

TODAY'S WORLD

June 1987



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CARP RENAISSANCE FESTIVAL (p. 26)



Letter from the Publisher

by Rev. Chung Hwan Kwak

WHILE I WAS IN KOREA, FATHER SPECIFICALLY ASKED me to guide you about the necessity of laying indemnity conditions. Without making the right kind of conditions, Satan won't give up and we will not be able to separate ourselves from him. If we don't overcome Satan, we cannot reach the heart of True Parents and God.

Therefore, we can see that the way of the Unification Church is different from that of other churches. Most Christian denominations over-emphasize reliance on God's and Jesus' grace. Of course we *do* receive this grace, but it is limited. We fallen people are still under Satan's influence. But our True Father is able to guide us in how to liberate ourselves completely from Satan so that we can actually become God's sons and daughters.

Father feels very concerned about the Western members. He told me that he knows you work very hard and have a lot of abilities, but without laying the proper indemnity conditions, you will never achieve your desired results. Thus Father emphasized the importance of setting conditions in your daily life and mission which will automatically separate you from Satan. Heavenly Father and True Parents are waiting for that moment, because they want to completely embrace you. So don't hesitate to pay indemnity.

If you focus on doing this, then your daily lifestyle will be completely different from that of most people in the world. People generally like to pursue the easy, convenient, and comfortable way—the way of external happiness. This is what Satan likes. But a course of indemnity means going the inconvenient, difficult, suffering road—shedding sweat and tears for the sake of others.

Suppose our suit or dress becomes dirty. It may be very precious to us—perhaps it was a gift from True Parents—but still we have to put it through the dry-cleaning process. In the same way, Father is asking us to joyfully go forward on our course of indemnity in order to be cleansed. If we do, always checking ourselves, we will leap forward in our own development and also bring substantial results in this country.

Father also shared with me that before he arrived in America, he was imagining how difficult the full restoration of the United States would be. He concluded that it would be like trying to melt an entire iceberg with the heat of his thumb! And he determined that, even under such extreme difficulty, he would do it.

This statement is something I will never forget. Even though I have always known what incredible will he has, I was still amazed! This is what makes his lifestyle very different from ours. No matter how difficult or dangerous his circumstances, he is resolved to always take the entire responsibility for restoration upon his own shoulders. He never asks God for support or assistance. His attitude is, "Whether God is looking or not, whether God's blessings come to me or not, it doesn't matter. I will go forward." This is why Heavenly Father cannot forget him.

Father's absolute goal is to establish the Kingdom of Heaven on earth. Even though he is now 67, and to anyone's mind deserving of a rest now and then, he still maintains a completely sacrificial schedule. One time he said to me: "Oh, I feel sleepy. I have to go out!" He had no appointments, and no one was asking to see him, but still he was determined to overcome his sleepiness. Until Father reaches his goal, he will never even think of relaxing or taking the easy way. The spirit world recognizes this kind of lifestyle, and as a result, many special spiritual phenomena are happening these days—for example, during the ministers' conferences in Korea and Japan.

We must always remind ourselves that we joined the Unification Church not for external gain but for the sake of our eternal life. Therefore, our priority must always be to think of God and True Parents—their mission, direction, and will. If you neglect this focus, your hard work has no meaning. I have experienced that if I focus on this main point, the challenges and difficulties I face are much more easily solved.

How can we develop our hearts to be closer to True Parents? We all have the desire, but it is difficult to achieve a close relationship right away. The reason is that we need to do more than just meditate or intellectually develop external plans or methods. We must make effort to pay indemnity and fulfill our responsibility—our five percent. Then grace from God and True Parents will come to us to complete the other 95 percent. To obtain such grace from God and True Parents and the necessary assistance from the spirit world, we absolutely need to lay indemnity conditions. Now is a wonderful opportunity for many good spirits to help us, and they will if we sincerely adopt Father's heart and direction.

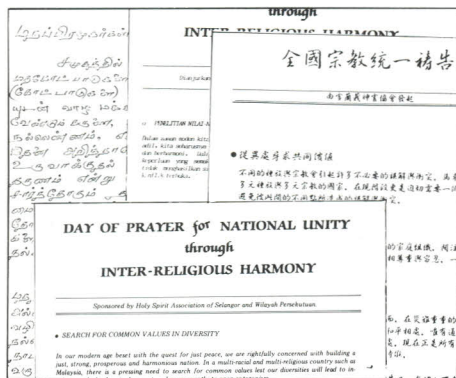
Please don't forget Father's "iceberg" determination. With that kind of will, we can do anything. □

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FRONT COVER: Father and Mother exchange loving glances while on an outing in Korea.

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*With the head-wing ideology and Godism together,
the spirit and body become totally united and
perfected. Unificationism brings these noble
ideologies into one unified working system.*

“THE STAGE IS READY”

BY REV. SUN MYUNG MOON
SPEECH AT THE LEADERS' CONFERENCE
MARCH 30, 1987
WORLD MISSION CENTER

Translator: Dr. Bo Hi Pak

THE MOST IMPORTANT DECLARATION I HAVE MADE RECENTLY is the proclamation of the head-wing ideology, as opposed to the right or left wing. “Head wing” comes from the head, which is the central controlling mechanism. The head controls the whole body through the spine and nervous system.

The right wing and left wing started from the crucifixion of Jesus, when there was a thief on his right and a thief on his left with their opposing ideologies. Even if the right wing, like a person's right arm, were to dominate and control the entire world, unless the left arm—the communists—joined with it and tried to harmonize with the right wing, there would be no balance, no peace, and no stability. Likewise, if the left arm were to control the whole situation, there would be no balance without the right arm.

In history, there was an imperialistic stage when one king or emperor had absolute power. From that stage, history came to the period of the individualistic amassing of wealth and power—democracy. Now the world is experiencing the system of socialistic control of wealth and human lives. Political systems have thus developed from absolute monarchy down to a socialistic system where the people have more power, benefits, and social welfare.

BOTH WORLDS ARE DEADLOCKED

The mission and accomplishment of the democratic system was to bring power down from the aristocracy to the grass roots. In the communist system, power is supposed to start from the bottom, with the poor and the laborers, and go all the way to the top. However, unless both systems link themselves to a higher power, their existence is very much challenged.

The democratic and communist worlds have been so severely separated from each other that there is seemingly no room for harmony. But what is happening today? Communist China is adjusting its own beliefs and trying to embrace the Western system. The Soviet Union, the core of the communist world, is threatened unless they adjust themselves and adopt a new direction that is more lenient and liberal and follows the West.

In the Roman Empire, Christianity became the imperial religion. In that way, religion had the power to govern the world. However, absolute power always corrupts. Those in authority removed themselves completely from the people at the grass-roots level. Therefore, a new movement of the people arose in opposition, an anti-God movement called humanism, which is running rampant today. Democracy comes from this movement, its purpose being to try to protect human dignity and value.

The democratic system, therefore, is based not on God but on man. The human intellect has become the central point of that system. Since man is the center, the democratic system tends to condone instant gratification of secular desires. However, democracy has come to a dead end. In the democratic world, there is no vision. When a nation has no vision, it will perish.

Communism started out with a lofty desire and vision, but the practice of communism is entirely corrupt. A new elite in the Soviet Union, called the *nomenclatura*, has taken over, and more corruption exists than ever before.

You can see that both the democratic and the communist worlds are hitting a stone wall, deadlocked. The leaders of both worlds no longer have the confidence that their own ideology will run the world successfully. The communist world is losing that hope and the democratic world has already lost it.



PHOTOS: K. OWENS / N.E.P.

LONGING FOR A UNIFYING VISION

Now the most extraordinary phenomenon has occurred. The children in the communist world are seeing the corruption inside their own power system and are beginning to look somewhere else—to the Western world. And the children in the democratic world are saying, "I know what my father is doing is wrong, that my father's generation is corrupt. There must be some hope in the communist world. They must be doing *something* right."

In the 60s and 70s, the youth of America and the Western world blindly followed—worshipped—socialism and

the communist system, thinking that their dream had become a reality. But in about the last 10 years, largely because of our own educational movement, they are coming to understand the true picture of communism. They are becoming jolted into realizing, "This is not what we've been searching for."

The youth of both worlds have finally come to realize that the other system is not the answer. They are awaiting some new vision and ideology that is better than communism or democracy. The young people are longing for some mysterious being, some mysterious solution that is centered upon God. This desire has been coming out from both camps like an avalanche, like a tidal wave.

All the spirit world is connected to you. If you stray somewhere, the string says, "Come back," and pulls you back to the center.

If the left wing can't solve the world's problems, and the right wing can't solve the world's problems, a new wing has to emerge. People's aspirations now are moving toward a system that can digest all of these—imperialism, materialism, and humanitarianism—centering upon one strong central element. The time has come for the ripening emergence of a new ism that will digest all of the historical isms on a global scale, beyond the boundaries of nation or race.

This is the point at which the Unification Church is emerging, with the proclamation of the head-wing ideology. I am proclaiming this to the world as a solution to the world's deadlock.

A NEW SUNRISE HAS COME

Forty-three years ago, and even long before that, I had this head-wing concept in mind, knowing, however, that I would have to make it prosper and work under great persecution. I have been moving forward under incredible suffering and persecution all these years without stumbling, without being diverted, without being discouraged—and now what has happened? I have come in the nick of time to the dawning of a new day. A new sunrise has just come.

The only opposition has been coming from what we call the establishment—the established communists, the estab-

lished humanists, the established religionists. However, I have not been neglecting the establishment, even while knowing that the younger generation is coming to my side. This is why I have been working with the academic community, the media, ministers and religious leaders, social organizations, and veterans.

Now that our foundation is so firm and sound, I don't have to work anymore. I could take a big nap! Through the momentum we have established by my direction and initiative, the world will automatically advance onward like a locomotive, moving on and on and on. Ultimately, the world *will* come into the correct order. That is the reality now. The final vision has been set.

Even though I have been working for a long time, I just recently proclaimed the head-wing ideology because the time has only now ripened to receive it. So what is this head wing, actually? Head wing comes under Godism, the absolute God-centered ideology, which I proclaimed at the Washington Monument rally. The head-wing concept even penetrates all the way to the spirit world. When you address secular humanists about head wing, they are simply flabbergasted: "That is the most refreshing idea. We can accept that." When you approach religious people, talk about Godism. Then they will say, "Aha! That's it. That is our unifying goal." So you can see, you have an ideological weapon to deal with all fields.



The question I have for each of you is, How much have you done to connect yourself to different nationalities and races?

Head wing is a concept or ideology that involves man and the creation, while Godism involves the spirit. With head wing and Godism together, the spirit and body become totally united and perfected. Unificationism brings these noble ideologies together into one unified working system.

THE POWER OF THE SPIRIT WORLD

How can we bring this unification about? With God! We must begin from the origin, the center, because God is the source of love, power, and energy. Through God, the unity of all these things will become a reality. In our Unification Church way of life, God has become a living reality. You are always living a God-centered way of life whatever you do, 24 hours a day. If you try to stray from that God-centered way, chastisement from the spirit world, in the form of revelations and dreams and indemnity, will always come to push you back to the center. It is amazing. God is real in our life every day. The Unification Church way of life is the vertical way of life. Therefore, when you are moving, you are not actually moving by yourself. You are pulling your entire ancestral line along with you on a string. All the spirit world is connected to you. If you stray somewhere, the string says, "Come back," and pulls you back to the center. It is our privilege in the Unification Church that the spirit world has the power to influence our actions here on earth.

In nature there are electromagnetic waves. To receive a broadcast, you have to tune your radio to that particular wavelength or vibration; otherwise, you can't receive it. The Unification Church is now completely attuned to the spirit world. Furthermore, you are not just tuned in to their vibrations; you are becoming broadcasters yourselves. You are actually the ones sending out the signals. You can create short wave, medium wave, long wave, and AM and FM signals; you can send out as much as needed in all directions.

You have that foundation here on earth, based on True Parents' victory. Therefore, if you want to summon an individual in the spirit world, just name the person: "Mr. So-and-So, come down and help me. St. Paul, come down, I need your help." And he will come down. You can call upon such assistance—a whole family, a unit, a tribe, or whatever requirements you need—and it will be instantly provided.

That's why sometimes, when you think you are moving to the left, you find that you are moving to the right. You can't see them, but two spirit men on each side of you are lifting you up. You don't even have to walk! Spirit men will take you along. Do you believe this? This is not a class on superstition; this is logical and scientific.

The common goal of the spirit world, of all religions, and of all people in history is the perfection of men and women. Throughout history, God has had only one thing on His mind: He wants to restore human beings to the original

models of perfection. Therefore, all existing schools of thought, such as materialism and humanism, are actually components of human perfection. These philosophies are pulling together men and women to be not only spiritually perfect, but physically perfect. The physical aspects of man are also God's creation. God does not deny the material.

PROGRAM GOD'S DATA

We are living in the computer age. All you have to do is push a button, and the machine whirs and everything is printed out instantly. To have a computer printout available, however, somebody has to input the data. A human being is like a computer. If you push the body's button, the data will come out. But the data has to already be inside. You must become men and women who are constantly receiving data from God—His spirit, His truth, and His love. Then when your button is pushed, out will come the truth, the love, and the spirit of God.

Whatever you put into your mind in your daily life—what kind of thoughts you think, what kind of motivation you have, what kind of truth you speak, what kind of love you practice—all that will appear on your screen.

I always teach from the Principle that the individual level must expand to the family, tribal, national, world, and cosmic levels. I am giving you all the data on all levels so you can program it into yourselves. When God pushes someone's button, He can see from the picture on the screen, "Oh, that person is at the national level. Pretty good." Or, "Oh, he never even got beyond the family level." And so on.

I am always telling you members of the Unification Church that you must live for the sake of the world; you must be citizens in service to the world. But if God pushed the worldwide button, not many Unification Church members would light up on the screen—in fact, it would be a total blackout. That is a failure. You have not programmed yourselves; you have put no data in. As you can see, when you go up the scale, the number of qualified people at each level becomes smaller and smaller, like a pyramid.

Do you think your body is capable of receiving the universal data; is there enough room? Every computer has a data base consisting of so many millions of megabits. How many megabits do you have? The human body has an infinite capacity to receive all kinds of data that God and myself ask you to input. Do you have the capability of receiving it all? Modern technology can create a computer chip that contains an incredible number of megabits. How many more megabits can be contained in a human computer created by God? Shouldn't we be able to receive millions and billions of megabits of information, spiritual as well?

God is always testing us. Every morning He pushes the cosmic button to see how many Moonies show up on His screen. The computer starts humming and vibrating, trying to come out with something, but nobody shows up.

*You have the largest army ever mobilized in history.
Behind you are millions of spirits waiting to carry out
your marching orders.*

The computer is vibrating violently, so at least God can see that His children are thinking about the universal level, even though no one is quite able to appear on the screen. What if God pushed Rev. Moon's buttons? What do you think would happen? Like piano keys, every one of them would ring out loudly, all the way to the very highest. Wouldn't you like to be like that, too?

WHERE IS YOUR GOD-LIKE IMAGE?

God made human beings to be the perfect computers. God created in us the most comfortable dwelling place for Himself so that all His data can be housed. That is why we are called the temples of God. But when He pushes your button, the screen shows all kinds of odd configurations—no regular or beautiful images, only ugly shapes and sharp corners. In many cases, your computer is just humming, still trying to figure out the data, but nothing appears. Even God's computer can't understand you. But I have taught you the correct input, so you have no excuse. Your God-like image is supposed to be showing up crystal clear. Each one of you is God's broadcasting station. God would like to broadcast His heart and love and truth directly through you.

Compared to the sophistication of humans, a computer is a primitive device. These instruments are being invented because they take after the human image. Someday we will invent a television set that will pick up the spiritual world. When that type of television camera focuses on you, it will show your individual spiritual body. Also, other spirit men will appear on the screen as a group of people always walking together with you. Who are they?

If you are just thinking about your own clan, then you will receive only ancestral assistance, nothing more. But when you become a person of universal good will and are thinking about the whole world, striving towards the highest possible ideals and even worrying about God Himself, the highest spirit world will come down to assist you.

All members, whether they come from the U.S., from Germany, or from France, have at least one thing in common: They all love me. They love me simply because my concentration upon the ideal and my way of life are transcendent of all denominations, races, and national boundaries. Therefore, the entire spirit world is united in wanting to come and help me. The saints and patriots of American history are all coming down now, trying to push every right-minded person on the face of the earth in my direction.

For the last 43 years, people in the spirit world have been helping me, but I have been bringing them to the lowest possible level, to the bottom of human existence. There, the hope of salvation must be planted. Only then can they work their way upward. I myself started from the very lowest level of the physical world and came into ultimate union with the highest level of the spirit world.

ISSUE YOUR MARCHING ORDERS

I want each one of you, particularly you national leaders, to understand that you must have total confidence. You have the largest army ever mobilized in history. Behind you are millions of spirits waiting to carry out your marching orders as soon as you give them. Therefore, all you missionaries of the world must be engaged in some kind of project on a national scale. Then you must issue marching orders to the spirit army. If you can demonstrate that you are working sacrificially and exceeding them in devotion, incredible help will materialize.

