard to help them understand my decision. I was studying at a secretarial school at that time, and my parents insisted that I continue. My spiritual father and I were afraid that they would kidnap me if I didn't. They sent Maria to tell the principal and my teachers that I had joined the Unification Church and that they should let my family know if I didn't show up for classes. My teachers were negative about my being in the church, but they couldn't complain because I was a good student.

Six months later, in April 1983, I was asked to go to America to join the IOWC. I was very excited. When I came to New York I went to Belvedere and saw Father for the first time. As I listened to him speak, I didn't have the feeling that he was my father; I just felt he was the head of the church and that was all. When I left Belvedere I repented. I thought, "Father is giving so much; I want to be able to feel he is my father." I prayed all week to have a different attitude.

The following week I went to Belvedere again to see Father, and when he opened in prayer, I prayed too: "Heavenly Father, forgive me if I don't feel Father is Father, but I want to make an effort to feel it." Right after our prayer, the spirit world around me seemed to clear up. Then Father began teasing the members.

I realized that if I really wanted to help Father, I would have to grow up quickly.

I wanted to work for that goal and fight with True Parents and brothers and sisters until Satan gave up. Life was not worth living any other way.

He marched right over to me and gently patted me on the head. He asked me if I were American Indian, and I explained that I was Portuguese. Father said, "For God, you are Portuguese-American!" After that I felt better; I felt much closer to Father.

I felt responsible to help

When I joined IOWC Team #19 I had a lot of difficulty because of the language barrier. Being young, I couldn't express myself or my feelings very well anyway, and I kept thinking about my spiritual and physical parents. Almost every night I cried and asked God why He chose me to follow Father. I was too young; besides, I thought, my sister Maria was older and had wanted to be a nun—she should have been the one to join instead of me. Yet through my suffering I began to understand God's suffering, and I realized how lonely He must have been for so many thousands of years. Because of God's heart and all the help I received from my commander, I knew I had to keep going. Now I am very grateful that I came to America. My experience here made me stronger and more able to do God's will.

When the IOWC teams began to settle down into different states, my team leader sent me to a pioneer city for a few weeks, and then I came back to Detroit to work with ministers. In July 1984 Father went to jail.

I realized that if I really wanted to help Father, I would have to grow up quickly. I felt that Satan was going to try to stop us any way he could, so I was determined that no matter what happened, I would follow True Parents. Father said that by going to jail he would be able to claim the whole world back from Satan. I wanted to work for that goal and fight along with True Parents and brothers and sisters until Satan gave up. Life was not worth living any other way. I felt responsible to mobilize the ministers so that Father could be liberated.

Now in Detroit I can see that the same problem exists here that developed in Angola. Because the tension between black people and white people is unresolved, communism can work. But I want to fight against it. I can see Father's goal for CAUSA; we must educate ministers so that they can stop this from happening. Ministers have the power to guide people either the right way or the wrong way.

Since Project Jericho began I have been trying my best to bring ministers to our two-day seminars. We are very busy at the center and our lives get crazy sometimes! I am almost always on the phone-calling team. I love to work with the ministers. I respect them because they kept Christianity alive for 2000 years, and I feel that God is grateful to them for their strong faith. More than any other group of people, Father wants to give his message to them, because they are the ones who sacrificed and taught the Bible, even though they may not have understood it completely.

Many times we get involved in external things and forget about the internal ones. During this time I know that I need to study more, so I am determined to read at least two of Father's speeches every week and part of the Principle every day.

We are the ones who are going to establish the ideal family centered upon true love. I am very grateful to True Parents because they made the path for us. I repent that my standard is not always what True Parents expect it to be, and I pray that Heavenly Father can show me the way. Without the Principle, life is not worth living in this world. True Parents live in my heart because they gave me hope and a new way of life.

I hope that my testimony can inspire other brothers and sisters. It doesn't matter how much we struggle. It's just a matter of time before the victory is here. ■

IN MEMORIAM

Suhaila Al-Samhan

Suhaila Al-Samhan joined the Unification movement in late 1975 in Kuwait. She was the first Arab Muslim to join our movement. Suhaila was known as a person who deeply loved God, and she was devoted to the providence of restoration. She was very supportive and compassionate toward brothers and sisters. She will be remembered as a pioneer for the way of an Islamic Unificationist. On March 4, 1986, in Kuwait, Suhaila died of cancer. She was 34.

* * *

Marshall Buxton Frothingham

Marshall Frothingham's numerous activities in the Unification Church spanned the years from 1968 to 1986. Elder American church members have vivid memories of his cheerful contributions to early pioneering work, and the staff of the *New York City Tribune* fondly recall his loyal participation in the first years of the newspaper. Fellow families of the 1800 Couples Blessing treasure his dedication to the cause of unity, especially among blessed families.

Although he was never known to complain of his suffering, Marshall's entire life since babyhood was made difficult by chronic bronchial asthma, at times so severe as to make for a day-to-day struggle for survival. However, he chose not to be pampered, but instead always went out of his way to help others, even beyond the apparent limits imposed by a frail body, and always with effervescent good humor.