If you don't do that, then you will pay a penalty; the closest members of your family and the Unification movement itself will have to pay the price. Some of the elder members of the Unification Church will die of cancer; I have been predicting this. Unless you do your external mission well, then you will have to pay the indemnity internally. Now that the nation and the world are in the midst of an emergency, it is totally unacceptable for any individual to do things for his own selfish benefit, trying to gain something for himself or for his family. It is contradictory to God's will, for which God will undoubtedly unleash His punishment.

Today on earth, an effort towards creating unity is being made even among communists, materialists, humanists, and all other segments of human society. At the same time, the spirit world is unleashing its power toward unification, coming down on the individual, tribal, and worldwide levels. The question I have for each of you is, how much have you done to connect yourself to different nationalities and races? You must create your own foundation upon which people of all races—black, white, brown, red, and yellow—as well as saints of all the different religions can come down and assist you. If you love only your own race or religion, you are totally isolating yourself from the rest of the community.

The time will come when spiritual intervention will be so intense, so serious, that anyone trying to speak ill against me or the Unification Church won't be physically able to. A person will open his mouth and say, "Mmmmmm," trying to say the word "Moon," but before he can finish pronouncing the word something will happen to him. His throat muscles will tighten and he will collapse. That time will come. You would like to see that happen right away, wouldn't you?

TRUE KINGS AND QUEENS

I have taken the initiative as the central figure of the universe. I have made a God-centered foundation in the academic field, the social services field, the religious field, the media field—a foundation that no government can tear down. At the same time I have a special emissary in the



can receive their marching orders and come down and become integrated with the physical forces in your area.

In America, when you visit your 360 homes, 120 countries are represented there. When you are working in your home church area, you are dealing with a small world. You will meet people of all characters—maybe stern German people, arrogant British people, clever French people, romantic Italian people, talkative Spanish people. By doing home church, you are linking yourselves to the universal community—where there are no boundaries between races or nations. Then when you enter into the spirit world, you will be free to travel, free to communicate, free to have give and take with all races.

GOD'S BANQUET OF JOY

In the spirit world, you need not worry about food, shelter, clothing, or any such thing. The only important thing to do in the spirit world is to participate in God's banquet and experience the joy of celebration centering upon God. Every source of happiness—every joy, fulfillment, and reward—is there. Your happiness will be determined by how close and how intimate your relationship with God is. Your joy will be in spending time with the True Parents. Anyone who participates in True Parents' banquet is the closest to Heaven.

The amazing thing is this: You don't have to be issued an invitation to come to the banquet. Your spiritual vibration automatically determines whether you are qualified to enter the hall. Those who are not qualified automatically retreat, because it is such a pain to be there. Suppose a worthy person is far away in the countryside holding onto a fence, and he does not want to come. What will happen? When the banquet begins, that person's whole house will be moved; he and the house and the fence will all automatically come to the banquet!

The spiritual light is ahead of you. You are now with Satan, so I am pushing you ruthlessly, because I would like you to deserve such things, such a place. When you leave your physical body, eternity opens up. All of a sudden you hit a stone wall and you see where you were wrong. How grateful you should be that you know me while you are still on earth! I want to give you the best blessing so that you can be totally free to move in the spirit world without any boundaries or barriers.

Once you have come to the level of the spirit world I am describing, wherever you go you will never be a stranger, because I have already set the right conditions. You will even be able to become intimately close to a person on the other side of the world. This is inevitable, because the spirit world is already one country, one system, one nation, one unified world. The physical world will absolutely become one world under God, eventually. There is no way out. We, therefore, are the pioneers, the harbingers, to proclaim one world under God.

CONTINUED ON PAGE 46

spirit world—Heung Jin—who has broken the boundaries that have been confining the kings and queens in the spirit world. These kings and queens have always wanted to find the true kings and queens. Who are they? Unification Church members! In their eyes, you blessed couples are the royalty.

Right now there is a lot of confusion in the spirit world. No real organization can take place before the True Parents go there. When True Parents become the central figures, from that point on, all organization can begin. You will be important figures in that organization, because you are part of the True Parents. In the Kingdom of Heaven there will be a contest for the selection of the kings and queens. How can you be selected? By acting like a beggar, a wanderer, a stranger? No. Your job is to imitate me. You've got to receive and live my ideal.

Since 1965 I have been traveling all over the world. I have been preparing over 40 different nations to receive spiritual assistance. I carried Korean soil to those 40 countries in order to create holy grounds. Centering on Korea, I want to link the entire world as one community—one physical community, one spiritual community. It took me 22 years to do this because I was the only pioneer. During those 22 years I broke down all the barriers; now there is no door that is not open to us. All you have to do is go in; the stage is ready. Become the central figure of that stage and act upon it.

The spiritual elements have to be linked to the physical elements. This is now ready to occur. All members are being assigned to the home church mission. When you connect to your 360 homes, the prepared spiritual forces



PLANTING SEEDS OF UNIFICATION

KOREAN CAMPUS SPEAKING TOUR

by Rev. Chung Hwan Kwak

IN EARLY MARCH, FATHER ASKED Dr. Bo Hi Pak and me to go on a speaking tour around South Korean campuses. He explained to us its dispensational importance. As we know, the motto for 1987 is "Unification of the Fatherland," and this is connected with the unification of South and North Korea. Father wants to start creating a foundation for this on the Korean campuses by reaching both students and professors with his vision. We have to plant the seed of unification first in the universities; from there, the vision can extend outward to the general population.

As you may have read in the newspapers, there is severe conflict in South Korea now between the party in power and the opposition party, and university students are deeply involved in this conflict. Many students are becoming more and more influenced by communism, and their desire to overthrow the government is growing.

I arrived in Korea on April 5. The very next day my first lecture was held, and I went on to speak at nine more universities. Every morning I met with the local CARP members. In the afternoons I lectured, and in

the evenings I met with the professors of that university. Then I would move on to the next city. My schedule took me mainly to campuses in the capital cities of the major districts, and Dr. Pak lectured primarily in universities in the Seoul area.

Even before we began our tour, Korean CARP and the International Christian Students Association had been working hard on the campuses, spreading Father's message. They encountered several incidents of violence from leftists, but they were well trained to handle it. About 100 recently graduated CARP members

formed two crusade teams to accompany both Dr. Pak and myself as we toured.

Receptive atmosphere

A completely different atmosphere surrounded this tour compared to the times I spoke on Korean campuses in the past. In the 60s, there were few CARP members or interested professors, and it was difficult to even mention Father's name. In general, the students then were either negative towards Father or apathetic. But this time I felt quite free to speak about Father in my lectures. At each university, I first visited the professor who was the CARP campus advisor. Most of these professors already knew me through our Professors World Peace Academy activities and were warmly supportive of my tour. But they were concerned and apologetic that I had come such a long distance, because they were sure no more than 100 students would show up for my lectures. "Our students are only interested in attending lectures that oppose the government," they told me.

At every campus, I also visited the university president together with the CARP advisor. Most of these men were well informed about Father and his foundation in the world. They were very interested and wanted to know what Father is doing now and what his next plans are. Sometimes we talked for over an hour, never less than 30 minutes. I enjoyed sharing with them so freely about the present situation of our movement.

The title of the lecture I gave at each campus was "A New Unification Movement for Overcoming Disunity." My major topic was the unification of South and North Korea. I explained that this unification is by no means simplistic. Two elements are involved. First, we have to have a vision that goes beyond the ideologies of either the North or the South. Second, we must realize that the policies and

We have to plant the seed of unification first in the universities; from there, the vision can extend outward to the general population.

attitudes of four major countries—the United States, Japan, the Soviet Union, and Mainland China—will intimately influence the unification of Korea, and thus Korea needs to develop the proper relationship with them. I said that neither of these steps can be achieved easily. Yet Rev. Moon has already established some foundation in each of these four nations, and his worldwide vision encompasses all existing ideologies.

I was amazed that the students, for the most part, listened attentively. The professors who introduced me on stage were surprised that so many students showed up. At some campuses, 700 or 800 students came. The smallest audience numbered over 400. The professors told me this turnout was totally unprecedented.

At every university, leftist student groups had put up large posters all over campus, describing their views and opinions. So the CARP students also created a poster—with my picture on it. I never expected such a thing! Every time I came to a new campus, I saw my picture everywhere—sometimes 20 or 30 posters on one wall! Everybody already knew my name.

Opposition and confrontation

Generally, the response to our tour was very positive, but unfortunately, violence did break out at some campuses. Opposition came from two sides—from the conservative Christian student groups and the leftist student groups. The Christian organizations involved have never investigated what we really believe; they just continue to blindly oppose us. The leftist radicals know very well

what we stand for and are totally against it.

One political event happened in the middle of the tour that fueled the students' unrest. The Korean government and the opposition party had been engaged in talks to consider changing certain constitutional laws, but in mid-April the president suddenly announced that, because of heated arguments over the issue, a decision could not be made. The leftist students became very angry at this.

Most of the violence took place where Dr. Pak was speaking, because he is well known as the president of *The Washington Times*. The title of his speech was "The Ambitious Will of Koreans: Opening the Age of the Unification of North and South." Surprisingly, he was able to hold a successful lecture at Seoul National University, considered a hotbed of radical student activity. But when he got to Ko Ryo University, 400 violent leftists and conservative Christian students banded together to stop Dr. Pak from speaking.

An audience of 800 was in the auditorium. The movie "Truth Is My Sword" was running, which Dr. Pak usually showed before he began to speak. Suddenly 400 radical students entered the hall. They walked not on the floor but on top of the desks. They ripped down the posters and began to break everything. In unison they recited a chant loudly over and over. The students who had come for the lecture couldn't remain there under such circumstances, so they all left.

The radicals made some sort of demonstration in the hall against Dr. Pak, and then they told him, "Okay, let's discuss the issues—outside." So Dr. Pak went out with them. Several of them began to speak out against *The Washington Times* and to make other points, and then they gave Dr. Pak exactly five minutes to give his view. What could he say in five minutes? But he took the mike bravely and began to speak in a strong and loud voice. The other students who

Compared to the times I spoke on Korean campuses in the past, I felt quite free to speak about Father in my lectures.

The professors who introduced me on stage were surprised that so many students showed up.

had gathered around were listening closely, but the radicals didn't even pay attention to what he was saying. Right away someone ripped the microphone away from Dr. Pak and said, "You've had your chance!" It was really an incredible situation.

The leftists then put on another demonstration, and a thousand students gathered to watch. Suddenly someone announced, "Starting now, we are holding an urgent student meeting! Anyone who is not a student here, please leave." The opportunity for Dr. Pak to complete his lecture was completely lost at that point. Dr. Pak, surrounded by our security brothers, began to move away from the crowd, but a number of radical students followed closely behind. They took out eggs and stones and began to throw them. Our members took off their jackets and tried to cover Dr. Pak as they hurried away. One security brother was seriously wounded. Because of this incident, all of Dr. Pak's subsequent lectures had to be cancelled.

Determination to go on

At one university I also experienced violence. We found out that the leftists and the conservative Christians had gotten together and made a detailed plan of how to sabotage my lecture. They planned to carry in sticks, tear down the posters, rip out the microphones, and destroy the stage. Then they planned for someone to start reading loudly from a text and for others to sing to stop the lecture and to throw eggs. And finally, they planned to spray tear gas all through the lecture hall. Police had used tear gas to quell previous student riots there, and the radicals had picked up and kept those tear gas containers that hadn't gone off. Now they were planning to use them against us!

Amazingly, one of our CARP members was able to discover what these plans were in advance. We told the university president and the pro-

fessors, and they were gravely concerned. They wanted us to cancel the lecture, but I told them, "We will go ahead."

I deeply appreciated the sacrificial spirit of the members of the crusade team accompanying me. Four sisters were to be my "personal bodyguards." At first I was astonished. "You're so tiny," I said. "How can you protect me?" But they said, "Oh, if we were boys like those radicals, they wouldn't hesitate to try to hit us. But they're afraid to knock a girl down, so we can protect you very well."

Our members were well prepared. The sisters, especially, closely watched every student who entered. If someone had an egg or a stick or a tear gas canister in his hand, he was prevented from entering. But about 50 agitators were actually able to make it inside. I could easily recognize them, because they were wandering uneasily through the crowd, sending messages to each other. Fortunately, several professors spoke before my lecture began, creating a warm and receptive atmosphere. Because our members were guarding everything so well, the radicals had no chance to disrupt the event.

Finally, because they could do nothing inside, the agitators decided to go out. Quickly they broke the windows and sprayed tear gas directly into the hall. It was incredibly strong! The students were choking and tearing, and many of them got up and left. But even with the terrible pain in their eyes and throats, a lot of them remained in their seats and kept on listening. My voice was choking and my eyes were watering, but I con-

SCHEDULE OF LECTURES

Dr. Bo Hi Pak

4/06/87	University of Foreign Languages
4/07/87	Kook Min University (National University)
4/08/87	Tan Kook University
4/09/87	Seoul University
4/10/87	Kang Won University
4/13/87	Sung Kyun Kwan University
4/14/87	Choong Pook University
4/15/87	Kyung Hwi University
4/16/87	Ko Ryo University

Rev. Chung Hwan Kwak

4/06/87	Pusan University
4/07/87	Kyung Nam University
4/08/87	Tae Ku University
4/09/87	Won Kwang University
4/10/87	Choong Nam University
4/14/87	Kyung Ki University
4/15/87	Kyung Hwi University
4/28/87	Chung Joo University
4/29/87	Kyung Sang University
5/01/87	Kun Kook University

tinued with my lecture. The president of the university and the professors were absolutely amazed that we kept going under such circumstances. But I was determined. I realized that those radicals were not in possession of their own minds. They were beyond any sort of negotiation or discussion about issues. They only wanted to destroy.

A successful completion

My last lecture was at Kun Kook University. You may remember that a couple of months ago, radical student groups completely dominated that campus and immobilized it with demonstrations for three days. I was told we would be foolish to try to lecture

Opposition came from two sides—the conservative Christian student groups and the leftist student groups.

there, but I knew we had to go ahead. Our members were especially determined to have a successful end to the tour because of what happened to Dr. Pak at Ko Ryo University.

We held our lecture in a hall that was actually the headquarters of the radical student movement. Seven hundred students came to hear, and there was no violence at all. The last lecture was a success! I believe the students there felt a sense of liberation because that lecture marked the conclusion of our important condition.

I was grateful to be able to complete my entire lecture schedule. I have to thank God for His wonderful grace and protection. Despite the opposition on some campuses, I found that most of the students were very interested in Father's ideas. From reading their response papers, I saw how hungry they were for a new vision of the future. Some of them said, "Now I can have hope!"

Now that a foundation has been successfully laid in bringing Father's vision to students and professors, Father's desire is to reach out to the Korean people. He spoke of establishing a Citizen's Federation for the Unification of the Fatherland. Father's view is that the common citizens are going to be the driving force and the source of manpower for the achievement of unification. This Citizen's Federation will continue until the

Most of the students were very interested in Father's ideas. I saw how hungry they were for a new vision of the future.

unification of the fatherland is complete. It will mainly be an educational organization to create a focal point of vision.

Centering on this Federation, Father's next plan is to build a prayer center near the DMZ so that students can come and pray for unification. It's a gigantic project. If students can hold prayer vigils there centered on this one goal, the influence of the radical groups can be subdued. Through this kind of activity, the general atmosphere on the campuses will be uplifted. Father prayed for this and gave guidance concerning his desire over and over again. Father's whole purpose for all these projects is ultimately the restoration of the world.

Father and Mother arrived in Korea after our speaking tour had already started—on April 9. Right away Father's schedule was full, no matter where he went. He continually held meetings with professors, student groups, church leaders, and others.

True Parents visited many holy places and the sites of some of our movement's growing projects around

the country, offering prayers at each location. One day I went with them to Chung Pyung Lake, and Father shared with me his precious memories of the prayer conditions he had made there. The weather was wonderful. Korea is beautiful in the spring, and I believe Father and Mother were very glad to be there.

On May 1, Father spoke in celebration of the 33rd Anniversary of HSA-UWC. In his speech he recalled the past 40 years of God's suffering and said that this 33rd year was a very important milestone. I never heard such profound depth of content and feeling. This time when Father was with the Korean members, I felt he spoke more freely than ever before. His words were so loving and warm. When he can speak without a translator, he can express himself completely spontaneously.

I sincerely hope that someday each of you will be able to understand him directly, so you can all feel the kind of incredible spiritual force that he generates. □



Rev. Kwak shares with Father and major leaders about the progress of his lecture tour.

TRUE PARENTS' AC



Prayer at the site of the World Missions headquarters on Yoido Island, Seoul.

HAVING BEEN IN AMERICA SINCE NOVEMBER 24, 1986, Father and Mother arrived back in Korea on April 9, 1987. Upon their arrival, they immediately went to the site of the headquarters of the World Missions at Yoido Island and prayed. Then they arrived at Han Nam Dong and listened to reports from the main leaders. Father gave directions to them concerning missionary activities in Korea.

On April 12, at 6:00 pm, a welcoming meeting for True Parents was held at the church headquarters, where over 1,000 members listened to Father speak for three hours. In his speech, entitled "Proud Unification Church," he emphasized that Moonies have deeper desires than ordinary people. He said we were different from others because the Unification Church teaches us how to meet God and how to live. By following heavenly principles, we must remove Satan and liberate God, thus becoming Father's true representatives. In this way, he said, we can be proud of the Unification Church.

On May 1 at 10 am, all local chapters of HSA-UWC held services to celebrate the 33rd Anniversary of the Unification Church. At the Seoul headquarters, 1,000 members gathered to hear Father's speech. The service began with remarks by Rev. Hyuk Suh Kwon, general affairs director of HSA-UWC. A prayer was offered by Rev. Kyu Nam Park, the second regional director of Seoul. Mr. Kwang Yul Yoo, the chairman for Unification Church history, read a celebration poem. Prizes were awarded to members who had contributed at least 15 years to the development of the church and who had excellent witnessing results.



True Parents visit a project site on Jeju Island.



True Parents' 27th Holy Wedding Anniversary, April 1.

TIVITIES IN KOREA

In his speech, Father compared the 33 years of the church with the 33 years of Jesus' life span. He emphasized that the final moment for the construction of the Heavenly Kingdom on earth had finally come.

From April 6 to May 1, Rev. Chung Hwan Kwak and Dr. Bo Hi Pak went on extensive speaking tours around the nation. The purpose of the tours was to prepare the way for an alternative view of the issues that are causing severe instability on the campuses.

Rev. Kwak's tour was organized by the Korean International Christian Students Association. His speech, which he gave at 10 universities, was entitled "A New Unification Movement for Overcoming Disunity." He emphasized that neither democracy nor communism is the system mankind is hoping will bring world peace. A new faith that is wider than any ideology—Godism—is being proposed by Rev. Moon as an answer to the tragic division between both camps and between North and South.

Dr. Pak's tour was organized by Korean CARP. His speech, which he gave at 9 universities, was entitled "The Ambitious Will of Koreans: Opening the Age of Unification of North and South." He reminded his audience that we can discover a valuable truth only when we meet a true teacher. He said that Korean intellectuals today totally lack respect for values, and that Rev. Moon's Unificationism is the only ideology to bring a true understanding of the importance of values back into society. □

Taken from the Korean Unification Church Tong-Il Se-Gye and other reports.



Father and Mother receive a homecoming cake when they arrive at Han Nam Dong on April 9.



Father speaks at the church headquarters on Foundation Day.

REVELATIONS FROM HEAVENLY FATHER

Received through Jim Stephens

*March 17, 1987
New York City*

My Children!

How I love you! How I love you! How much I have always, always, always loved you!

My heart is so moved right now. I'm tingling with the joy of the moment that is coming. Now you are finally starting to come back home to me.

My heart is beginning to burst with the joy, the expectation, and the anticipation of our reunion. How long you have been lost! How dark—pitch dark—my life has been without you.

I couldn't feel you anywhere. You were so far, far away—so lost, so lonely—and such gruesome bloody butchering was going on all the time. Think if your own little child were ripped away from you and hauled off into hell to be raped and abused and then mutilated!

For generation after generation, for countless eons, there was no hope, not even the flicker of a candlelight in the whole universe.

But now that has all changed. It now seems almost like the noonday sun is shining down on the world from heaven, thanks to my son and his bride. I can never, never thank him enough. You can never, never thank him enough. You will never, never know or even be able to understand a small part of what he has done.

The time for crying tears is over. All the pain and anguish will be wiped away. All the misery, all the agony of the cosmos, will be dispelled. The victorious celebration is building up in heaven.

Sparkling rays of light and love are beginning to arc out from the brothers and sisters, connecting them to each other. My children, you will see more and more. You can feel the beginnings of it yourselves here in this room.

Thank you for having the faith and an open heart for me. Thank you for trying to listen and learn. Thank you for your desire to fulfill this hope.

I will be with you always. I will never, never leave you.

Heavenly Father

*March 18, 1987
New York City*

Children!

It is so good to see you coming together with an open heart, wanting to come to me in prayer. So many of you for so long have come to prayer out of obligation. It's hard for my heart to feel joy when your motivation to talk to me is just because you have to or were told to and so you try to get it over with as soon as possible.

Now when you want to talk to me, I feel so much closer to you, and it's so much easier for me to come down to you. It's like when your own best friend can't wait to talk to you. That makes you feel so good. It's the same for me.

Many of my children have stopped praying because they didn't feel like it. I can at least accept their sincerity more easily than the attitude of those who pray only reluctantly out of obligation. I understand how it's so hard for you to believe and accept the reality of a substantial, living—yes, even conversational—relationship with me.

All of you were meant to be able to share with me, as you would to your deepest friend, at the very instant your heart wants to reach out to mine.

Please take even one tiny step. Look at a baby: How many times does it stutter and mumble when it is first learning how to speak?

I am so grateful to the True Parents and Heung Jin Nim for opening these doorways so I can come down and speak with you. Their sacrifice has been incredible.

Be brave now. Keep opening all those doors, the many doors that were closed on your hearts. You can actually "become like children" to me, as my son Jesus said.

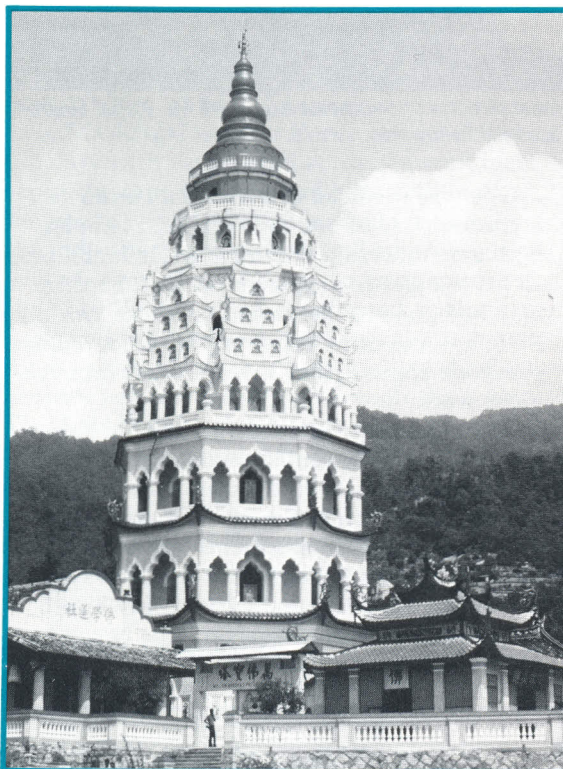
Praise the True Parents and work hard.

Heavenly Father

Jim Stephens is the director of the Interdenominational Conferences for Clergy.

CREATING BRIDGES OF RELIGIOUS HARMONY IN MALAYSIA

Report by Genie Kagawa
Based on an interview with Angelika Selle



The Kek Lok Si Pagoda, Malaysia.



The Sultan Abdul Samad Building in Kuala Lumpur.

MALAYSIA, AT THE SOUTHERNMOST PART of Southeast Asia, was colonized by England for 80 years, and the British were the ones who brought in the Chinese and Indian population [see box, next page]. This is how Malaysia came to be such a multi-racial and multi-religious society.

It seems obvious to me, however, that there is no hope for Malaysia's future unless its many and varied religions can truly respect each other and unite. Religious confrontation here is an everyday thing. Muslims and Chinese often live next door to one another, so when the Chinese cook pork, which is highly offensive to Muslims, the Muslims must endure the smell. In the past there have been terrible religious riots.

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The official religion in Malaysia is Islam. As you may know, there are two branches of Islam—the Shiites, who are more fundamentalist, and the Sunnis, who are more broad-minded. Although the form of Islam practiced here is Sunni, it is still illegal in this country to try to convert a Muslim to another faith; if found trying, you will be arrested and taken to court. If a Muslim-born Malay converts to another faith, his bank account, car, or house may be taken away. Muslims receive many privileges, such as bank loans for businesses and government favors. It is very hard for us to invite Muslims to come to our center, because they fear losing these privileges.

Most Christians in Malaysia are as dogmatic and intolerant as the Muslims. They have

made themselves the enemies of other religions. Christians have been known to hand out tracts right in front of Hindu temples, saying that Hindus are pagans and sinful idol worshippers possessed by the devil. Some Christians have even tried to destroy the statues in Hindu temples. The Hindus, however, would never do that to any Christian church.

Religious tensions

Recently the government set up a national interfaith council to help sort out these inter-religious problems. Top religious leaders were on this council, but they all ended up fighting with one another, even insulting one another. Rather than listening to others, the evangelical Christians could only say, "We believe it is God's will that all people convert to Christianity, because Jesus is the Way!"

The self-righteousness of Christians has done so much damage that when we first started visiting Hindu or Buddhist temples, we were thrown out. Not because we were Moonies, but because we were Christians. They told us they couldn't trust us. We had to pay an incredible amount of indemnity for the behavior of Christians before in the third world. It took us a long time to emerge from that dark tunnel of rejection.

I started our interreligious effort in Malaysia three years ago to try to reach religious leaders. We had many young members but no native professionals or community leaders who could speak up for us in times of difficulty. I decided to organize a day of prayer for national unity and interreligious harmony. Our goal was to get 100 temples to participate. We began by visiting the Hindu and Buddhist temples. The difficulties were great, but we finally came across some John the Baptist figures.



Rev. Byung Wooh Kim, regional director of Southeast Asia, with Mr. Kirpal Singh, president of the Interfaith Spiritual Fellowship.

I FEEL THE HINDUS HAVE A SPECIAL ROLE TO PLAY IN THE PROVIDENCE BECAUSE THEIRS IS SUCH A BROAD RELIGION.

One was the head of a national Hindu society, comprised of 600 to 700 Hindu temples with a membership of 2 million. He mobilized all his temples to pray with us. In 1985 this man had gone to the Assembly of the World's Religions and came back very inspired, telling everyone about Father's tremendous interreligious work.

One reformist Hindu group, the Sai Baba, which has a lot in common with our movement, mobilized its 95 temples. Smaller groups like the Divine Light Society and the Baha'is also participated. In all, 800 or 900 temples and spiritual centers joined in our day of prayer on November 16, 1986, and we had only hoped for a hundred. What happened was beyond our expectations—a miracle.

About Malaysia

Of Malaysia's 15 million people, over half are ethnic Malays, about a third are of Chinese descent, and 10 percent are of Indian background. In the 15th century the Malay ruler converted to Islam and the country became Muslim.

European traders appeared in the 16th century and it was claimed as a British colony in 1867. British influence has been extensive. Even though the official language is Malay, English is still widely spoken and is the language of commerce and industry. It was the British who developed the country economically. They brought in Chinese laborers to work in the tin mines and Indians to work on the rubber plantations. The Chinese and



the Indians have retained their own culture and religions—Confucianism, Taoism, Hinduism, and Buddhism.

After World War II, a great deal of unrest and rebellion against British rule led to independence in 1963. Two years later, the predominantly Chinese city of Singapore became a separate country because of conflict over racial discrimination by the ethnic Malays who controlled the national government.

The government of Malaysia, seated in the capital of Kuala Lumpur, is a constitutional monarchy. A monarch is elected to a five-year term by the hereditary rulers of the Malayan states, who are also the heads of the Islamic faith.

A visit to True Father

Through this interreligious work with various leaders, I met a woman known as Mother Mangalam. She is like the Mother Teresa of Malaysia and does a lot of work with orphan-ages. She introduced me to a Sikh named Kirpal Singh, who had met True Father many years ago.

Mr. Kirpal met Father through a friend of his named Anthony Brooke, the last son of the British hereditary ruler of an island in Malaysia. Mr. Brooke was a spiritual seeker who who knew we were living in a new age and that a great leader would soon come to unify the world. Mr. Brooke met Dr. Young Oon Kim in 1964. Just before he left for Korea to see Father, he told Mr. Kirpal that he was on his way to see a great religious figure with tremendous spiritual powers but who was as yet unknown. He told Mr. Kirpal to go see this man.

So Mr. Kirpal went to Korea and spent two full days with Father. Father shared with him about the time God showed him a vision of the entire world in which he could see all the sin and suffering of humanity. Father was so overwhelmed that he began to weep uncontrollably. Puddles of tears collected on the floor, and the members came upstairs to his room to ask why Father was washing the floor because water was leaking through the ceiling. That was how much Father was crying to see the pain of the world. Mr. Kirpal never forgot this story.

Since then, Mr. Kirpal has gone on to visit all the great spiritual masters of the world, yet he has remained a strong supporter of Father for the past 20 years.

Interfaith Fellowship

Mother Mangalam received an inspiration to begin an interfaith movement in Malaysia. She asked Mr. Kirpal to be the president, because he is extraordinarily knowledgeable in world religions, being well versed in the Bible and

**IN MALAYSIA
YOU CAN FIND
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HAVE READ THE
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BIBLE, AND THE
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RELIGIOUS
SOCIETY.**

the Quran and the scriptures of every conceivable spiritual group. He got representatives from about 30 religious groups to join this movement, which they called the Interfaith Spiritual Fellowship. The Christian and Muslim leaders of Malaysia were invited to join, but they refused.

When Mr. Kirpal met me, he received a revelation to invite the Holy Spirit Association, as we call our movement here, to be part of the Interfaith Fellowship. There was a lot of resistance on the part of the other participants to our joining the group, especially because Mr. Kirpal wanted us to be part of the sub-committee that formulates policy. He faced a difficult task in convincing many of them, especially a certain Buddhist priest and an important interfaith journalist, both of whom were very negative about Father. Mr. Kirpal spent many hours on the phone testifying to Father's great spiritual power and his work.



Malaysian dancers entertain the ISUM participants.

**NOW, TWICE A
MONTH, WE
HAVE 80 OR 90
RELIGIOUS
LEADERS
MEETING FOR
INTERFAITH
DIALOGUE
RIGHT IN OUR
CENTER!**

At this time I decided to organize an Introductory Seminar on the Unification Movement (ISUM) for professors and religious leaders. Mr. Kirpal was excited about it, and he told me, "This is the best opportunity for me to convince this Buddhist priest and this journalist to get you into the Fellowship. They should listen to what you have to say." So he asked me to invite everyone in the group to the ISUM and he telephoned them all and persuaded them to come. Eventually almost 50 people came, including professors from Thailand and Singapore. There was a wide spectrum of traditions represented: Islam, Buddhism, Taoism, Sikhism, Eckankar, Hinduism, Christianity, the Sai Baba Movement, the Divine Life Society, the Pure Life Society, Rosicrucianism, Sri Aurobindo, and Zoroastrianism.

The ISUM was an amazing experience. Philip Schanker brilliantly presented the Principle in an interreligious context. He examined the concept of evil in Hinduism, Buddhism, and

<p>தமிழ்நாட்டில் சமயத்தின் பெரிய பாரம்பரியம் (தேவ-பாடுதல்) மேலும் வாய்: படை- வெள்ளத்தில் உருவாகி, நல்லதென்றால், எ- தென விரிந்தால் சமயம் என்ற சொல்லுக்கு உருவம்</p>	<p>through INTER-RELIGIOUS HARMONY 全國宗教統一禱告 由吉隆坡中華總會館發起</p> <p>● 提倡愛與和平價值 不同的宗教與字數會引起許多不必要的誤解與衝突。在各 多元神祇與字元宗教的國家，在國際社會是迫切需要一 種超越國界的共同點與求同存異的謙遜與包容。</p> <p>DAY OF PRAYER for NATIONAL UNITY through INTER-RELIGIOUS HARMONY</p> <p>Sponsored by Holy Spirit Association of Selangor and Wilayah Persekutuan.</p> <p>● SEARCH FOR COMMON VALUES IN DIVERSITY In our modern age beset with the quest for just peace, we are rightfully concerned with building a just, strong, prosperous and harmonious nation. In a multi-racial and multi-religious country such as Malaysia, there is a pressing need to search for common values lest our diversities will lead to in-</p>
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National Day of Prayer announcements.

INTER-FAITH

Going over the moon on this

IN his article "Fresh view of Jesus in prophecy" (SM Nov 20), Joachim Ng quoted five anti-Christ writers. One of them was the very famous Rev Moon. Are you one of the Moonies from the Kuala Lumpur movement?

Who must you print something that Moon has said? He is the "Incredible Baiter from the East", involved in arms manufacture in South Korea and arrested for avoiding taxes.

Don't you ever let this man rule your writing mind. If you do, you may not only turn into the next Moon but become a Mooning Spot.

HELEN BOH
Trinidad

'ANTI-CHRIST' MEANS IDEOLOGY OF MATERIALISM

WITH reference to the article "Fresh view of Jesus in prophecy" (SM Nov 20), Lam Soon Hock & Heikichi were disturbed by references from Rev Moon's theology.

Many Christian theologians would deplore the use of the term "anti-Christ" in the title. It is traditionally understood in many circles that the term does not refer to a religious leader but to the God-defying ideology of Communism which would appear in the world in destructive words but ultimately lead to the end of destruction.

Materialism, however, in advanced Christian circles, is not a new concept. It is the ideology of the materialists, which was first introduced by the Rev. Martin Luther King, Jr. in his famous "I Have a Dream" speech.

Therefore, Materialism would be the description of

The vehemence of the attack on Rev Moon's character by the two letter writers prompts the Sunday Mail to obtain a response from Moon's Unification Church, which is registered as the Holy Spirit Association for the Unification of Humanity (HSAU).

Church, which very aptly means "against Christ" or "against God". The church has been accused of being a cult, of being a religious movement, and of being a religious movement. The church has been accused of being a cult, of being a religious movement, and of being a religious movement.

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MANY ACCUSATIONS AND TAGS LEVELLED AGAINST GROUP

Understanding the Unification Movement

THE Unification Movement is a religious movement which was founded by Rev. Moon in 1954. It is a religious movement which was founded by Rev. Moon in 1954. It is a religious movement which was founded by Rev. Moon in 1954.