In the early hours of March 5, 1986, Marshall succumbed to one final attack of asthma at his home in the World Mission Center, where he lived with his wife Gloria and their one-year-old son Stephen Patrick. His *Seung Hwa* ceremony was held in New York City, where President Mose Durst, Rev. Ken Sudo, and several other members gave moving testimonies to his stamina, his faith, and his example of fearlessness. All who were close to him share a sense of victory and joy in Marshall's *Seung Hwa*. It is already clear that he will continue to work devotedly for the providence, as a testimony to the triumph of the living spirit.

are all Cain in relationship to our True Parents, but we have Abel-Cain relationships among ourselves. Unity between the members is indispensable. If Abel-Cain relationships are not worked out well, there is no way the Unification Church can be established in the position of Abel to other Christian churches. It is utterly impossible for greater unity to come about, or for the providence to expand to the world level. Our position is such a critical one.

Not only did Christians in Korea fail; at the same time the original Eve country, England, also failed. If England had assumed the position of Eve, the providence would have been expedited. In the cases of both Korea and England, it was just a few people who were prepared, and who failed.

Similarly, we have been selected as the few who are prepared to work for God's providence. Never doubt that. We were not randomly picked from the street; nor did we come here by accident. You must know that we were all hand-picked. Therefore, we should find out exactly what the missions of Abel and Cain are. Why does Cain need Abel? Why does Abel need Cain? The principles of their relationship should be crystal clear.

Cain, who is in an unredeemed state, will inevitably arrive at a point where he can be either redeemed or lost. If he cannot be redeemed from his sins through a proper channel, then he has to pay off his debts by himself. He may lose external fortune or position; even his bodily existence may be attacked or completely sacrificed. That's why Cain needs a system through which he can pay off his debts. That is the Abel-Cain relationship.

All of us have inherited fallen nature. In order to restore the original nature bestowed upon us by God at the time of creation, we have to set up the condition to remove our fallen nature through a relationship with Abel. For this, Cain needs Abel.

In a Principle life of faith, everybody has to assume a position with two Abels above and two Cains below. I am Abel to my immediate Cain but Cain to my immediate Abel. My immediate Abel will also be facing his Abel, to whom he is Cain. Every-

one should hold both positions simultaneously. We have to go to God through our Abels, and with our Cains.

When I ask members, "Who is your Abel figure?" some reply, "That's such complicated nonsense. I don't bother with it. It's much easier to act on my own." It is easier for you, perhaps, but that is not going to pioneer the path of restoration. Don't say, "I can work by myself. I am a lone star!" It doesn't work that way.

You have to clearly establish your position both as Cain and as Abel. Everyone must stand in a position to relate to Cain and to Abel in three stages. My immediate Abel is like my parent; my next higher Abel is like my grandparent. If I can't work out my relationship with my father and I get stuck, I can go to my grandfather to consult with him, and try to find what I need. If my immediate Abel feels threatened when I go to my higher Abel, then he is going against Father's Principle.

I believe that Father wants us to inherit the tradition of victorious Cain and Abel. Father considers himself to be Cain to God, and through his faith and obedience he tries to show us how to be the best Cain. Father is Abel to us, and through his dedication and sacrificial lifestyle he has shown us the absolute example of the victorious Abel. God is longing for us to establish the true standard of personality as both Cain and Abel. God's plan is to utilize the men and women who are successful in the position of Cain and in the position of Abel to erect the Kingdom of God on earth.

When something goes wrong, we can never blame only Cain, or only Abel. Both missions have to be fulfilled in order for God's will to be accomplished. Never think that you are always only Cain, and blame the leadership when problems arise, because you are also responsible to stand in the position of Abel.

What is the mission of Abel? First, it is to save and liberate Cain. To suppress and kill Cain is not the mission of Abel. We know that at the beginning of history Cain killed Abel, but in our church the reverse has often taken place and sometimes Abel has killed Cain. This is a big problem. We must come back to the Principle