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In recent hearing, amounting to about US\$12,000 in interest in the church, the church has been accused of being a cult, of being a religious movement, and of being a religious movement.

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Prophecies and Moon's Plan B

Readers write in

John 1:10: This was said before Jesus arrived on the scene. Surely, Jesus will be the one to bring the Kingdom of God on earth. He will be the one to bring the Kingdom of God on earth. He will be the one to bring the Kingdom of God on earth.

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SUNDAY MAIL, NOVEMBER 30, 1986

INTER-FAITH

TWO KINDS OF PROPHECY CONCERNING JESUS

Tragedy prophecy
Isa 53
Zec 13:7
Credible theory or fanciful theory?

Victory prophecy
Isa 9:1-5
Lk 13:35

ARE there new ways of understanding the death of Jesus?

Traditional theology states that Jesus died as a sacrifice for the sins of the world. He died as a sacrifice for the sins of the world. He died as a sacrifice for the sins of the world.

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The Launching of

By Inter-Faith writer JOACHIM NG

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other religions, and then presented the Unification view as a synthesis of all of them. The participants were just fascinated by the power of the Principle.

The first lecture was supposed to last little over an hour, but it extended to two hours because the audience was so responsive. Then they asked questions for another hour. They were glued to their chairs; we even had to force them to go to lunch. I've never seen anything like it; the atmosphere was just electric.

"I want to write the truth"

The journalist, whose name is Joachim Ng, was completely changed. By the third lecture, he understood why our movement is so controversial and gets such bad press coverage. "Now I know why orthodox Christians persecute you," he said. After that he began to introduce the Principle in his column, which he writes for the *Sunday Mail*, a major newspaper in Kuala Lumpur. Every article of his contains some aspect of the Principle, such as the dual characteristics of God. One day Mr. Ng told me, "I'm going to write about Jesus, and I will say that Jesus did not come to die." He wanted to quote Father in the first sentence and write a very strong article. Because it is a national column, I was apprehensive, so I said, "Some Christians may be offended and might over-react." I gave him some advice on how to present the same idea more comprehensively. [See illustration.]

He did two full pages on Jesus, using the idea of the dual prophecies of the mission of the Messiah. At the end he quoted Father as a Korean evangelist who is one of the propo-

MALAYSIANS HAVE BEEN DISILLUSIONED BECAUSE THEY FELT THAT RELIGIOUS HARMONY WAS IMPOSSIBLE, BUT NOW THEY HAVE HOPE.

nents of this alternative view of Jesus. He also quoted other authors to support that view.

Mr. Ng even presented the Fall of Man in his column. To other people it seems as if he is presenting his own ideas. He has received many negative letters accusing him of being an Antichrist, but he prints these letters and then writes his response to them. I warned him before he began writing that he was going to be persecuted. I said, "Are you ready for a thunderstorm?" "I don't mind getting wet," he told me. "I just want to write the truth."

Because of the success of the ISUM, we were finally accepted into the Interfaith Fellowship. Meanwhile, Mr. Kirpal was looking for a place to hold the meetings. Since we have a big center, I offered it for that purpose, and now, twice a month, we have 80 or 90 religious leaders meeting for interfaith dialogue right in our center! Sometimes I have difficulty believing the miraculous things that are happening in Malaysia.

Representing Father

Mr. Kirpal received a revelation from God that I should be the secretary of the Fellowship. I was quite hesitant about this at first, but I felt that I should follow his revelation. Since then I have had a very public role in Malaysia.

At the meetings there are usually two speakers who each present a paper, followed by small discussion groups. We provide refreshments, and our members do all the setting up and serving. For the papers that are presented, we also do the typing, photocopying, and printing. Many Fellowship members are impressed by our willingness to commit funds and members

for this purpose. Because they remember their terrible experience with other Christians in the past, they call us the "true Christians." They feel they have finally found in us a bridge between Christianity and their own religions.

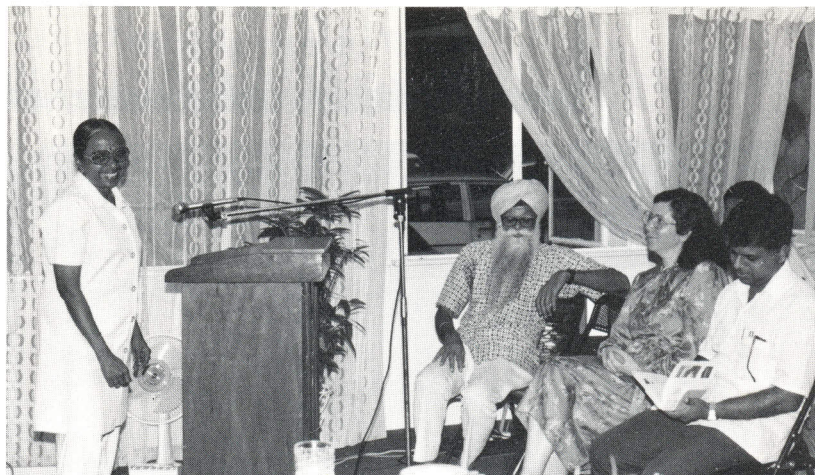
Some religious groups are very spiritually oriented and concentrate only on meditation, astro-traveling, or achieving inner peace. We are considered the group that has proved itself in action. The others are very impressed because they can't get their members to do what we are doing. When it comes to funding or manpower, we are the ones they turn to.

Even though our funds are limited compared to what our movement has been pouring into interfaith work elsewhere, the Fellowship members know that our group makes a bigger contribution than any other group. It is our way of representing Father in our willingness to work for the sake of mankind and not just for the Unification movement. Now the others have overcome their apprehension about coming to our center. They have discovered that Father's teaching is so broad that they can trust us. We don't try to convert them or give them our literature. Now they are so comfortable, no one wants to go home after the meeting. They just stay for hours.

In our church center we have about 80 center members, 100 home members, and around 450 associate members. They are very involved in the work we are doing. I began this outreach work with just one other brother, but we have had to mobilize another sister to do all the secretarial work.

God's vision blossoming

In Malaysia you can find people who have read the Quran, the Bible, and the Vedas. That's the only way to survive in a multi-religious society. I believe God has prepared many people here who are broad-minded, tolerant, and



Left to right: Mother Mangalam, Mr. Kirpal Singh, Mrs. Genie Kagawa.

MANY PEOPLE ARE PREDICTING THAT THE HOLY SPIRIT ASSOCIATION WILL BE THE CENTER POINT OF ALL INTERFAITH DIALOGUE IN MALAYSIA.

understanding in order to receive Father's message of religious unity. Particularly, I feel the Hindus have a special role to play in the providence. They are in the forefront of interreligious dialogue because theirs is such a broad religion. To the Hindus, anyone can be a manifestation of God—a person who reaches perfection and helps others to reach perfection. Jesus, Mohammed, and other great teachers are all manifestations of God. Hindus have no difficulty in testifying to Rev. Moon as another manifestation of God.

I believe because of Father's course in Danbury, Heung Jin Nim and the spirit world could come down and inspire Mother Mangalam to begin this kind of work for interreligious harmony. People have tried to do this in Malaysia for 40 years but have never been successful until now. Malaysians have been disillusioned because they felt that religious harmony was impossible, but now they have hope. The more we do, the more people are becoming inspired with the possibilities of what can be done. The Interfaith Fellowship now wants to do service work to demonstrate to the nation the fruits of interreligious dialogue. They want to ask the government to recognize their work. With this recognition, I believe the group will definitely become very powerful in Malaysia as a model for religious unity.

Interreligious dialogue has tremendous implications. Religious divisions are the root of all the social, political, and economic problems in Malaysian society, so religious harmony must be the solution to those problems. Many of the people we are working with are predicting that the Holy Spirit Association will be the center point of all interfaith dialogue in Malaysia. Our humble beginnings in Malaysia have grown and blossomed so quickly. We are seeing that Father's vision has already begun to provide hope in a nation that for so long has had little hope. □

THE MORE WE DO, THE MORE PEOPLE ARE BECOMING INSPIRED WITH THE POSSIBILITIES OF WHAT CAN BE DONE.



Mr. and Mrs. Takashi Kagawa and Rev. and Mrs. Byung Wooh Kim in front of a Buddhist temple.

Interfaith Spiritual Fellowship

October 26, 1986 Kuala Lumpur



Left: Interfaith Fellowship meeting. Right: Mr. Kirpal Singh, Mr. Joachim Ng, Mr. Thong Hon Keong, and Mother Mangalam.

Excerpts from Participants' Speeches

Mr. Jegathesan

President, Sri Sathya Sai Central Council of Malaysia

All of us, whatever religious denomination we belong to, say we love God. But let us also remember that it really doesn't matter how much a child loves its father. The question is: How much does the father love the child? How much does God love us? What should we do in life to win that love?

Take the example of a father with four sons. When the father comes home from work, one son is waiting at the gate. When he sees his father, he gives him a big hug and says, "Papa, you're home!" The father enters the house. The second son, watching TV, sees the father and says, "Hi, Papa." The third one says, "Papa, what did you buy for me?" The fourth son is upstairs in his room and doesn't bother to come downstairs to greet his father. Even though the father loves each son equally, which son is capable of evok-

ing a deeper love from the father?

How do we win the love of God? God loves all children equally, but His reaction to them varies in proportion to their longing for the Father.

Ven. Dr. K. Sri D. Nayaka Thera
Brickfield Buddhist Temple
Kuala Lumpur

We are gathered here with a pure mind. Our main purpose is to find out whether there is a way for us to unite in order to live together and work together without any hostility or discrimination. It is due to our human weaknesses that we create misunderstandings. We religionists should practice respect for other religions, and it is not for us to discriminate against others because of our assumed superiority. This Spiritual Fellowship has been established with good intention. On its platform we can share noble common values and experiences. We have hope that we

can contribute a lot to this multi-racial country of Malaysia, so that we may live with mutual respect for everyone.

Mr. Joachim Ng
Interfaith writer, *Sunday Mail*
Kuala Lumpur

Let me ask you a question. Which, in your opinion, is the most perfect and most complete scripture of all times? Is it the Bible? The Quran? The Vedas? The Tripitaka? The Guru Granth Sahib? The Tao Te Ching?

Brothers and sisters, all divine masters have stated that the ultimate truth lies beyond all scriptures, and the Chinese sages have been explicit on this point. A scripture is merely a guide. It may be an infallible guide, but it is still merely a guide. You yourself need to have a direct experience of truth and not just read and re-read about it.

Many people try to create religious harmony by a policy of avoidance: "You have your religion and I have mine. So let's go our separate ways." In my opinion, this is the wrong way of thinking. Religion stands for the unity of mankind and the oneness of truth. If we are unwilling to reconcile our differences of opinion, or to harmonize conflicting views, then we have betrayed our scriptures and everything that religion stands for.





Left: Phillip Schanker gives an impassioned lecture at the ISUM. Right: ISUM discussion group.

Comments from Participants

Dr. Boon Nilakesh
Buddhist scholar
Faculty of Humanities
Chaing Mai University

If the Americans had allowed me, I would have liked to replace Rev. Moon in jail. All my life I wanted to live for world harmony. The world is longing for salvation through the Principle and through the person who can do the impossible. For a perfect man, whether he is an Oriental, a Westerner, or a Moonie, whether he is in jail, in Genting Highlands Hotel, or in heaven, nothing is difficult for him. My mind is consoled by the fact that wherever Rev. Moon is, he will always be the same.

Dr. K. Dharmaratnam
Malaysia Hindu Society
Kuala Lumpur

The bridge has definitely been established between Christianity and the other religions, and it is up to us to make the bridge very strong. I wish all success to the Unification movement. I'm sure this Unification movement will go from strength to strength, gradually gaining momentum and culminating in the Heavenly

Kingdom on the earth and a universal religion.

Mr. Thong Hon Keong
President, Rosicrucian Society
Kuala Lumpur

As a person coming to a Unification seminar for the first time, I didn't have much of an idea about this movement.

I didn't know Unificationists were involved in so many activities, such as relief work, colleges, scientific research, and interreligious dialogue. This impressed me very much. This movement is not concentrating only on the building-up of its ideology or on getting more members; it is really contributing to humanity and dedicated to loving others.

Brother Phillip Schanker is a dynamic and expressive lecturer. He is also logical and knowledgeable. There were many things I have never been able to understand in the Bible, but the way he explained things made me wonder why I never understood them. Why was I so ignorant until now? Thank God I now have that knowledge.

We all read in the newspaper that the founder of the Unification move-

ment, Rev. Moon, was in jail. However, Rev. Kim [Rev. Byung Wooh Kim, regional director of Southeast Asia] testified about the dedication and devotion that Rev. Moon has given to the Unification Church, sacrificing family happiness and sleep to be able to bring mankind to God. Let us all support this movement by carrying out such devotion in our own religious spheres and in our joint efforts.

I was quite impressed with the video program showing the importance of religious freedom. The joy I saw in the 2075 Couples getting married brought me tears of happiness. This is certainly a unique way of choosing a life partner. This sort of matchmaker should be introduced to Malaysia! He could bring eternal happiness to many brothers and sisters here who are waiting at the threshold but have no one to choose their mate.

I am really impressed by these good works and the manifestation of love I see in the Unification movement. I am convinced that the work of this movement must be supported, and I salute this great avatar Rev. Moon. I wish him the greatest success in his mission.

THE TRUE P IN KOR



LEFT: Father and Mother with Shin Jeung Nim, the eldest daughter of Hyo Jin Nim and Nan Sook Nim (on Mother's lap), and Jeung Jin Nim, True Parents' youngest child.

BELOW LEFT: Celebrating True Parents' 27th Holy Wedding Anniversary. Back row, left to right: Father, Mother, and Hoon Sook Nim. Front row, left to right: Shin Goon Nim and Shin Bok Nim, (sons of Ye Jin Nim and Jin Whi Nim), Jeung Jin Nim, and Shin Jeung Nim.

RIGHT: True Parents pay a visit to the Korean Folk Village--a cluster of farms preserved as a historic site

BELOW RIGHT: Mother with Jeung Jin Nim and Shin Jeung Nim amidst the springtime flowers.



FAMILY EA



CARP REKINDLES THE HEART OF AMERICAN CAMPUSES

Edited by Jean Rondon



PHOTOS: STEFAN DES LAURIERS

FEELING THE DESPERATE NEED TO bring our True Parents' love and tradition to the universities of this nation, members of the Collegiate Association for the Research of Principles (CARP), under the direction and guidance of Hyo Jin Nim, initiated a nationwide Campus Renaissance Festival. This spring, a dynamic and energetic program has been traveling from the West Coast to the East Coast and into the Midwest, reaching thousands of university professors and students in Los Angeles; San Francisco; Sacramento; Albuquerque; Austin; Washington DC; Boston; New York; Madison, Wisconsin; and other cities.

The CARP Renaissance Festival seeks to communicate Father's vision for America and the world with an uplifting program of music by the CARP New Vision Band, martial arts demonstrations by the Wonhwa-do team, and messages given by speakers from each local campus community. Every Festival ends with the keynote speech "Campus Renaissance: New Vision for America" given by Dr. Joon Ho Seuk, the national director of US CARP.

Last fall at the Third CARP Convention held in New York City, Hyo Jin Nim, president of World CARP, gave a glimpse of Father's vision to representatives from all over the

world. The purpose of the Festival tour is to provide a foundation and preparation for Hyo Jin Nim himself to tour American campuses in the future.

Reaching thousands

CARP members found the administrations of the various universities to be understanding and cooperative. Both professors and students responded enthusiastically, expressing gratitude to hear such a new and refreshing message. Through the colorful display boards and book tables at each of the festivals, hundreds of students have become aware of our Father, our movement, and CARP. Thousands



The New Vision Band creates an upbeat atmosphere.

have listened to Dr. Seuk's message, giving enthusiastic and loud applause to his speech.

At the University of California at Berkeley, a historical and spiritual victory was achieved. Because of the long history of leftist attacks against CARP on this campus, the UC Berkeley CARP members made extensive preparations, including prayer conditions and the printing of 13,000 leaflets and 1,500 posters. The day of the Festival was cloudy, windy, and cold, but fortunately the rain didn't come until all the activities were over.

Students listened to Dr. Seuk attentively, and his words warmed everyone's heart.

America has a great spiritual heritage. We need to tap into that spiritual reservoir as we point ourselves toward a vision of a better world.... There is no doubt that America has been at its best when it has taken a serving role toward the world.

America will only be able to fulfill its proper role in the world when each one of us takes responsibility. First, we have to change ourselves. Next, we must learn to serve this nation with our whole heart. Finally, we need to unite together in order to help America serve the world.

Although two leftist hecklers did show up, they did not disturb the speech. Many students commented that they were happy to hear such a refreshing, positive message and that they were tired of the same old critical voice they had been hearing on campus over the years.

Touching something deep

The atmosphere was congenial, peaceful, and open, allowing the beauty of each event to shine through. This was completely different from any experience CARP has had at UC Berkeley! We were totally surprised and moved that, for the first time, Father's message was given on the Berkeley campus with negativity and opposition subjugated. It was truly a victory.

Dr. Seuk, amidst all the pressures of external preparations and last-minute details, moved the members by maintaining a pure heart of sincerity and prayer. "He always has a desire to do a professional job and to inspire God, paying attention to every detail in order to convey the heart and tradition of our True Par-

ents," commented Christine Froelich, Western Region CARP member. "The time is right, as Heavenly Father knows, to revitalize the campuses with beauty, truth, and love. The students are waiting. The Festival is touching something deep and genuine in their hearts."

When the Festival moved on to the University of Texas at Austin, professors and student government representatives there were invited to a luncheon preceding the Festival. At the Festival itself, the eye-catching decorations, the abundant refreshments, the riveting martial arts demonstration, and the harmonious music were able to attract and maintain a large crowd.

A group of Christian fundamentalists stood by with signs in hand, damning CARP and trying to grab the attention of the bystanders in an effort to "save" them. But despite all this, the CARP speakers and non-CARP speakers made everyone feel welcome, regardless of race, religion, or national origin.

At the close of the program, most of the onlookers came away with a new awareness of the nature of CARP—that is, a group of collegiates associated for not only the *research* of principles but the sincere *practice* of them.

Campus God conference

On April 8, as part of the Renaissance Festival in Washington DC, the first campus God Conference was held at the University of Maryland. Representatives from diverse religious back-



Wonhwa-do demonstration at the University of Wisconsin at Madison.



Dr. Joon Ho Seuk delivers the keynote address on the Austin campus.

Students get information at a CARP book table.

grounds, including members of the Church Universal and Triumphant, the Navigators (non-denominational Christians), Jews, Muslims, Sikhs, and Unificationists, gathered for the "Conference on God: Seeing Through the Differences." Even the Baha'is and Hindus expressed their desire to participate, but were unable to send representatives.

Dr. David Rodier, professor of philosophy and religion at American University, was the host and master of ceremonies. In order to facilitate openness and sharing, the theme "The Heart of God" was chosen. Each representative offered a short background on his or her own faith supported by a brief personal testimony.

"All we have is God, but that's all we need," said the Jewish representative, sharing about the persecution his people endured throughout history. "We love God, so we want to



become like God," a student from the Church Universal and Triumphant stated. The Unificationist representative said, "God's heart is my home," and she followed with a testimony of how her longing heart is being filled now that God is in her life.

Near the end of the first session, Dr. Seuk spoke. "I can readily speak about God because God is my Father.... I was told by Rev. Moon that the fundamental relationship of the universe is the parent/child relationship." He explained that the purpose of religion was to teach people how to live with God. He exhorted "all those who believe in God to unite together to understand the purpose of God's creation and to establish a world of peace and harmony."

Dr. Rodier moderated the final question-and-answer period in an atmosphere of high spirit and brotherhood. Originally scheduled for two hours, the conference continued on to three. Many of the participants stayed even later to meet the various members of the different religions, exchanging ideas, names, and phone numbers. That we could bring people of such diversity together in harmony surely brought joy to our Heavenly Father and True Parents.

Professors' banquet

Beatrice Clyburn, Washington D.C. CARP member, attended a banquet for university professors and administrators in Washington on April 9. She reported:



At Boston University, Dr. Seuk speaks to professors at a luncheon banquet.

Dr. Seuk, in his speech, reminded us that the most important thing is love. "In a university," he said, "we should be like a beautiful family. The relationship between professors and students should be like that between parents and children." Such was the feeling at the head table! As Dr. Nyang joined us a few minutes after the banquet started, he was received by the warm, brotherly embrace of his colleague and friend, Dr. Rodier. This black African and white Ameri-

can professor instantly became friends when they met at the CARP Convention last October. They have each been CARP advisors and speakers for years. In the presence of Dr. Seuk, they were like children in front of True Parents! Father and Mother would have rejoiced at their humble hearts.

In his address at the banquet Dr. Rodier said, "My commitment to CARP is one of shared values and vision of what can be done.... Students are in an environment where they need to apologize for morality." He reminded his colleagues and himself that teaching is not just conveying ideas, but setting an example of pastoral ministry. "Sometimes, it's just being there and being accessible."

Dr. Mathur, a professor at the University of the District of Columbia, also spoke to the banquet guests.

I want to congratulate Rev. Moon for his work in this world, in which he teaches young people how to be good spiritual thinkers. He teaches students what a human being is.

Boston braves the rain

Boston, with its quarter-of-a-million students, is called the City of American History and the City of Education. The Festival there was held at Boston University.



Panelists at the God Conference, University of Maryland.



Students gather to hear Dr. Seuk at Boston University despite the rain.

The final week of preparation was difficult for the Boston CARP members, because the weather was cold and rainy for three days before the Festival. The stormy weather required much more effort on the part of brothers and sisters to poster the campus and hand out leaflets. The New Vision Band arrived about a week before the main event with an enthusiastic heart; they said they were eager to come to Boston because it is such an important and providential city.

The day before the Festival was warm, sunny, and bright, but through the night, it started to rain again. CARP members set up the stage, and

everything was ready, except for the sunshine!

Despite the shower, the Wonhwado black belts proceeded with a strong spirit, shouting "Chung-Hyo!" ("loyalty") from the bottom of their hearts. The peak of the excitement was reached when Dr. Seuk stood at the microphone. He looked out at the mere 250 students who had gathered bravely, regardless of the bad weather, and spoke strongly and seriously.

Said Joseph Soo, New England Region CARP member:

Through Dr. Seuk's speech, I came to realize how serious we have to be about restoring the whole of Boston,

America, and the entire world. He surely was representing True Parents and opening the door for Hyo Jin Nim to speak in Boston. Continuous rain didn't even bother us, after all. I felt like we were paying indemnity for the victory of American CARP.

Leftists subdued

On April 28, the University of Wisconsin at Madison hosted the CARP Festival on its library mall. UW Madison is notorious for the radical student movements that started there in the 1960s. When we began the preparations, we expected some confrontation with leftists.

But Dr. Seuk always inspired us. "Never be afraid of communists," he said. "Invite communists to the Festival!" Supported by his courage and faith, CARP members determined not to allow anyone to destroy the event.

By coincidence, on the same day as the CARP Festival, leftists organized a rally to oppose deportation as a consequence of the new immigration law. The rally was to take place only 1,000 feet away from the library mall. When our martial arts members started performing their self-defense techniques, the 100 leftists also started their rally.

Then the New Vision Band started playing, and about 500 students were drawn by the vivid sound. At the same time, the leftists started marching toward us. It was clear they wanted to disrupt everything. As they drew near to the audience we had attracted, they stopped marching, took masks



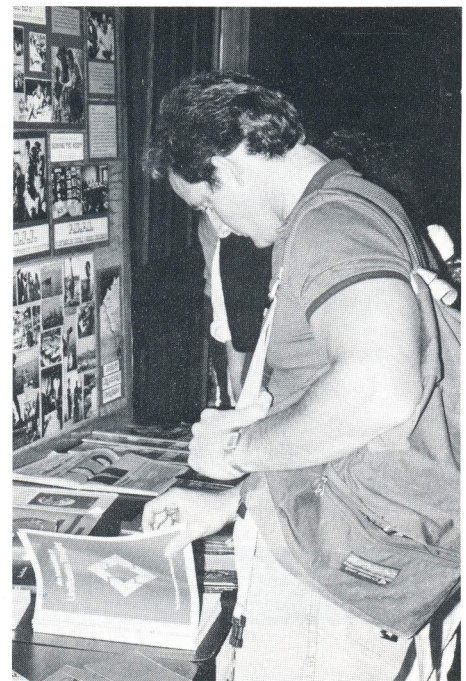
Left: The Festival site at the University of Wisconsin at Madison.



Right: Hecklers at UW Madison confront CARP members face to face.



Left: CARP members collect signatures from supporters of the Festival.



Right: A wide variety of literature is always made available.

TESTIMONY OF A STUDENT

Jung Ho Lee, a biochemistry senior and pre-med student at the State University of New York at Stonybrook, attended the Festival on his campus and immediately afterwards started studying with CARP members. Below are his reflections on the Festival.

The New Vision Band, Wonhwa-do, the spirit of God—what a full day I enjoyed! I had initially planned to watch the Festival for only a few minutes. Attending the CARP Renaissance Festival was an extraordinary experience worth more than thousands of biochemistry lectures. Being someone who has continually sought for happiness, it was astounding to meet young people who are genuinely happy.

The Wonhwa-do demonstration, with songs such as the "Eye of the Tiger," gave a powerful impact, demonstrating how the study of a martial art, especially a unified martial art, can purify one's heart. The performers literally had the eyes of searching for true heart, purity, and compassion. Without a doubt, the breaking techniques displayed the power of mind-body unity and determination: If we try our hardest, there is nothing unattainable.

The New Vision Band also provided a vivid example of how to fulfill one's goal in life—mainly, to be happy. What inspiration they must have in order to maintain such a high level of performance! In recent years I have

enjoyed many live bands; however, the New Vision Band was the only one "alive." Their happiness, love, and inner peace shone on their clear, bright faces. The lady singer especially was full of joy and a warm heart. I thought that if there were an angel in this secular world, she would be it. Who said one picture is worth a thousand words? She was the single most important person responsible for my desire to join the CARP movement.

Within one week, CARP became the place for me to discover my happiness. Just spending a couple of hours with them was enough for me to realize that external fame or success will not bring me lasting happiness.

Language is so limited to express my total feelings and heart towards the Renaissance Festival. Although I missed a couple of my classes, which I have never done in my last four years in college, I am so grateful for attending it. I am certain that I would not be bored to go a billion times.

Thanks a million to all the performers who traveled a long way to Stonybrook. God will be with you in all your future endeavors.

of True Father's face out of their bags, and started yelling, "Moonies, stop supporting the Nicaraguan contras!" and similar chants.

They tried to provoke the martial arts members to get angry and exert violence, hoping to cause their arrest. But our members remained calm, trying to maintain a light and joyful atmosphere.

When Dr. Seuk started speaking, 700 students gathered to listen to his speech. Surrounded by such a welcome, and a bit of exciting conflict, Dr. Seuk spoke with more strength and enthusiasm than he had on any other campus. After his speech, the New Vision Band appeared on stage again, creating an uplifting atmosphere.

One student, commenting about Dr. Seuk's speech, said, "This guy is speaking absolutely right." A police officer taking care of security remarked, "What that man is saying is amazing, and necessary for young people to hear!"

Overwhelmed by the successful atmosphere of the Festival, many leftists filtered into the crowd. Ultimately, even they could not help but be affected by the tremendous spirit and power of CARP. □

Contributors: Ricardo Canepa, Christine Froelich, William Harrell, Raenatte Nakama, Beatrice Clyburn, Joseph Soo, and Nobuo Okamura.

OPENING A GATE TO THE KINGDOM OF HEAVEN

THE NEW YORK CITY SYMPHONY

*David Eaton, musical director
Interviewed by Angelika Selle*

AS: The New York City Symphony just finished this year's season of performances at Lincoln Center. Would you say it was a success?

DE: There were many pluses and some minuses, but I think the pluses outweigh the minuses. Of course there are things we'd like to do better, both artistically and in developing a larger audience in New York, but I think we also have to look at our progress from the spiritual point of view. I am always mindful that there is a spiritual purpose behind this orchestra and that Father has a certain vision for the arts.

The Symphony is on a completely different level now in terms of our relationship with the musicians. Last June on the Day of All Things, when the orchestra performed at the Manhattan Center, Father met with Rev. Kwak, Kevin Pickard, Joe Longo, and myself after the performance, and he said that the attitude of the members in the orchestra who are not church members had changed for the better. I feel that's because we've been working to develop a deeper connection to them. That has created conditions for a higher spirit world to work with us.



PHOTO: RICHARD VAUGHN

From the artistic point of view, I would say we've done well, but we're not as good as we need to become. In terms of public response, we've got a lot of work to do to build up our audience. We haven't been as successful as we'd like to be in generating ticket sales to the public. The competition in New York is very stiff. We always have to keep in mind the three aspects of our work: spiritual success, artistic success, and commercial success.

AS: Do you see a difference in quality between this season and the one in 1985?

DE: Definitely. Our public visibility within the city and the artistic community is greater now. I know I have grown as a musician and a conductor with each concert. And there is much more trust between myself and the musicians.

One big difference this season was that we did a program with a professional chorus, the New York City Symphony Chorus. I would like to develop a chorus as a permanent adjunct to the Symphony, one that would perform with the orchestra in various programs. Most of the famous orchestras have a relationship with a chorus.

In our last performance we did *Song Cycle for Soprano and Orchestra*. I commissioned Kevin Pickard to write a cycle of songs with a theme centered on the ideal, the fall, and restoration. We asked Randolph Rummel to write the words and Jamie Louise Baer to sing. Jamie was spiritually part of the whole development of the work. It turned out beautifully—the perfect combination of text, music, and vocal realization. Real energy came out of it because the four of us were spiritually united in prayer. Many people, as well as a lot of the orchestra members, were very moved by the piece.

AS: By what criteria do you choose the music for your performances?

DE: First, I choose music that I can relate to, that I have some affinity for. As a conductor you don't want to conduct music you don't like. There is very little music I don't like, so I have a great deal to choose from! But that's only one criterion. Another consideration is how much rehearsal time is required. Some pieces are very difficult and require a lot of rehearsal



Violinist Aaron Rosand performs with the Symphony on God's Day 1987.

time, and the more rehearsals we do, the more we have to pay our musicians. That's a budgetary concern.

We also consider the kind of music the public would like to hear. In New York there are concerts every night of the week, and orchestras come to this city from all over the world. We have to program music that concertgoers might not hear on a regular basis. Certain composers like Beethoven

What always separates a
great artist from the
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is a heartistic awareness
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world to work.

and Tchaikovsky are played by almost every orchestra all the time. So I try to do music by less well known composers such as Paul Hindemith, Arvo Paert—the Estonian composer, Shostakovich, and Gustav Holst. In this last concert we did Samuel Barber. These are composers that are a little more obscure, but their music definitely deserves to be performed. All my life as a musician I have been interested in these minor composers as well as the major composers. Next year we are going to do some wonderful pieces that are fairly unknown by composers like Lalo and Smetana.

AS: Who are the members of the New York City Symphony?

DE: New York is really the classical music headquarters of America, and there is a large talent pool of musicians in this city. Musicians come here from all over—from Germany, Russia, France, China, Japan, Korea—both to study and to work. These young professional musicians are the people who play with us. They may some day go to other cities and become part of other orchestras, but now they live here, so we choose from that group. I feel it's important to make some effort to promote young and unknown musicians. It may also help us to get corporate or government funding in the future.

AS: How does classical music fit into God's providence at this time?

DE: Well, there are 12 gates to the Kingdom of Heaven, and art and culture will definitely be one of those gates. Music is a wonderful way to bring people to God and True Parents. It doesn't matter if you are a communist or a capitalist, a Democrat or a Republican, a conservative or a liberal—all people love music and art. Music is able to transcend a lot of barriers. In fact, we've already been invited to play this summer in a number of South American countries—Venezuela, Brazil, Panama, Colombia, and Guatemala.

AS: What is Father's vision for the Symphony?

DE: I've heard Father say at least a dozen times that at some point the

New York City Symphony will become the greatest orchestra in the world, and I believe this is going to happen. I'm hoping the Symphony will follow the Adamic way, through slow, steady growth. Rev. Kwak once told me, "We have to have faith that we will be internationally known 20 years from now." Father has indicated that the orchestra should aspire to world-class status.

Going in the Adamic tradition does not bring quick success. The great orchestras of the world, such as the Boston Symphony or the Berlin Philharmonic, didn't become major institutions overnight. It took years of development and growth—getting better musicians and more financial support and trying to maintain high artistic standards over a long period of time.

AS: When Father says the "greatest" orchestra, does he mean in musical quality and conducting?

DE: Yes. But for us it also means to be able to infuse heart and emotion and purpose into the actual performance of the art. Father said that while many artists today have great technique, technical perfection can never be subject. What always separates a great artist from the technically perfect artist, he said, is a heartistic awareness that allows a higher spirit world to work. This will bring the art to a new level. Therefore, part of our growth as artists is to work as hard

at our spiritual development as we do on our technical development.

AS: Can you speak about orchestras today and, connected with that, the restoration of the orchestra world?

DE: Traditionally, there have always been problems between musicians and their central figure, whether it be the management or the conductor. For many years we have seen autocratic conductors like Arturo Toscanini, Fritz

him instead of fear him. If they respect the conductor as a person and as a musician, they will want to give their best. That's an important philosophical change that has taken place in orchestras over the last 20 years.

From the spiritual point of view, an orchestra, if it is run well, is actually a beautiful substantiation of the Principle of Creation. The subject-object relationship is manifested between the conductor and the musicians, between the musician's mind and his body, between the musician and his instrument. The key is developing the proper relationship or balance of heart.

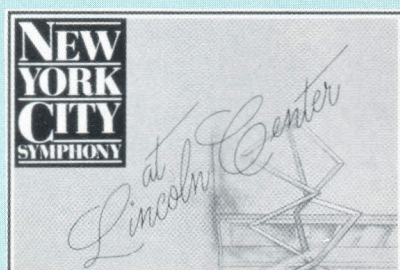
Music is a wonderful manifestation of this balance, especially in an orchestra, where so many people are working together. It's thrilling to see 80 or 90 people playing as one. When you hear the great orchestras that have achieved this oneness even while doing the most difficult pieces of music, it is spiritually overwhelming and powerful. Whether they know the Principle or not, they are embodying it.