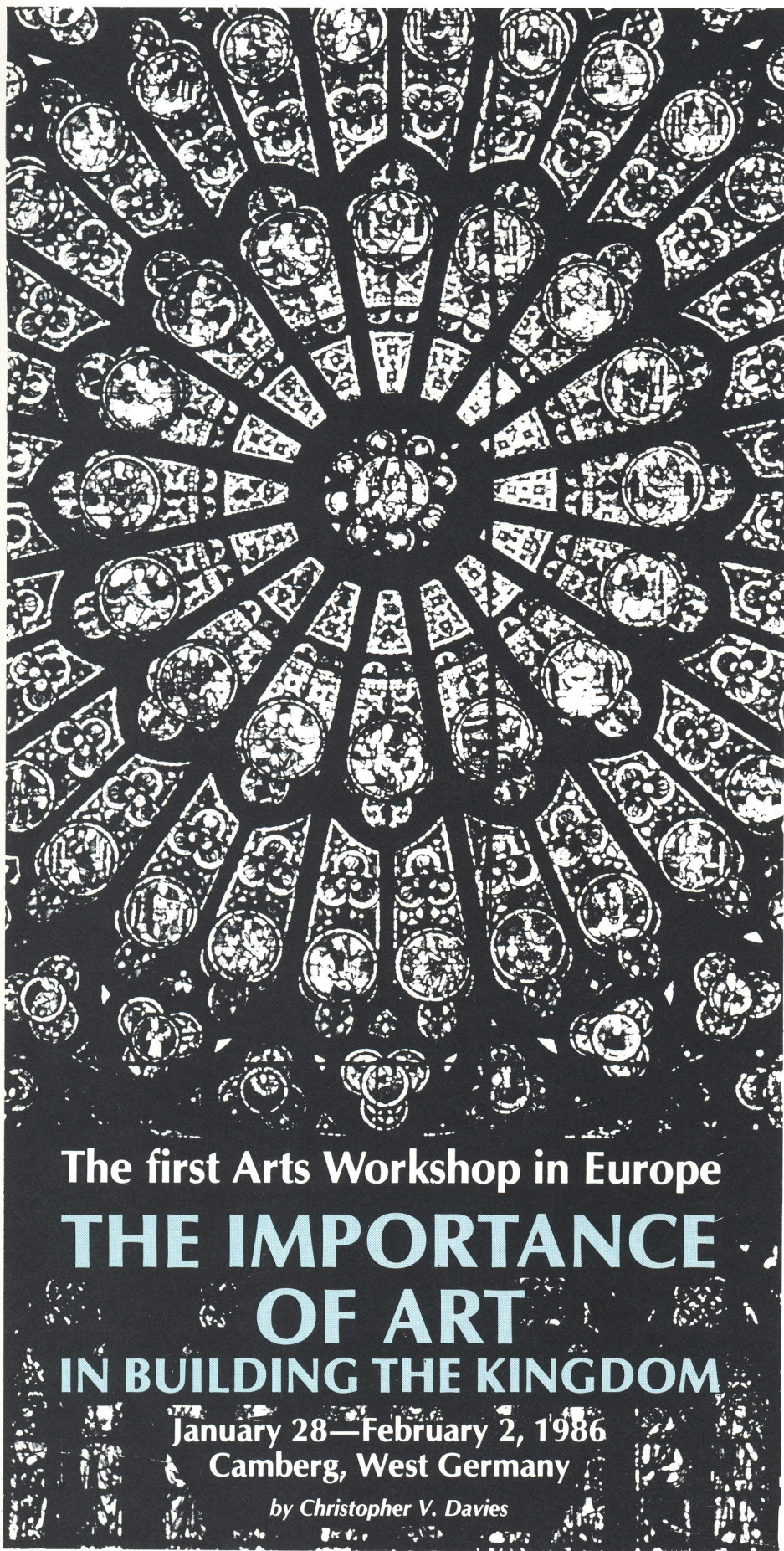
Father taught us: The primary mission of Abel is to save and liberate Cain.

Second, Abel must have the ability to separate from Satan. Satan, invisible and powerful, will try to creep into our external environment and gradually into our internal situation. Abel has to be able to discern what is wrong; he has to be able to detect the work of Satan and cut him off, internally and externally.

Third, Abel must restore the birthright. We know from the Bible that Jacob took the birthright from Esau by a clever trade. This is not a mere story; it is also our path and our mission to accomplish this transfer. Gaining the birthright is Abel's main point of struggle. But Abel cannot just rip the birthright from Cain's hands by force; he cannot just demand it. Yet in order for the gates of heaven to open, he must accomplish it, and Cain and Abel must go together to receive the blessing. To gain the birthright—in the sense of admiration or respect—from people who are distant to you is relatively easy; but to gain it from people who are living close to you, like your spouse or your children, is difficult, because they see all aspects of your life. To gain the birthright, you have to set a standard.

Fourth, to complete his mission, Abel must be able to love Cain. Cain stands in the position to represent the archangel, who is the unforgivable enemy of God. Abel stands in the position to represent Adam and God. Abel must forgive the unforgivable, and embrace Cain with love. For that Abel must endure Cain's persecution. Unless you can acquire such endurance and forgiving love, you cannot be a victorious Abel.

We should all follow this path that has been outlined by our True Parents. We should live the way they live, and then we can successfully pass through the Abel-Cain relationship under their guidance. This prayer vigil which Father has instructed us to commit ourselves to is designed by Heaven for all of us, so that we can reflect on our past failures and our achievements, and make a new beginning. Please study and meditate on these points. Let us repent and make a strong foundation to receive our True Parents. ■



The first Arts Workshop in Europe
**THE IMPORTANCE
OF ART
IN BUILDING THE KINGDOM**

January 28—February 2, 1986
Camberg, West Germany

by Christopher V. Davies

THIS YEAR MOTTO IS 'THE Creation and Building of the Kingdom of Heaven.' Can you imagine the Kingdom of Heaven without art?"

With these uplifting words Rev. Young Whi Kim, regional director of Europe, related the First European Arts Workshop directly to True Father's providence in 1986. Before Rev. Kim spoke, Karl Leonhardtsberger, national leader of the German Unification Church, opened the workshop by saying that "God is the

**Art is the flower of culture.
This is the field in which
we can express the
creativity which man
received from God.**

greatest artist." Speaking with passion and energy he asserted that the artist is the true adventurer, the true Christopher Columbus of today, the one who opens our senses to new lands. But to do this he must himself first pioneer the way, and this takes indemnity. Art must be rooted in true love, he said. Only then can it have eternal value and fulfill its purpose, which is to communicate joy and give praise to God and our True Parents.

Rev. Kim poetically explained how art is the flower of culture—and that man cannot live without culture. True art is the substantiation of God's love. In the world of computers we need hardware and software. The Unification Church creates the hardware for the Kingdom of Heaven: perfected men and women. Art is the software. As artists we must do two things at once: perfect ourselves as God's children, and express joy in our art. Rev. Kim concluded that art is the content of the Kingdom of Heaven.

**Art must relate
to God's purpose**

All the workshop participants were moved by these powerful proclamations, inspiring us to action and filling us with an incredibly optimistic spirit, which stayed with us throughout the whole workshop.



On the final day of the Arts Workshop, the participants pose for a group picture.