Father mentioned that one of the hardest things for a conductor to do is to be emotionally involved in the music while at the same time maintaining physical dominion. If the spirit world starts taking over, you can easily get out of control; you can lose your objectivity. Then if you start giving wrong directions or wrong cues, the ensemble will start to fall apart. The proper relationship between the phys-

Part of our growth as artists is to work as hard at our spiritual development as we do on our technical development.

Reiner, and George Szell, who were literally dictators of their orchestras. Their orchestras were great, but the musicians played almost out of fear of being fired. The motivation that propelled them to greatness wasn't necessarily of the highest kind. There has been a real change of attitude about this. Today a conductor realizes that his musicians will play with greater artistic integrity if they love

Program for the 1986-1987 season.



ALICE TULLY HALL 8PM

Tuesday OCTOBER 28



David Eaton, Conducting
Boris Belkin, Violin
WAGNER: Overture to "Rienzi"
TCHAIKOVSKY: Violin Concerto
ARVO PART: Fantasy for 12 Violoncelli
(N.Y. Premiere)
HINDEMITH: Symphonic Metamorphosis on Themes of Carl Maria von Weber

Saturday DECEMBER 13

Yakov Kreizberg, Guest Conductor
(1950, Stokowski Competition Winner)
Uriel Tsuche, Pianist
(1956, Buscendörfer-Lempire Competition Winner)
WAGNER: Prelude and Liebestod from "Tristan and Isolde"
LISZT: Piano Concerto No. 1
STRAVINSKY: Petroushka (1947 version)

Tuesday JANUARY 13

David Eaton, Conducting
Aaron Rosand, Violin
FAURE: Masques et Bergamasques Suite
MENDELSSOHN: Violin Concerto
BEETHOVEN: Symphony No. 4

Thursday MARCH 19



Nathaniel Rosen

Linda Seay

Leanne Lanzillotti



Rick Christman

Angela Vercia

David Eaton, Conducting
Nathaniel Rosen, Cello
Linda Seay, Soprano
Leanne Lanzillotti, Mezzo-soprano
Rick Christman, Tenor
Angela Vercia, Bass
New York City Symphony Chorus
HOLST: St. Paul's Suite
SHOSTAKOVICH: Cello Concerto No. 1
HAZDNE: Missa in Tempore Belli "Punkermesse"

Thursday APRIL 21



David Eaton, Conducting
Jamie Louise Bace, Soprano
BARBER: Second Essay for Orchestra
PICKARD: Song Cycle for Soprano and Orchestra (World Premiere)
TCHAIKOVSKY: Symphony No. 4

Jamie Louise Bace



Dr. Bo Hi Pak and Rev. Chung Hwan Kwak meet with David Eaton and violinist Boris Belkin after the performance on October 28.

ical and spiritual is of paramount importance.

AS: How did you become involved in music?

DE: Before I joined the church, music was the most fulfilling and emotionally rewarding experience for me. When I was in high school, I played the trombone and also started composing music. Actually, I was torn between going into music or into sports. I wanted to become a professional athlete. But it was the experience of listening to Tchaikovsky's Fourth Symphony that changed my whole attitude.

When I was 16 years old, I went to hear the Cleveland Orchestra perform Tchaikovsky's Fourth. I bought the record and played it over and over. The last movement always made me cry, without fail. And I said to myself, "If music can do this to people, I want to be able to write or conduct such music." That's when I made my decision.

I studied musical composition at college, but I realized I didn't have enough of a natural gift for composition. My real affinity was for conducting.

The irony is that when I joined the Unification Church, I gave up music completely. In 1975, Father held a talent contest at Belvedere and asked people from all over the country to audition on their instruments. I purposely didn't go, as an offering to give up music. Abraham had to put Isaac on the altar so he could be purified and so God could use him again. I can relate very deeply to that story because I did put my music on the altar. I was willing to give it up forever. But then I realized that God had a purpose for me to use my music. I've been in the performing arts field now for 10 years.

AS: What makes a good conductor?

DE: A good conductor has to have a good ear. He has to rely on his hearing and musical instincts to know instantly what is going wrong or right. And he has to know how to achieve the proper tonal balances within the ensemble. A good conductor must also give clear and incisive directions with his baton.

Intimate familiarity with the different traditions of music is essential. A

conductor should know the difference between, say, eighteenth-century French music and eighteenth-century German music. He's got to have an understanding of the composers and music history—the legacy of the past. He also has to know how certain performance practices are done.

I think (and this is my personal philosophy) that 51 percent of being a good conductor is relating to your musicians well—as people and as fellow artists. If you berate them or yell at them, they're not going to play well for you. If they like you, they'll play well for you, and they'll help you

ity just blossomed around the 14th and 15th centuries. Europe as a continent embraced Christianity totally, and we saw the emergence of great art. The Flemish artists Van Dyke and Vermeer flourished at the same time as the great Flemish composers like Obrecht, Okegam, and Josquin Desprez. The Franco-Flemish composers took musical composition to a new level. We had geniuses like Bach, Handel, Mozart, Beethoven, and the great Italian painters Michelangelo and Da Vinci—all coming out of Christianity. The heartistic impulses of that religion created the the highest



The Symphony performs the "Alhambra Suite" at the Assembly of the World's Religions in 1985.

all they can. So I think 51 percent falls on the side of heartistically winning over the people you are working with.

AS: You wrote the "Alhambra Suite" for the Assembly of the World's Religions, trying to combine and harmonize Eastern and Western music. How can this unity be achieved?

DE: Father has always said to me: "Classical music is your foundation." He said that once you learn the classical tradition, you can branch out to other forms. And the reason Father gives us that advice is, I believe, because Western classical music, and all Western classical art, is the fruit of European Christianity. After thousands of years of development of God's central dispensation, Christian-

forms of man's artistic expression at that time.

Father once told us, "Once you learn the Western classical tradition, then you can take the best elements from other music—rock, jazz, folk music, Eastern music, or whatever—and combine them with the classical tradition. That's new age art. When you synthesize the different cultures into a new style that transcends the individual styles, that's new age culture."

Actually, Father emphasizes Western artistic tradition and Eastern values, such as filial piety, loyalty, and obedience. When we fully manifest both traditions in our art, we will be successful in expressing the highest ideals through our cultural endeavors. □

TOWARD A NEW CULTURE

UNDERSTANDING EAST/WEST RELATIONSHIPS

by Takeko Hose

From an interview with Angelika Selle

This is the first in a series of articles on understanding and harmonizing national and racial differences on our way toward establishing a heavenly culture under our True Parents. In this series, we hope to print insights from many different sources. This month Mrs. Takeko Hose, home church IW for the New York region, offers her viewpoint on East/West cultural differences, based on her personal observations and experiences while living in America.

WHEN I FIRST CAME TO America my greatest problem, as it is for many Orientals, was the language barrier. Even though I studied English in school, I couldn't really speak it. This struggle was very intense. I was unable to understand others or make myself understood, and it was very frustrating because I wanted to convey my thoughts, I wanted to convey the Principle. Often Orientals are reluctant to admit they don't understand, so they will just smile or display an indecisive attitude. Americans think, "They just don't know how to say yes or no clearly."

Americans like everything to be clearly and openly expressed. Oriental culture is very different. There is a long tradition of education in the Orient against the free expression of emotions, especially anger or resentment. It is very rare that someone would come up to you and say, "I feel angry about what you did." Americans are more likely to do that because honesty or frankness is considered a virtue. But in the East, we consider the display of such emotion as immature and childish.

Reading between the lines

This difference should be understood in a historical perspective. In Japan, the way of the samurai, or warrior, was that of complete self-control. If a samurai felt fear, sorrow, or even joy, he could not express it. He believed that if he did show these emotions,

he would lose control of himself and the respect of others. He would be considered foolish, not deep or serious. Because of this tradition, Orientals value non-verbal communication. The listener always has to read between the lines of what is said. The shared cultural assumptions of both speaker and listener allow the listener to fill in the gaps.

For those who know one another very well, few words are necessary. Instead, it is action that is honored.

But here in America, people take what you say at face value. When I first came to America, I often needed to get a ride from a brother in the center who drove a car. But I didn't want to tell him outright that I needed a ride because I recognized that he might be busy with other matters. Once he asked me if I needed a ride, so I just said, "No, it's okay." He assumed that I meant exactly what I said and left without me. Fortunately, I was able to go in another car because I needed to get somewhere. Later this brother found out that I had actually needed a ride

and got angry with me. He said, "Why didn't you say so?" I felt that if he had been more sensitive, he would have perceived that I was only hesitating because I didn't want to cause trouble. He could have understood that and said, "It's no trouble for me." Then I would have said, "Oh, in that case, I'll take the ride."

This is a very common kind of misunderstanding. Orientals are always getting into trouble in relationships with Westerners because they don't express themselves enough. Westerners get into trouble because they say too much and express too much emotion.

I think if you are raised in the Orient or live there long enough, you will naturally learn how to perceive what the other person means. It just becomes common sense. For those who know one another very well, like a parent and child, few words are necessary. Instead, it is action that is honored. Orientals tend to admire the person with a "heavy mouth"—one who says little but does much. They often see Westerners who speak a lot as irresponsible and weak. In a close relationship between Orientals, very little is said, but there is always something quietly going on. Often in East-West marriages, the Western partner needs to see the expression of emotion, appreciation, and praise far more than the Eastern spouse does. Orientals commonly have difficulty in living up to these needs.



Rev. and Mrs. David Hose

A sign of deep concern

This problem is especially acute in the relationships between Oriental leaders and American members. I can think of one time when an American brother, who had given a report to an Oriental leader, became upset when his leader made no response. To this brother, the lack of any expression of appreciation or approval meant disapproval or judgment. In contrast, Orientals would take this to mean that the leader was quietly approving but was withholding praise to help the member grow. But because of their different cultures, Western members often feel resentful and wonder, "Does my leader care about me? Is he just using me?"

I always try to encourage the leaders I know to try to express a little bit more appreciation. Even a simple "thank you" is so valuable.

I believe the root of this difficulty lies in the difference between parent-child relationships in the two cultures. In the Orient there is a very close and secure bond between parent and child. Because of this, the child knows that when his parent scolds him, it doesn't mean complete disapproval or rejection. In that culture, scolding is a sign of deep concern and care. It is to encourage the child to do even better. The same is true between brothers and sisters; they are often strong with one another out of a protective and caring heart. That's why some Oriental leaders in our church as-

sume that when they scold a member strongly, the member will try harder. But sometimes after a severe scolding, a Western member may feel like changing missions or even leaving the movement.

In the West, parents treat their children from a very young age as individuals; therefore, respect, personal approval, and praise are very important to them. Children can easily interpret disapproval of their actions as total personal rejection. I think the Christian concept of guilt, which Western children acquire early, leads them to believe that something is wrong with them, that they don't deserve to be loved.

Oriental leaders are surprised and hurt by this because they commit themselves right away to members as though they were their own brothers and sisters. They assume the unbreakable bond that comes with that commitment is already there. But Westerners don't assume this automatically. They have a deep yearning to see love and approval first demonstrated. If it isn't, they may become resentful. Resentment is not hate or anger but the disappointed desire to be loved.

Respect for elders

Another difference between the cultures is the Oriental respect for one's elders. In this Christian culture, all people are considered equal before God. But in Japan and Korea, people don't think in terms of equality. Orientals always want to know their proper position: Who is my superior? To whom do I owe respect and

**In the Orient, a person
will never take the best
seat because he is
waiting for someone
who is his elder to take
that seat.**

loyalty? Who is below me? Who is to my right and to my left? We feel that only by knowing these things can we relate properly and harmoniously.

Whenever I go to East Garden, I always see who is my elder and then find my proper place. If any of the 36 Couples are present, they automatically have the right to the seats closest to Father and Mother. Then come the 72 Couples, the 124, and so on. In the Orient we never take the best seat because we are waiting for someone who is older to take that seat. Even if an elder person didn't accomplish anything in his life, we automatically respect his position. In the West, particularly in America, people tend to be wary of hierarchical structure. Respect has to be earned here; it is not given automatically.

In Oriental classrooms, students listen, repeat, and memorize. Oriental education teaches respect for the authority of the teacher, who is the elder. To ask questions of one's teacher is considered disrespectful. In Western schools, students who raise their hand to question their teacher are praised. They are encouraged to think critically. It is hard for Orientals to learn the Western methods of critical analysis. In the church, sometimes our seminary graduates, who have been trained to think critically, have conflicts with Oriental leaders. They are often seen by the leaders as disrespectful, individualistic, or selfish because they have many questions and opinions. Actually, I feel that both sides mean well but misunderstand each other because of these cultural differences.

The importance of the vertical relationship of younger to elder, so important and natural to Orientals, is difficult for Westerners to grasp. In America, friendship—a relationship of equals—is valued. I realize that it is difficult for many Americans to share everything with their Abel figure. Instead, they like to seek help or love through close horizontal relationships. Orientals see the vertical connection as more important; they are taught from infancy that solutions and love come through the elder, in the parental position.

The traditional Oriental practice of ancestor reverence or worship demonstrates the importance of this vertical connection. Treating my ancestors as if they were alive and present is a very meaningful part of my life. I realize that whatever I am, whatever good I have done, is due to my ancestors' merit. That's why the spirit

world and its role in my life is so real and powerful for me. Whenever I am feeling discouraged, I think about my grandmother who is in the spirit world. Then I can't do anything selfish because I know it would hurt her. Thinking about her love keeps me going. This awareness of my life being linked to so many others, knowing that both my ancestors and my descendants are depending on me, gives me power to go beyond my own limitations. Without this awareness, I would be left with only my own power, which is simply not enough.

Both spirit and wisdom

I see another difference between East and West in the way members respond to directions. When a leader says, "This must be done," Westerners first ask questions about methods and details, but Orientals just jump right in. For instance, if the direction is "Fundraise," the Western member would want to investigate the best locations and make concrete plans to discover the most effective way of doing it. Orientals think this is a waste of time. Their thinking is "Pioneer! Challenge! Go everywhere! Try everything!"

I believe both ways have value and are important. One supplies the spirit and drive, the other the practical wisdom. But it is very hard to combine them. When an Oriental elder gives a direction and the members want to discuss the step-by-step methods, the elder may feel this is disrespectful, even insulting.

My husband David explains this kind of misunderstanding with the analogy of throwing a ball. He says that in the Orient, if the ball, the substance or the message, is good, then it doesn't matter how you throw it. But in the West, how the ball is thrown, how the message is communicated, is of equal value to the message itself. So the Oriental may say, "The ball is good. Why didn't you catch it?" The Westerner will answer, "Because you didn't throw it well."

On the other hand, I've noticed that some Oriental leaders will sometimes reject the good idea of an enthusiastic member if he did not show the proper kind of respect or speak in the proper way. They reject a good ball because it was thrown poorly. What many people could offer to God's providence is lost in this

way. Of course, some members are immature, but we must all learn to be a little more flexible and embracing, to look beyond externals into the heart of members.

Confidence in Father's love

What can make a difference in relationships is having the confidence that you are loved. If you have confidence in Father's love, you can be glad when he scolds you; he is showing you that he feels free to let out his emotions and frustrations. He cannot do that with people who do not trust his love; they would feel that he hates them. But because he knows your heart, he can feel quite free.

Both sides need to put aside their arrogance and be open-minded and humble enough to learn from each other.

I knew one brother on the staff at East Garden who always accompanied Mother everywhere. On one shopping trip he felt a little jealous and left out, wishing the clothes Mother was buying for a guest were for him. This brother didn't realize that True Parents were giving him a greater gift than clothes; Father and Mother were treating him as a member of their own family. In effect, True Parents were saying to him, "Don't separate your heart from ours as if you were a guest. You are not a guest. You are a part of us. We have not forgotten you, but let's give together." By comparing how much others receive, we become unable to realize that we are loved.

We have to understand the heart and attitude of the true servant. When I was supervising the servers for True Parents' table at Hyun Jin Nim's Holy Wedding, I said to them, "Please make yourself invisible." I explained to them that this meant they should try not to attract attention to themselves, either by their clothes or by their actions. "True Parents have so many people to take care

of," I told them, "so please don't add to their burden by wanting attention or wanting to be taken care of." If we are confident of True Parents' love, we can be happy to be invisible.

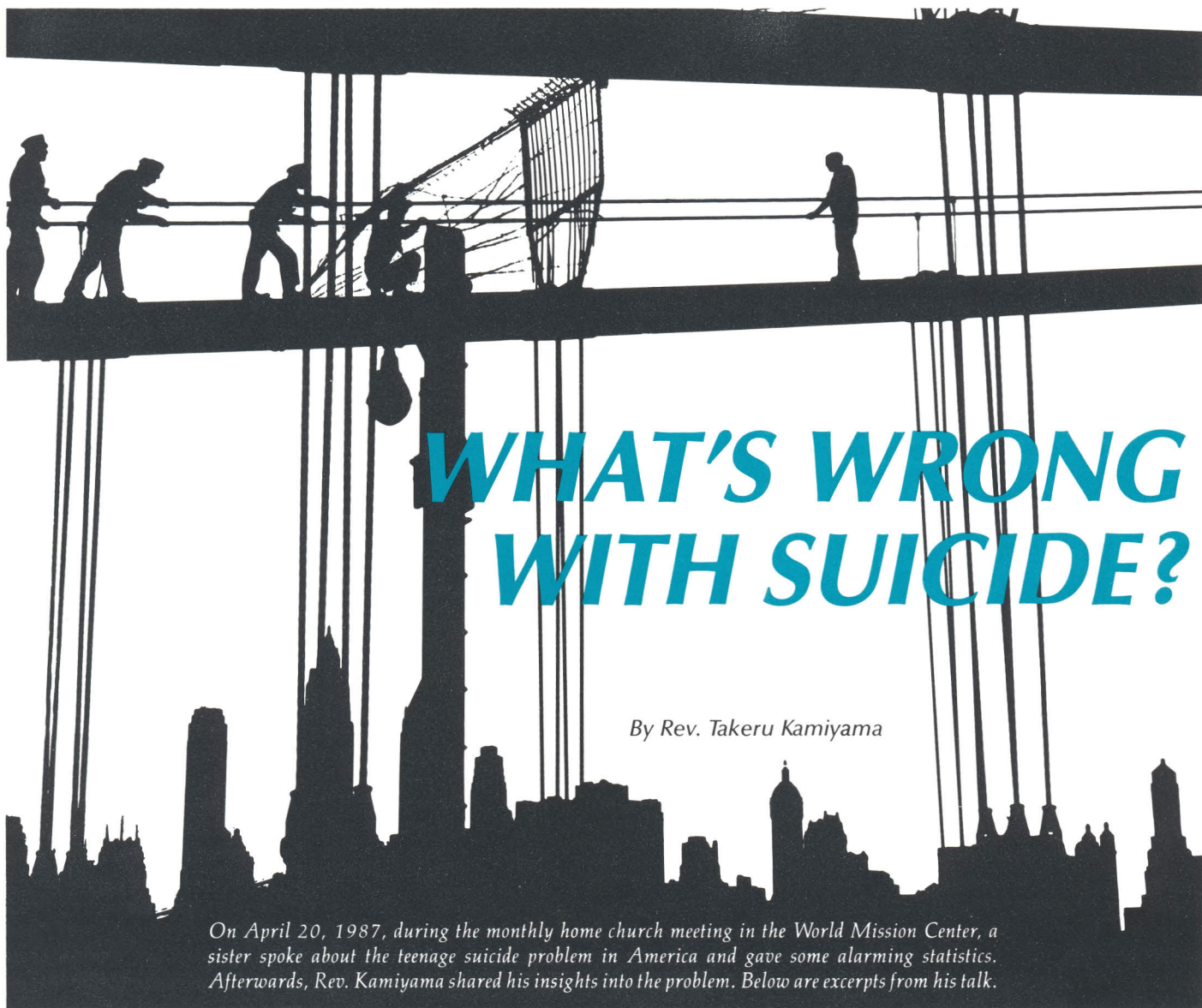
This virtue of putting others first, of serving, is very important in Oriental culture. This leads to misunderstandings in many East-West marriages. Orientals almost never speak about their own feelings; rather, they talk about the providence, their mission, etc. The Western partner is often frustrated by this because he wants to know what his partner really feels and thinks and wants to share his own thoughts and feelings. The Oriental may see his spouse as selfish and the Westerner may see his spouse as cold and unloving. I know many problems have resulted from this cultural difference.

David and I have discovered through long experience that the key is communication. Sometimes we have to sit down and explain to each other why we said or did something. We have to try to understand the other's viewpoint. When conflict or misunderstanding arises, I think both sides have to remain connected and keep communicating until there is understanding. Without that commitment, the conflict will just get worse.

In understanding East-West relationships, it's good to remember that Father never said Eastern culture was superior to Western culture or vice versa. Instead, *everybody* has to learn Heavenly culture from our True Parents.

Members from Japan and other nations who visit America have an incredible opportunity to become citizens of the world, people with an international mind. My husband often says that, essentially, what divides us is not so much culture, but fallen nature. To solve the so-called East-West problem, I believe both sides need to put aside their arrogance and be open-minded and humble enough to learn from each other. The more we know about each other, the more we can love. To know is to love. I know this is a long process. Perhaps it will take many generations for all cultures to be harmonized and for the new culture, based on Heavenly tradition, to be fully manifested.





WHAT'S WRONG WITH SUICIDE?

By Rev. Takeru Kamiyama

On April 20, 1987, during the monthly home church meeting in the World Mission Center, a sister spoke about the teenage suicide problem in America and gave some alarming statistics. Afterwards, Rev. Kamiyama shared his insights into the problem. Below are excerpts from his talk.

LET ME ASK YOU A QUESTION. What's wrong with suicide? It's not murder, so why is it wrong? In the animal kingdom there is no problem of suicide. Yet the highest being of all, the human being, has this very problem.

As I was listening to our sister's presentation, I was reminded of an incident that occurred in Danbury when I was with Father: One of the inmates hung himself. Centered on that issue, Father explained a few things to me.

Just outside of the Danbury compound, near the track field, is a tree with a large branch sticking out. That man used the branch of this tree to hang himself to death. He was found early the next morning.

The body was, of course, taken down. Afterwards Father and I were

sitting together in sight of that tree and Father told me, "Kamiyama, look at the tree. Even though that man's body has been taken down, his spirit man is still there. His spirit body is still hanging in the same place where he took his last breath." Father said that he was not able to get away from that spot.

He also said he felt sorry for the tree. He said the tree wasn't created by God to be a gallows for a man to hang himself to death.

Just the other day, before Father went to Korea, I had an opportunity to go with True Parents to the town of Danbury for the first time since he got out. We went to the other side of the hill that Father and I used to look at. From there, as we stood together, Father's first words were, "Kamiyama, do you see the tree

where the man hanged himself to death? This man can't get out of his miserable state."

Escaping responsibility

Let's examine the basic principle of what is wrong with suicide. I am the product of history. I was born on the earth not just as a completely new life. I carry all the weights, the sins, and the merits of my ancestors. In other words, I am like the balance sheet of the past. Whatever has been accumulated, good or evil, I carry on my shoulders.

In my allotted life span, it is my responsibility to clear away the past history of the sins of my lineage as much as possible. Then, when I have indemnified those sins, I will be able to stand on a new platform and begin a new life. That's why I was born.

I'm *supposed* to be here. I'm a pivotal person.

If I commit suicide and don't live out my life span all the way, I am simply escaping my responsibility to carry my historical cross and indemnify the debts of my ancestors. In other words, suicide is a very selfish, egoistic act. This is the very core of it.

If I reject my responsibility, somebody else in my lineage has to replace me and take on the burden of the debts. That creates extra trouble, extra indemnity. The lesson is: I cannot reject my responsibility. I have to carry my cross, no matter what.

Especially at this time in history, denying my responsibility by killing myself is a grave failure. I am here at this time to meet the Lord, who is on the earth. If I can take up the cross and pay off my historical debts as much as I can, then I will have the opportunity to meet the Lord, receive the Blessing, and pass through the gate of the New Jerusalem. In other words, I have the tremendous opportunity to experience God's true love here upon the earth.

Then after that, I am free to play in the wonderful garden God has given to us. What is this garden? It is the entire physical and spiritual universe—the limitless, unbounded cosmos. I am talking about a space of trillions of light-years.

Let's think about what a gift God has given us. Light moves much faster than any train or jet plane in the world. In one second it can travel the distance of about seven and a half times around the earth. When you consider that distance multiplied by 60 seconds, 24 hours, and 365 days, that's one light-year.

We can't even fathom the meaning of one light-year, let alone billions and trillions of light-years. This is the size of the vast playground God has prepared for us to play in in the spirit world as well as this physical world.

Serious consequences

If I reject my responsibility and kill myself, I lose the precious opportunity to experience this. I am stuck in the very place where I died—the space of a few square feet. I cannot leave that spot until I finish out my allotted life span, be it 50 more years or whatever.

At that point, I might be able to get out, but only if I can find a replacement, only if I can get a person to do the same thing I did in the same spot. Then I can get out and go somewhere else. It is well known that there are many places of recurring suicides.

Father explained this all to me. Feeling some sympathy for this man, I asked Father, "What if I prayed for this man who ended his life so miser-

ably?" Father said, "You can pray for him, but if you do, you will be taking on his responsibility. You will get hooked up to his situation and you will suffer the consequences."

I told Father that I had heard of some spiritualists who engage themselves in prayer to liberate people who died in such situations. Father said, "I know. But those spiritualists who dedicate themselves in this way and pray for these people will have to take responsibility for them and they're going to experience a lot of trouble."

I would like to once again emphasize the importance of understanding the grave and serious consequences of suicide. Thinking about the people in our 360 homes, we should try to prevent anybody in our areas from getting themselves into such a horrible situation. In home church, we are standing in the Abel position. We are responsible to lead the people and to guide them, taking care of not only their physical but their eternal spiritual lives. Let us once again understand this important responsibility that we have and carry it out in the very best way we can. □

ERRATUM

We regret an error that appeared on p. 18 of our April issue. Rev. Sung Il Kim was born on September 25, 1934, not 1943.

DANGEROUS MYTHS ABOUT SUICIDE

MYTH: Those who talk about suicide will never actually do it.

FACT: In almost every suicide, there is a steady effort by the victim to express his fear and frustration. Not all communication is verbal, but when notice is given, it should be taken seriously if not literally.

MYTH: Every suicide attempt is a serious effort to die.

FACT: Every suicide effort is a serious expression of emotional distress and irrational thinking. Some desire to die; others are signaling their desperate desire to get help in order *not* to die.

MYTH: Suicide rates in America are on the increase.

FACT: Overall rates of suicide in America have remained relatively constant for the last few decades. However, suicide by teens and young adults age 15-24 has increased 300% since 1950.¹

MYTH: The danger of teen suicide is decreasing in the last few years; thus, there's no need to be concerned.

FACT: Statistics do show slight decreases in suicides among those ages 15-24, down from 12.4 (1979) to 11.9 (1983) per 100,000. However, during the same time period, suicides among children age 5-14 increased two tenths of one percent, thus blunting the drop among those age 15-24. The fact is that in 1983, over 5,050 youths age 5-14 took their own lives. Young men were four times more successful in suicide than young women.²

MYTH: U.S. suicide rates are the highest in the world.

FACT: Hungary has the highest rate—44 per 100,000 population. Denmark, with the most advanced social welfare programs and a high standard of living has the highest rate in the free world, 30 per 100,000. Then comes Australia, 27.3; Finland, 25.7; West Germany, 21.3; Belgium, 20.5; Yugoslavia, 19.7, etc. The United States ranks 16th among the industrialized nations at a rate of 12.1 suicides per 100,000 population.³

MYTH: Asking someone, "Are you thinking of committing suicide?" may lead a person to attempt it.

FACT: Asking such a question may in fact lessen stress and lead to productive, life-saving counseling.

MYTH: Only a mental health professional can prevent suicides.

FACT: Volunteers and concerned lay people are often very effective at preventing suicides. If you can be concerned, you can probably help.

¹ Congressional Research Service, Library of Congress Summary, "Teen-age Suicide," 1PO318T.

² National Center for Health Statistics, "Monthly Vital Statistics Report," September 26, 1985, p. 4-20.

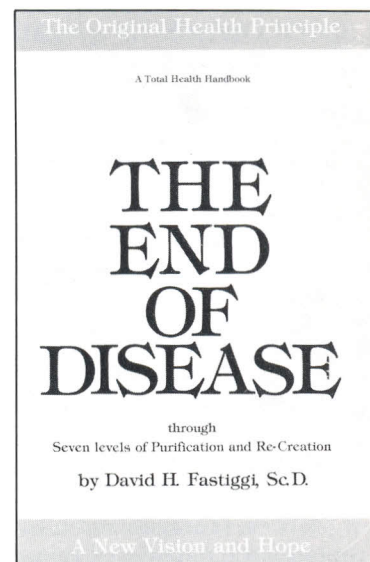
³ Fac-Sheet, #43 Suicide. Plymouth Rock Foundation, P. O. Box 425, Marlborough, NH 03455.

Reprinted with permission from *Teen Suicide Prevention Taskforce*. (If you would like more information on suicide prevention, please contact the editorial offices of *Today's World*.)

GETTING BACK TO ORIGINAL HEALTH

by David Fastiggi
Part II

David H. Fastiggi, Sc.D., the founder of the World Congress for Peace Through Health, Inc., is the author of The End of Disease. In an interview conducted by Angelika Selle, Mr. Fastiggi discusses his wholistic principles of the fundamental cause and treatment of disease. Part I appeared in our April issue. In Part II, Mr. Fastiggi touches on theoretical and dispensational aspects of his dietary program as well as some practical ideas.



AS: In your book *The End of Disease* you discuss what you call the Central Formula Path, or the seven levels of purification. Could you explain a little bit about these levels?

DF: According to this system, there are seven levels of health beyond the point at which most of mankind is living [see chart, next page]. Today, most people are in a state of "general health." True physiological restoration begins in level one of the dynamic phase. Level three brings you to the gateway of paradise of the biological body. Usually it is more feasible than people think to reach this point. The experience in this state, as compared to general health or even so-called good health, is like the difference between heaven and hell.

Through using the various dietary methods outlined in my book, an individual can experience a far greater state of physical health at this time than what he may believe possible. People can already begin to use these principles, if they are at all workable within their lifestyle. They will find that their vitality and their ability to produce, to think, to retain information, and to articulate thoughts are all increased by 40 to 70 percent.

I have had members coming to me with serious emotional conditions that were significantly reduced once their brain chemistry was improved through incorporating proper dietary principles. This is not to say that the cause was biological, but one of the basic problems is that evil spirits work in a way you least expect sometimes. You'd never expect that they might be in your dinner plate. About a year ago a sister came to me with suicidal feelings. When she started to purify her body by modifying her dietary program, her suicidal tendencies cleared up. I've seen a number of already existing emotional problems aggravated unnecessarily by an unbalanced body chemistry. Similar examples are protein allergies or severe cases of hypoglycemia.

With allergies, we find out where the allergy is, and if it is a "cerebral" allergy, we try to eliminate the cause of it—whether it is a particular food that is disturbing the brain chemistry or a condition of altered blood sugar that directly affects the brain. Blood sugar levels can be stabilized through proper wholistic therapy. I have worked with many members on such cases. Ignorance about the care of the body must be eliminated.

In the past 17 years while working with these principles, I have brought about remarkable cures in asthma and bronchitis. I came in contact with a woman who was scheduled for bypass heart surgery due to occlusion of the coronary arteries. She followed the dietary guidelines, and six months later the bypass surgery was cancelled. I have also worked with arthritic patients. In a short period of two months my patients received 50 to 80 percent relief of their rheumatoid arthritis. A woman once came to me with ovarian tumors the size of oranges. After she followed my instructions for six weeks, they had shrunk to the size of a pea.

In my own experience, when I was a teenager I was plagued with severe acne, which the doctors could do nothing about. When I started following these health principles, I cured myself in three months.

AS: In the course of restoration, how can we church members follow this path of dietary purification?

DF: My answer is: Always try your best. If you are at a vending machine and there is Coca-Cola and juice, why not choose juice? Since Coca-Cola contains about three to seven spoonfuls

If the air you breathe is pure, the water you drink is pure, and your emotions and your spiritual life are very strong, the body can handle foods that may not be the best for you. It is a question of what combination of things you are dealing with in your environment that determines the potential for exhaustion on the part of the body. If you are drinking coffee, eating a lot of meat, eating a lot of white flour, breathing polluted air, and are under a lot of stress, this is a bad combination. But if you have

Everything in the junk food world can be duplicated in the health food world. You can drink beverages that taste similar to coffee but are made of natural whole grains. You can eat natural ice cream; you can have natural soda beverages. You can buy natural candy bars. Everything you see in the junk food world can be produced using healthy ingredients, and it even tastes better. Health foods are more expensive now only because the

DF: Yes. That's why we're talking about a span of a couple of generations before disease can be ended. Even after one's individual level of indemnity is finished, there's the family level, the national level, etc., not to mention the principle of returning resurrection. In paying for your ancestors' mistakes, you may experience difficulties that may not even be a



direct result of your own life pattern. We will not see the original state of humankind in our lifetime, but at least we must establish the fundamental *direction* toward original health so that several generations from now the potential will be expanded to the state of total immunity to disease. This will happen when the greater amount of indemnity has been paid off, when the spirit world is more cleaned up.

AS: Do you believe in spiritual healing?

DF: I am very well aware of the validity of spiritual healing because I have worked with this, though I tend not to do it very much. I'm talking about pure spiritual healing, through the laying on of hands or focusing magnetic energy to the solar plexus region of the body.

In 1973 I treated a woman who had just overdosed on heroin; she was unconscious, and all her friends were panicking and shaking her around, slapping her, trying to get her to come out of it. Aware of the danger to her life, I focused all of my energy and concentrated all my spiritual and magnetic fields into her solar plexus. In about one minute she revived.

In another case, one of our sisters was suffering from insomnia; she couldn't sleep at all. After one session with me, through hands-on magnetic healing, that night she slept like a lamb.

AS: Do you have to train yourself to do this, or can anybody do it?