"The Theory of Art" as explained in Unification Thought was presented to us by Ulrich Tuentje. In his clear and heartistic lecture, he expressed that the relationship between the theory of art and art itself could be likened to the relationship between theology and religion; while theory might not give inspiration in itself, it does systematize the artistic process, and thus gives us a basis for evaluating art. Ulrich concluded that to connect with the heart of God we must connect with the purpose of God. If art is to have eternal value it must relate to God's purpose. It is not the ingredients of art that determine its value, but its purpose.

Hans Campman, a founding member of the Go World Brass Band (GWBB) in Europe, divided his talk "Music and Our Way to Canaan" into two parts: "Art as Prayer" and "Music and God's Kingdom." He expressed the opinion that perhaps the main reason for Beethoven's greatness was the fact that his music had movement and direction. Hans said, "The greatness of your music is determined by how much it can express dynamic growth." True music, in the process of restoration, has a function similar to prayer—it aids in the recreation of our spirit, our true self. Our music should express God's sorrow, longing, and hope, leading to a breakthrough and the joy of victory. Music criticism, while it should not ignore details, should be concerned mainly

As artists we must do two things at once: perfect ourselves as God's children, and express joy in our art.

with the whole experience of the listener. Hans felt that the Old Testament was primarily represented by the word, and that music only really developed in the New Testament era. The Completed Testament will see the development of dance. It is significant that the first arts group founded by Father was the Little Angels.

Karl Leonhardtsberger, in his Thursday morning lecture "God, Art, and Creativity," related how art had been his main source of inspiration before the Unification Church. "God gave me art to be able to escape from the old world," he said. Just as we need to praise our husbands or wives if we are to keep our marriages truly alive, art should be our way of giving praise to God and revitalizing our relationship with Him. Love always finds its shape. God created the physical world, but man must make a substantial contribution in creating the contents of the spiritual world by our love. The ancient Chinese knew that bad music could destroy a nation. With true art we can build a nation.

Karl expressed his feeling that art is very powerful and vital to our work in restoration.

Makoto Kinoshita, also a founding member of the European GWBB, talked on "Performing Arts and the Dispensation," specifically in relation to the history of the GWBB. Father had stated that the donation of instruments for the creation of the band was an important feature of the providence in 1978. Even though there is only one small GWBB active in Europe now, Makoto feels that the development of the GWBB has absolute value for God's dispensation.

In his lecture "The Value of Art Today," Otto Waldner presented a slide show of fine art from the ninth to the fifteenth centuries, showing the transition from high religious consciousness to the more humanistic approach of the Renaissance. In a second slide show he explained how he himself tries to express spiritual values in his sculpture. His current project, "The Tree of Life," is to be erected in Seoul, Korea, and will eventually be 21 meters high.

Thirty-six brothers and sisters attended the workshop, although some were unable to stay the whole week. But there were some who had only intended to observe for a couple of days and ended up staying all the way to the farewell banquet!

Presentations by the artists

In addition to the main lectures there were shorter presentations from other participants. Wolfgang Zewe reported on the activities of the Viennese Youth Choir and played some of their recordings. Michael Waldenmeier recounted how he became a member of the opera choir in Wiesbaden, which he undertook as a result of a suggestion from Father. The Go World Brass Band gave an audio-visual presentation of its work, as did Blue Tuna, a rock band affiliated with CARP. Siegfried Pracher talked about the establishment and successful development of the GWBB Sound and Video Studio in London.

I also gave a summary of my various activities in the arts field: producing records, slide shows, and video lectures; writing and performing songs and poetry; managing and

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"ART IS THE SUBSTANTIATION OF GOD'S LOVE"

by Rev. Young Whi Kim

at the First European Arts Workshop, January 28, 1986

WHEN WE SAY "ART," WE INCLUDE MANY DIFFERENT FORMS OF artistic expression: music, dance, drama, painting, sculpture, architecture, literature, cinema, etc. They form our modern culture and we know that man cannot live without culture. Art is part of culture, or we could say that art is the flower of culture. Art is directly connected to man's creativity. This is the field in which we can express the creativity that man received from God.

We know that the human brain has two main parts: the right brain and the left brain. The right brain deals with creativity, intuition, and the appreciation of beauty, while the left brain deals with knowledge and logic. However, when we consider the purpose of man, the activity of the right brain is closer to the heart of God. Artists have, therefore, the potential to be very close to God.

We can claim that art is the substantiation of God's love, which He gave to the world and to man. All creation is God's artwork. We can see how beautiful and balanced everything is. There is nothing which God created that is not art; everything He created is a masterpiece. Therefore, we can say that without God there would be no true art.

The communist world claims to have art, but if we look closely we can see that it is not really art. If we study the development of art throughout history, we can see that art always developed in relation to religion. Music developed greatly under the inspiration of Christianity. Many composers aimed to glorify God through their music and songs. If you go to art museums you will discover that most of the famous classical paintings were inspired by religion—such as those of the Holy Family and the saints. In the case of architecture, many of the wonderful historical buildings and churches we see standing today were built to glorify God and His providence. Thus we realize once again that without God, there cannot be true art.

The center of art in the new age

In the past, Christian art was centered on Jesus. But now we are in a new age, and it begins with our True Parents and Unification theology. Until now there have been no perfect people; they have all been fallen. But because of the work of God and True Parents, we can become perfect and our descendants can also be perfect. Therefore, in the future the center of the arts will be God, True Parents, and perfected people.