DF: This is something I just feel naturally, although it can be learned. I didn't take any courses for it. It can be helpful if done responsibly. However, I rarely do this type of healing because I feel that each individual needs to take responsibility to go the restoration path. It is a question of a person paying his own portion of indemnity, restoring himself through following the system we've talked about, as opposed to someone intervening or spiritually applying that magnetic energy from outside. This might relieve the condition temporarily but does not change a person's lifestyle, which might have brought

on the condition to begin with.

For me, the original health concept of restoring the body through changing the lifestyle is more important. That's what is lasting—following the law of the earth. That's how it should have been in Eden—pure fruit, pure vegetables, pure grasses and grains, pure water, pure atmosphere, pure body, pure spirit, and therefore, no disease.

AS: What about the chemicals we consume daily in our foods?

DF: In this country we have a serious problem of drug infiltration into the human body—not only through street drugs but through the drugs in processed foods. There are over 1,000 chemicals added to foods, and many have been found to cause allergies. These chemicals are included for commercial reasons—to make the foods look brighter in the aisle of the supermarket, to make them softer, to make them taste better. Chemical flavorings are cheaper to produce than natural flavorings and easier to preserve. There are also the many dangerous pesticides, herbicides, and chemical fertilizers used on produce.

While this may not be noticeable biologically in the short run because the amounts are small, after 30 years' time there might be consequences. There is the recent case of a chemical called EDB (ethylene dibromide) that was used for some 30 years in this country in grain products and citrus crops. Last year the Food and Drug Administration began a motion to ban EDB because of its cancer-causing properties.

Now our government is selling a lot of chemicals to third world countries, chemicals that have been banned in this country. The third world is poisoning itself with chemicals we would not think of using here, all in the name of money.

Factories are producing these chemicals because of the lack of spiritual awareness among biochemists, because of their insensitivity to the consumer. It always comes back to the vertical line. We have to remember to keep the spiritual, emotional, and mental aspects of health in the subject position.

When we are spiritually,
emotionally, and
mentally centered, our
digestion is better, our
elimination is better, and
our overall health is
improved.

AS: How do you know these dietary principles are true?

DF: Through 10,000 hours of fasting, 12 years of scientific research, and communication with God and professors in the spiritual world, I am positive these principles are true. What I'm trying to do is bring a deeper understanding of the connection of the vertical and the horizontal—which can help us more quickly build the Kingdom of Heaven on Earth. I have seen these health principles work not only clinically. I think it is safe to say that they are true from a historical point of view, when we look at cultures with and without disease.

Some members might feel that everything is spiritual, that we don't have to pay attention to our diet. But we know we shouldn't take drugs, smoke, or drink. What about the drugs in our foods and the environment! Even the wrong combinations of foods produce poisons in the body. So it stands to reason to me that we have to straighten up this level.

This is not to say that everything is physical; I emphasized before that the spiritual is more important; but we are talking about getting back to the original world. We are thinking about what *should* have been.

It always comes back to purity. What is the original state of the air, water, food, earth, and thus the body, which is born out of the earth? As the book of Ecclesiastes says, "from dust we came..." What kind of dust? Dust with radioactivity in it from nuclear waste? Or pure dust, pure original elements, pure original atoms? What I am trying to teach is how to get back to that

The body is the temple of the living God, so the original mind would not want to destroy the body in any way.

state, combined with the work of the third Adam.

AS: Why do you feel people are becoming more aware of improving their health at this time?

DF: We have to expect at this time in providential history that there will be a solution to the questions of nutritional science, transcendent of all cultures, based upon God's principles. In 1970, when I was 18, I was aware of these principles, but I waited twelve years before I started teaching them. From a historical, providential view I could not teach these concepts fully until after the children's course had begun in 1981. For 12 years I prayed and asked God many times if they

were true. Whenever I questioned them, God would scold me and say, "Don't ever forget what I showed you in the beginning," and He would assure me that He would end all disease in the very near future—forever, based on what He showed me.

Just as there is a formula course for the restoration of the spirit, there is a formula course for the biological restoration of the body. You must enter back into the womb of your mother—the Earth—and be born again. The Central Formula Path leads to the ascension rebirth experience at level four. It is like entering the Completed Testament Age in the biological sense. This is the grafting point, grafting a person back to the earth. It is through reaching level four that the DNA in our cells, carrying the genetic code of life, begins its restoration path.

At level four you are immune to almost all disease. At this level the electromagnetic fields of the body become greatly balanced. The chakras open, and the flow of magnetic energy flows correctly through the meridians. Additionally, the electrons orbiting the protons on a molecular level in your body are more balanced. On a sub-atomic level, spiritual energy and

molecular energy resonate together. This is where we have the beginning of the physiological change of the blood line. This is where we have rebirth. Being grafted into the Earth is the essence. All disease can be ended through being born of Heaven and Earth. This is the hope for all mankind—to end disease forever.

I know that this may sound strong. There is so much more I would like to say. The truth that the Messiah teaches brings new life to the spirit, and on that foundation we can have new life for the body. The redemption of the body is now upon us. This is the time in history to build the kingdom of health on earth. It is a time of joy, a time of hope. God and True Parents have created the foundation for this message to be revealed. When the Blessing from True Parents is combined with this system of purification of the body, the most internal, the most subtle energies, are changed. From this point, restoration of our original body takes on the fullest meaning. This message is very important for our blessed children. It is their inheritance and their birthright to live with immunity to all forms of disease. □

KOREAN TEXT STUDY

Witnessing

42. When did you ever convey God's words at the risk of your life? If you appeal to the problems, the desires, and the emotions of the person you are talking to by revealing God's situation to him, he will be moved.

43. When you witness to someone about God, a three-level relationship among God, yourself, and that person is realized. Thus you are all energized.

44. My wish is to see the day when this nation and the world will cry together with me.

45. The love of God is such that He embraces the whole world in His heart.

46. For one hour of witnessing you should pray three hours. Before visiting a person you should shed tears. God works with those who shed tears.

Taken from both the Korean and English volumes of The Way of God's Will.

46

역사가 별어지지 않았을 것이다. * 예수님의 뜻을 세계적으로 펼 수 있는 제자들이 많았더라면 비참한

45

세계를 마음에 품고 나가는 것이 하늘의 생활이다. *

44

이 올 수 있는 때가 언제 올 것인가 하는 것이다. * 선생님의 원은 이 민족과 세계가 선생님과 함께 눈물을 머금고 갈

43

내가 가서 전도하면 하나님, 나, 전도받는 사람이렇게 삼대(三代)의 역사(役事)가 이루어지니 힘이 난다. *

42

어느 한 날 생명을 걸어 놓고 말씀을 전해 본 적이 있는가? 하나님 의 사정(事情), 심정, 소원을 가지고 상대방의 사정, 심정, 소원에 호소할 때 감동 받는다. *

전도(傳道)

The Significance of Home Church

As Father has announced that 1987 is the year of a new beginning and new dedication to home church, Today's World will present this column each month, featuring excerpts from the book Home Church or Father's speeches on this topic.

Home church was first announced in America rather than in Korea. Why is that? In New York and in this country as a whole, you can find all different races living in your 360 homes. There is no other country like this. If all the 360 homes oppose you, it means that not just an individual or a family or even a nation is opposing you, but many nations and races. In America, therefore, it is possible to go through the worldwide level of indemnity. After winning in New York, we will concentrate our efforts in Washington, Philadelphia, Boston, etc., and it will become easier and easier.

*Home Church Is My Kingdom of Heaven
1/1/81, World Mission Center*

In your area you have 360 homes to live in. That is your home, clan and tribe. When you move into your home church area, God moves in with you, and Jesus dwells there with you, as well as the spirit world. The 360 homes represent all races, 360 nations, and 360 of your closest ancestors. Thus, you have the entire world and the spirit world open to you without any boundaries.

*Children's Day and Tradition
11/20/79, Los Angeles, California*

I tell you this absolutely clearly: You will not enter the Kingdom of Heaven without going through home church. Jesus said, "I am the way and the truth and the life, and no one comes to the Father but by me." But I am saying, "I am the way, the truth, the life, and the love, and no one comes to the Father without going through home church."

*History of the Providence Through Restoration by Indemnity
2/10/81, World Mission Center*

You are trying to work out some pragmatic way to get quick results, but since home church comes out of the Principle, each person has to walk the Principle way. Without this road, can you enter Heaven?

Home church is like a launching pad. The fuel of your rocket is true love, and with this, your rocket can fly. When you reach the moon, God will come down and recharge you with His love. Next you will land on the sun. God knew my mission, and He had a reason to give me my name.

You don't like indemnity. I don't like indemnity either, but we cannot bypass it. No matter what leadership position you may have, without going through home church you cannot reach that moon. In Korea I pushed out all the older couples to do home church. Even if they were leaders of businesses, they still had to do home church. Not a single one of them opposed my plan. Does only a backward country like Korea need home church, and not a civilized country like America?

*Core Love and Indemnity
10/22/81, World Mission Center*

By now we know that God exists and that we certainly need Him. Out of this fundamental awareness all kinds of theories and principles can be derived. The Principle of Creation explains how the world was intended to be; the Principle of Restoration explains why the world is the way it is and how God has been working to restore man since the fall. The Principle of the Unification Church embraces all the phenomena of the universe and all historical events and explains the ideal of unification through the way of restoration. The ultimate method for accomplishing this is home church.

Where will we meet God? In the perfection of home church. Home church is the meeting ground for ourselves and God. In order to perfect the universe, we need to create an altar, and home church is that altar. I can guarantee that when you create this altar of home church, you will meet God there.

*God and Us
2/1/82, World Mission Center*

Starting in 1981, home church will be your whole world. Home church is what God's dispensation has been aiming at; home church has been the purpose of human history and the goal of all religions. You want to live with me in the spirit world, but you can only qualify through home church. To accomplish home church is to complete all indemnity.

Heaven is the world that requires no indemnity. Who are citizens of the Kingdom of Heaven? They are the ones who have worked constantly for this purpose. Who will build Heaven on earth? We will do it. Because it was a man and a woman who fell, they must unite together and build Heaven on earth once more. Peter was given the keys to the Kingdom by Jesus; those keys were the keys to home church.

*Home Church and Myself
12/14/80, Belvedere*

Your country and your spirit world are condensed in your home church area. You may think home church is only a witnessing idea, but this is the formula and the law, not something that changes. Only when you get to the spirit world can you understand its complete significance and preciousness. Throughout history there was no such thing as this formula of home church. As soon as the foundation is set, like a tree setting down its deep roots, you will see the satanic world crumble.

*Eternal Happiness
2/25/79, Belvedere*

Reprinted from Home Church, pp. 12-18.

The Kingdom of Heaven on earth cannot even begin without True Parents. True Parents are the beginning point of everything.

CONTINUED FROM PAGE 9

What percentage of my vision do you think will be fulfilled? Zero percent or 100 percent? How do you know? I may be the world's worst swindler. You know because of your actual, physical experiences. You know because you've tried this way of life out, and what I am saying absolutely works in your daily life. When you apply my principle, what I predict occurs.

When Heung Jin ascended into heaven, I precisely described why the ascension occurred, where the position of Heung Jin is in spirit world, what he is going to do there, and God's dispensation concerning him. Virtually no one believed me. They thought I was trying to make his death look good and the air smell sweet. Today, several years later, you are receiving direct communication from him—in Europe, in Asia, in America. Now you know that what I said was absolutely true.

FOLLOW MY COURSE

I want you to know that without the spirit world's help, the Kingdom of Heaven on earth cannot be a reality. And the Kingdom of Heaven on earth cannot even begin without True Parents. True Parents are the beginning point of everything. I alone can ignite the spirit world to come down and assist you. With the help of the spirit world, the Kingdom of God will become a reality.

In the original creation, God created men and women with the assistance of the angels. The fall of the archangelic world was a disaster, so in restoration I have to restore that failure by mobilizing the spirit world, which is the angelic realm.

Right now many spirit men are listening to my words—they are so joyful, so hopeful, so full of vision. But when I look at you, I see how skeptical you are inside. You are still not believing, you are not even taking this seriously. What miserable people! Spirit world is lamenting because of you.

What if I told the spirit world, "Look at all these Unification Church leaders. They're no good anymore! Get rid of them and bring 600 new ones." They would obey me right away. But why don't I do that? Because I have worked with you, paid indemnity with you, prayed with you, cried with you, worried with you. I want to save our foundation. If I sent you away, I would have to begin again from the very bottom. Besides, if others came to replace you, there is no guarantee they would be any better! So I have to deal with you. But you are lucky in a way. I am going to hold you tight and do everything to inspire you and remake you so that you will become new creatures.

Is the spirit world far away? Is the spirit world on the outside of your body or the inside? *[Father speaks in English.]* It is inside your body, so the mind can't stop, can't take rest. You have to work hard, more and more and more, all day long, day and night. You know that. The mind is al-

ways commanding you. God wants to pierce through your mind. God wants you to listen to my words, follow my words. That's the absolute standard. Your mind will always say to you, "Please work hard." It doesn't come from outside, but inside your mind. You have the absolute order. You have the absolute master and teacher who represents God always. You know that clearly. No excuse. When you pass into the spirit world, you will see that your spiritual body is the reflection of your mind, exactly. The spiritual body *is* the mind. So God knows how your mind is, automatically. God should be at the center of your spiritual mind. How much influence God has on you will reflect in your spirit body, automatically. The spiritual body is a reflection of the mind. They're parallel. So you can't open your mouth to complain there.

Remember this point: Only follow my course. Human life is so serious. I know about this kind of phenomena in spirit world. That is why I am working against the enemy, no matter how hard it gets, standing on the front line, taking this kind of path. You must go through my life history. You have to follow that course. No matter what excuses you have, you have to follow the course—your spiritual mind course, your spiritual body course. They are one, not two.

WHAT DO YOU HAVE TO FEAR?

[Father resumes in Korean.] You carry the spirit world upon your head, upon your bosom, upon your back, everywhere. You are with the spirit world, *in* the spirit world. You cannot escape that reality. Since I always have the spirit world with me, no matter where I go I am always dignified, always confident, even if the American government tries to oppose me. I'm not worried, because the spirit world is bigger than the U.S.A.

I am making the most extraordinary and incredible statements. When the CIA, the FBI, and the American government hear these, they are completely shocked. I am challenging them. You should be like that too. Go ahead—the spirit world is on your side. What do you have to fear? You should have no shame at any time.

You can even be sitting on the toilet and saying, "God, I am making a resolution." Will God say, "You ought to be ashamed to call my name in the bathroom!" God would not say that. The bathroom might be Satan's territory, but I can proclaim it to be the Kingdom of Heaven. I can call the name of God inside the bathroom or anywhere, because God is never apart from me.

Like me, you are to have dominion over all things. You have to be gutsy men and women. You have to have the guts to proclaim even to Satan, "Come over here. You've got to surrender and follow me." Call the spirit world and say, "Come down right now. I am now moving in this direction. I'm giving you orders to create this path for me, so march!"



After this conference, go forward to your missions with a central figure's confidence. You are the subjects of every situation. You can command the spirit world, you can command the national situation, you can command the whole environment. With that kind of courageous feeling, representing True Parents, go forward and carry out my mission. You've got to have absolute confidence that what I have pronounced shall be done.

When I came to America and made my first step on this land, I made a pledge to be the central figure of this nation and gain the support of the entire patriotic spirit world. I had absolute confidence that this would be done.

I know you have your own textbooks of patriotism, but I am not going to follow your textbook. I am going to create a new textbook of patriotism. I cannot return to my own country without establishing such a formula, such a result. Now that work has been done.

We are working under the same God, the same spirit world; there is no reason you cannot gain as much result as I do. The reason why you aren't is simply because there is still some selfishness remaining within you. You have not been able to get out of your self-centeredness. That is why God and the spirit world cannot work fully with you.

ONLY GOOD THINGS WILL HAPPEN

A new age is dawning. Tomorrow will be the Holy Wedding of Hyun Jin. Even though he is young, 18, the reason I am doing this is because I am marking a new age before the end of March. I am completing the number eight. The family of Noah will be restored in the True Parents' family

when six of my children have been blessed. With True Parents on both sides, that makes eight. By this Holy Wedding, the entire world will be in the position to welcome the True Parents' family. From now on, the Unification Church will blossom and bloom. The spirit world is determined to make this happen.

So far, the spirit world has been reserved because it has been waiting for a certain foundation to be laid. Even though the spirit world has always been trying to expand the Unification Church movement, it has only brought more burden to me. But now, the spirit world is happy to see the foundation is being firmly laid.

When you go back to your missions this time, only good things will happen. This new head-wing concept, the concept of Godism, will be the most exciting, dramatic, and extraordinary thing anyone has ever heard. You now have this weapon to take with you. I am going to send you back out right away, because good things are waiting for you out there in your mission areas. Within one month's time, you are going to feel an incredibly different atmosphere. I would like to let you go now and commit yourselves, so that with new results you can come back to me for our next meeting.

Within several month's time, all kinds of incredible situations will develop in all 50 states of America. Now you cannot be defeated by opposition. You cannot be pushed away. You are the fighters. You are going to fight your battle with all your heart, all your mind, and all your soul.

Breathe in the spring air and look at the new heaven and earth. My springtime is now here; God's springtime is now here, also. You must feel it to your bones. □

"EACH ONE OF YOU IS GOD'S
BROADCASTING STATION.
GOD WOULD LIKE TO
BROADCAST HIS HEART AND
LOVE AND TRUTH DIRECTLY
THROUGH YOU"

Rev. Sun Myung Moon
March 30, 1987