The essence of God is true love. To manifest God's love and to express true joy and happiness, we need art. If people are corrupt they cannot produce true art. Restoration must take place in order to have true art.

This year Father gave us the motto "Creation and Building of the Kingdom of Heaven," but can you imagine



Rev. Young Whi Kim delivering his speech on the meaning of true art.

the Kingdom of Heaven without art? The Kingdom of Heaven must be filled with art. There cannot be a Kingdom of Heaven without it. The reason we are having this arts workshop is because the time has come. Father has given the motto to build the Kingdom of Heaven, and to do this we need true art.

In order to create true art we have to understand God, His heart, and His love. We should be able to perceive—and receive—God's love. In the world of computers we need the hardware first and then we can produce the software. In our case the hardware is perfected men and women. When we restore true people we can make the software, or true art.

Everyone will become God's masterpiece

We are now doing the preparatory work for this. We have to accomplish two things at once: We have to become God's children so that we can feel God's heart and His joy, and we have to express through art our own joy, which is connected to God's joy. Therefore, we can say that art contains the essence of the Kingdom of Heaven.

I am not an artist, but in the Kingdom of Heaven everyone will become an artist. God created man as His masterpiece and He wanted to receive joy through His children. When man returns joy to God he will become a masterpiece of art. Everyone will become God's masterpiece, and whatever they do and whatever they make will become works of art. You are the forerunners of these artists. We understand that we have to produce new art, which can be called "Unification Art." You are the creators of the new Unification Art which will constitute the main art of the future world, where we can live together with God.

I hope that you can gain much inspiration through this workshop. We don't have many artists in our church now, but if we work together we can make a good foundation for future development. ■



Many issues pertaining to the arts were brought up in the discussion groups.

promoting artists and a small cabaret; doing publicity work for the film *Inchon*; and writing for various publications including *The World & I*. In my talk I likened the role of the artist to that of the shaman in preliterate societies; he was the spiritual leader of the people. I introduced various activities that help in the development of "right brain" activity, which generates art, and in the grounding of one's inspiration in physical reality.

From Germany and Austria we had representatives who are working directly in the field of fine arts. Josef Blassnig talked about his wood carving, and Christian Sedlmeier presented a talk about his own drawing, painting, and restoring of old and damaged paintings. Wolfgang Schuler, a brilliant portrait painter, was particularly interested in explaining how he witnesses through his art gallery, magazine, and cultural association. The works they showed us in photographs were unbelievably beautiful.

Throughout the week various discussion groups were held, and there was also plenty of time for informal discussion and reflection. A number of us watched and were very inspired by a film about the making of the USA for Africa song, "We Are the World." Sepp Wandl's coordination kept our daily schedule flowing smoothly and calmly, and Peter May's "artistic" abilities came to the fore in his much-praised preparation of the

Art should be our way of giving praise to God and revitalizing our relationship with Him.

cuisine of different countries. The workshop was also memorable for the good cooperation between participants and staff in all the various activities.

Friday night's talent show flew by, and it was well after midnight when we finished singing and dancing to innumerable choruses of "We Are the World," followed by three impromptu, resounding Manseis.

Connecting art to our mission

Gerhard Bessell's Sunday sermon movingly expressed the need for us to connect a life of art with our life of faith and mission. The spirit was so high that one member, who had been struggling at the start of the week, said we could have sung from the beginning of the holy song book right to the end. We nearly did! The sense of God's presence was intensified by the showing of a video recording of a special event held on January 3 in London: Jesus and Heung Jin Nim spoke to the members through the

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Comments by participants in the First European Arts Workshop

"As an artist I work by myself. Being together and sharing with brothers and sisters was for me the deepest experience I have had with God for many years."

"The Arts Workshop was a rebirth experience for me. Something deep within me came to life again."

"It was very meaningful for me as a Japanese to participate in this first European Arts Workshop. Before, I felt it was my duty to learn about European culture and history. Now I feel the desire to study coming from within myself. I can understand and respect European culture much more now, and I am thankful for that."

"We are really making history here. I feel it is a new renaissance for European arts and culture. As Father said, we need a new cultural revolution."

"I felt the maturity of everyone participating in this workshop. Each one of us already went through a long and lonely path being both a Moonie and an artist. For the first time we have been able to come together and share. I have never experienced a workshop in which everyone so inspired that they wanted to contribute and say more."

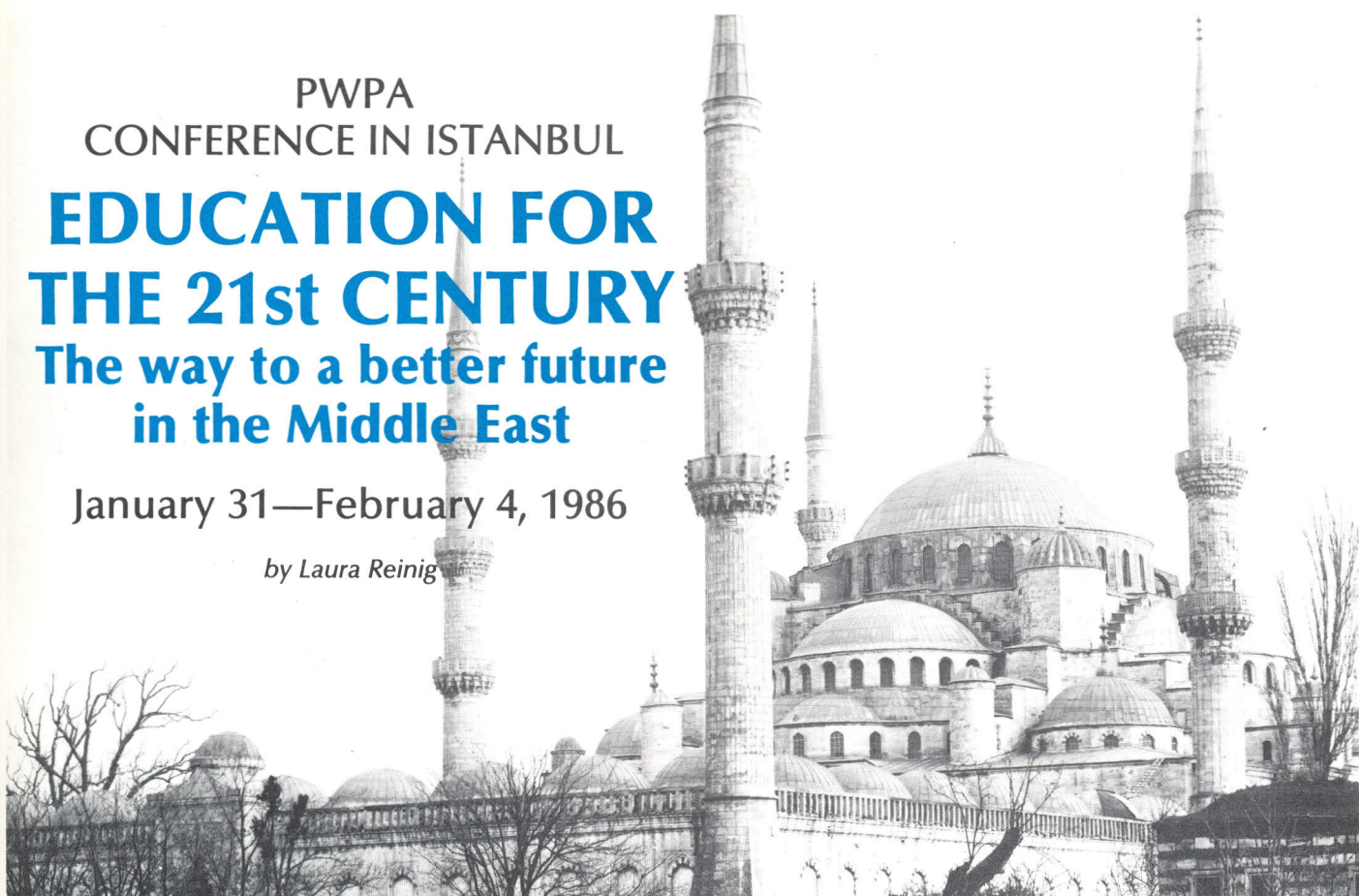
"I am very grateful for the last eight years of the Performing Arts mission that started in England with Father's vision. Throughout the years the bands grew smaller rather than bigger; but now this meeting has brought our hopes back to life again and helped us feel that our many years of investment and struggle were not in vain."

"We pledge every Sunday about one culture centered upon God. Now for the first time I feel there is room for this one new culture. I feel myself spiritually at home again, after so many years."

PWPA
CONFERENCE IN ISTANBUL
**EDUCATION FOR
THE 21st CENTURY**
**The way to a better future
in the Middle East**

January 31—February 4, 1986

by Laura Reinig



FROM JANUARY 31 TO FEBRUARY 4, 1986, the Professors World Peace Academy of Turkey sponsored a seminar in Istanbul entitled, "Education for the 21st Century: The Way to a Better Future in the Middle East." Thirty professors and scholars from 12 countries of the Middle East attended.

Over the three full days of the seminar, the participants discussed various issues relating to education such as social evolution, financing higher education, conflict regulation, computer and satellite utilization, the impact of Westernization, and women in education.

The conference was blessed with a number of outstanding scholars. The chairman, Dr. Adnan Badran, is the president of Yarmouk University in Jordan, a brother of the former prime minister, and probably the most famous university president in the Arab world, because he has taken Yarmouk from a small collection of huts to a major university in a very short time. It is expected that Dr. Badran will be the editor of a book that will be published from this conference.

The prime minister of Turkey, Turgut Özal, although he could not attend the seminar, has expressed great interest in the work of PWPA and is contributing a belated keynote address for the book.

One of the participants, Thomas Cromwell, filed a report on the conference. The following are some excerpts from that report:

The conference in Istanbul went very well. The program was intense, but the discussions were frank and fruitful. There was a wonderful mix of nationalities represented. I have noticed that the tension that exists between the Arabs and Israelis in particular gets less year by year. Each meeting sees traditional differences dissolve as the process of sincere



At the final banquet, Dr. Evangelos Moutsopoulos from Greece recites a French poem.



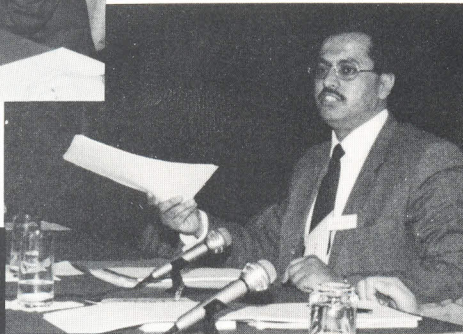
Dr. Bassam El Hachem (left), a Maronite Christian from Lebanon, and Dr. Abdul Rahman, a Palestinian from Jordan, perform at the final banquet.



Mr. Kasim Gulek (left), president of PWPA in Turkey, and Dr. Adnad Badran, chairman of the seminar, at the opening session.



Dr. Joseph Ben-Dak, president of PWPA in Israel (left), with Dr. Samuel Vaknin of Israel.



Dr. Abdulaziz Saqqaf, president of PWPA in Yemen and organizing chairman of the seminar.

Dr. Saad Eddin Ibrahim, secretary general of the Arab Thought Forum in Jordan.

interaction and dialogue takes its effect.

This time, one of the most interesting of these developments was in the relationship between a Palestinian and a Maronite Christian. Both are young and aggressive, and from the outset they clashed. But the final evening they performed a couple of Arabic songs together for the rest of the group!

Another one of the participants, a Christian from Mosul, Iraq, who has spent a lot of time in the United States, came to the meeting with

many misgivings about our sponsorship. By the end of the seminar he told a few participants he was chatting with that he could see the Unification movement as perhaps the only hope for the world.

In addition to the sessions, we took one afternoon for a luncheon and tour of major sights, shopping, and finally dinner at a restaurant outside the city. On the way home the participants, inspired by Dr. Abdulaziz Saqqaf, sang to entertain one another.

Through these conferences a core

of committed people who are willing to put in real effort to see PWPA achieve success in the Middle East is steadily growing. Incredibly, PWPA is attracting some of the region's best minds.

I feel there is a deep longing for peace and reconciliation in this area, at least among concerned people. PWPA is finally providing the opportunity for these people to express their good will.

One of the participants proposed a dialogue among Lebanese factions to examine how to build a new Lebanon for the future. One Maronite Christian told me that they would only get involved in such a dialogue if PWPA were involved. The sad thing about this is that the bitterness and resentment is so deep among the factions and sects of the region that even well-intentioned plans cannot be realized: the fear of hidden agendas is too great. PWPA is showing that its concern for *all* the peoples of this area is completely sincere, realizing our own principle that God is the Parent embracing all humankind. I mention this because I feel it is a very important and substantial vindication of True Father's teaching and vision.

In addition to the Lebanese dialogue, PWPA can also play the mediating role with the Greeks and the Turks, and the Arabs and the Israelis—making not just symbolic gestures but real programs to create a climate conducive to peace.

Greece and Turkey are two important members of NATO, forming a crucial part of the southern flank of the alliance. Yet despite their importance to the free world, these two neighbors are always at each others' throats. Because they cannot resolve their differences through peaceful dialogue, tension remains high in the east Mediterranean, and long-standing problems, such as the Cyprus issue and the dispute over rights in the Aegean, remain unsolved.

On visiting the Hagia Sofia in Istanbul during our seminar, the sadness of the Greeks at the poor condition of the most sacred of all Orthodox monuments was palpable. At the same time, the poor state of repair of Muslim religious buildings in Greece, especially mosques in Thrace, came to mind. Every Greek

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HEALING THE WOUNDS OF POVERTY



IRFF village
health care in
the Ivory Coast

by Gary Young

THERE ARE MANY DIFFERENT AFRICAS. Our images of lush jungle environments or harsh Sahara deserts often cause us to forget the harsh realities of the land and its people. Yet, the truth of human suffering in Africa remains in our minds like a photograph—unforgettable and bitter. Now the attention of the world has brought new hope to this tortured continent. In the past year, IRFF's mobile medical service has traveled to many African nations, trying to heal the wounds of poverty. The work of IRFF

in the Ivory Coast is a prime example of its dedication to caring for the human family.

During 1985, IRFF developed a comprehensive program of medical services for the people in Bouake, a largely rural area in the very heart of the Ivory Coast. To initiate our campaign, the IRFF headquarters staff in New York organized a container shipment of medical supplies to be sent as a donation to the government's Ministry of Health. These necessary medicines were received with great appreciation and were dis-

tributed throughout the country by the Institute of Hygiene.

Upon this foundation of the first stage of the program, the team coordinator, Ruth Robinson, introduced IRFF to the Minister of Health and was able to pave the way for our medical team to go out into the countryside and begin the more serious process of village-to-village medical treatment.

With the permission and guidance of the Institute, the IRFF team of three nurses—Ruth Robinson, Arlette Beateay, and Birgitt



Left to right: Birgitt Fackiner, the main hospital director, Arlette Beateay, and four hospital assistants receive medical equipment and medicines donated by IRFF.

Fackiner—decided that they could offer vaccinations and general health care education. Selecting a region in the central bushland country near the Sahelian zone, the nurses began visiting the 53 villages that had been given over to their care. [See box.]

In many of these remote places, medical service is very rare, so the presence of the medical team created quite a commotion. Using local school buildings as infirmaries, parents would come from many miles around

to have their children examined and immunized against diseases.

As their work progressed through the autumn, the rainy season came upon them; but they continued to work until travel between villages became impossible. But this did not dampen the spirit of the mission or the future plans of the project.

This year, IRFF will continue its mobile medical service in the Ivory Coast as well as in Senegal, Zambia, and the Philippines. ■

RUTH ROBINSON REPORTS:

SINCE WE ARE WITHOUT A CAR, WE WALK two to three miles every day to our bush village. We must leave very early to arrive by 8 a.m. and meet the medical group from the main hospital. We introduce ourselves and our project to the village chief, who then gathers his people from the village and finds a translator.

Three of us nurses have been vaccinating against the six most common childhood illnesses: tuberculosis, diphtheria, tetanus, whooping cough, poliomyelitis, measles, and yellow fever. If we have time we also vaccinate the adults with yellow fever shots. A child who has received all these vaccinations is considered "well vaccinated" according to the standard of WHO (World Health Organization). In this past month we have vaccinated between 100-700 children per day—a total of 5,645 in four weeks.

The village mothers provide us with lunch every day and I am always very thankful for their hospitality. Depending on the size of the villages, we come home between 4 and 7 p.m., which is quite late, because in the evening there is also much administrative work to do. We have to report to our main hospital on the day's activity and results, sterilize all our equipment, and prepare for the next day. Working six days per week like this is a very heavy schedule, and the team gets quite exhausted. But we will keep the plan to visit two villages a day.

Even though this schedule is tiring, the work is very fulfilling and in my heart I feel that somehow I can ease our Heavenly Father's suffering heart by helping His children. In doing this social action work, I have the opportunity to take care of the spirit and body of man, testifying to God's and True Parents' love, and this never ceases to bring joy to my heart. ■

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medium of our sister Faith Jones. Earlier in the week we had also received a precious testimony about the True Family from Otto's Korean wife, Mrs. Joo Hwa Kim-Waldner, who had taught piano to the elder True Children.

In the closing address, Otto exhorted us to try to understand and embody the Korean heart, the heart of the fatherland. I endorsed this also, expressing our deep gratitude, as many had done throughout the week, to Rev. Kim for his enthusiastic support for this initiative.

The participants decided to appoint a committee to plan future activities in the visual and performing arts. We also decided to create an arts newsletter. The majority of the participants expressed their firm commitment to future workshops, and we are looking toward the development of major conferences for artists along the lines of CAUSA or ICUS.

It was trumpets that brought down the walls of Jericho. It was through the writing on the wall that God pronounced judgment on Belshazzar, king of Babylon. It was through painting and stained glass windows that people were educated about Jesus. We are the spiritual inheritors of this tradition, and judging by the testimonies of spiritual rebirth from the brothers and sisters in this historical workshop, it seems that, in the words of one of our brothers, "we have awakened a sleeping giant." ■

PWPA conference in Istanbul

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would like to contribute to the preservation of Hagia Sofia, and Turks to the care of the sites that concern them in Greece. But this cannot be achieved directly, for political reasons.

I feel strongly that PWPA can help reduce this tension and create an atmosphere conducive to the peaceful resolution of conflict between these neighbors by encouraging cooperation between them in non-political areas, such as the preservation of these historic religious buildings.

Each of the meetings that PWPA holds in this region seems to stir the fires of inspiration and leads to a number of new proposals. I don't think there will be a shortage of new ideas for a very long time to come. ■

나의 맹세

MY PLEDGE

일, 천주의 중심존재로서 아버님의 뜻(창조목적)과 맡겨주신 책임(개성완성)을 완수하며 기쁨과 영광을 돌려 드리는 선의 자녀가 되어 창조 이상세계에서 영원히 아버님을 시봉하는 참 효자녀가 되기를 나는 맹세하나이다.

이, 아버지께서 육천년간 제물된 십자가 노정을 참으시며 죽은 나를 참자녀로서 살리시기 위하여 말씀과 인격과 심정을 주시어 일체가 되게 하심으로써 천주의 상속권을 주시려는 거룩한 뜻을 나는 완전히 상속받을 것을 맹세하나이다.

삼, 원수에게 잃어버린 자녀와 천주를 복귀하기 위하여 아버지께서 부모의 심정을 지니시고 종의 몸을 쓰시고 땀은 땅을 위하여 눈물은 인류를 위하여 피는 하늘을 위하여 뿌리시며 나 대신 역사 노정을 두시고 원수 사탄을 무찌르시던 무기를 지니고 그들을 완전히 심판할 때까지 아버님의 본을 받아 참아들 딸 나는 적진을 향하여 용진할 것을 맹세하나이다.

사, 아버지께서는 평화와 행복과 자유와 이상의 원천이시며 아버님을 모시려는 개인과 가정과 사회와 국가와 세계와 천주는 본성의 인간을 통하여서만이 심정일체 이상세계를 완결함으로 나는 참사람이 되어 심정의 세계에서 아버지 대신자가 됨으로써 피조세계에 평화와 행복과 자유와 이상을 옮겨주고 아버지께 기쁨과 만족을 돌려 드리는 참아들 딸이 될 것을 맹세하나이다.

오, 우리는 하나님을 중심한 하나의 주권을 자랑하고 하나의 백성을 자랑하고 하나의 국토를 자랑하고 하나의 언어와 문화를 자랑하고 하나의 부모를 중심한 자녀됨을 자랑하고 하나의 전통을 이어받을 혈족임을 자랑하고 하나의 심정세계를 이룩하는 역군임을 자랑하고 이를 실현시킬 것을 나는 맹세하나이다.

이러한 의무와 사명을 성취하는데 책임을 지고 생명을 바쳐 싸울 것을 나는 선서하며 맹세하나이다, 선서하며 맹세하나이다, 선서하며 맹세하나이다.

"AN EVIL PERSON CAN
CHANGE BY COMING IN
CONTACT WITH EITHER
A GOOD OBJECT OR
A GOOD SUBJECT.
IN THIS WAY, A PERSON'S
PURPOSE CAN BE CHANGED
FROM EVIL TO GOOD."

Rev. Sun Myung Moon
November 13, 1985