

TODAY'S WORLD

July 1987



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SUMMIT COUNCIL FOR WORLD PEACE (p. 9)



Letter from the Publisher

by Rev. Chung Hwan Kwak

ESTABLISHING THE CITIZENS' FEDERATION FOR THE Unification of the Fatherland has been Father's main focus during his stay in Korea. This project is closely related to our 1987 motto: "The Unification of the Fatherland."

The present situation of Korea is a complicated one; many factors make the unification of the Korean peninsula very difficult to even imagine. On the campuses, radical groups connected with the communists are spreading propaganda from North Korea and are fomenting opposition to the current South Korean government as well as to America. In addition, the tense political environment surrounding Korea—with America, Japan, China, and the Soviet Union all competing for power and influence—further heightens the difficulties. Moreover, Kim Il Sung still retains his powerful and total domination over North Korea.

Generally, the older Koreans who experienced the Korean War hate communism, because they directly witnessed and suffered from the North Korean communists' violent and inhumane actions. Even so, many in the older generation have no hope that unification is possible because they feel overwhelmed by the obstacles. They absolutely need a hopeful, realistic vision to inspire them to actively work towards unification. On the other hand, Koreans under 40 years of age have had no direct experience with North Korean communists, and their thinking is dangerously naive. They need to clearly understand the fallacies and dangers of Marxism.

One goal of the Citizens' Federation is to educate all these groups. The purpose, however, is not simply to promote or win favor for the South Korean government or for America, but rather to initiate a genuine movement toward the ultimate unification, through love, of the entire world.

Father knows intimately how North Korea has suffered under Kim Il Sung's leadership. The conflict between North and South Korea is the prime focal point of the conflict between God and Satan at this time. Overcoming all these difficult conditions and finally realizing unification will testify to the victory of the ideals of freedom and truth and to God Himself. Unification of this peninsula would not only be a victory for Korean unity; it would also serve as a beginning point for the true unification of the world.

Therefore, Father is urging the Citizens' Federation to educate people at all levels to work together for unity. Intellectuals and leaders in every field, even those who may not have been very active previously, need to aggressively step forward and reach out, on a grass-roots level, to the people in all the villages and towns as well as to the influential opinion makers. Through Father's work over the years with churches, VOC organizations, and professors' and student organizations, many people are already willing to offer their support for this crucial task.

The Citizens' Federation seeks to inspire people to become actively involved and to embody a serving, sacrificial attitude. Such an approach enables God to assist and protect the movement. Without this kind of heart, a unified nation is impossible to achieve. The key is to inspire the people to voluntarily and enthusiastically work together to build a unified, free, and harmonious society. Each citizen must be individually motivated to sacrifice and serve with true love. In a sense, Father is urging all people to make "unification through loving sacrifice and service" the theme of their personal lives. Without such individual initiative and focus, true unification cannot occur.

Thus, although the unification of the Fatherland will involve much effort, the most important transformation must occur within each person's heart. The Citizens' Federation is working for unification not through weapons or other external means, but through the accomplishment of a fundamental change in attitude and lifestyle. If we can achieve unification of the Fatherland through this process, we can definitely build a universal model of unification.

The events in Korea, then, are not only important for this one country but are actually central to God's dispensation for the world. Therefore, we should all pray sincerely for the accomplishment of Father's historical mission in Korea at this time.

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FRONT COVER: While Mother looks on, Father signs a program at the Summit Council for World Peace. (Photo: Young Woo Kwon)

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VOLUME 8, NUMBER 7. TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. Founded in 1980 by Rev. Sun Myung Moon, it is written for the foreign missionaries and the members of the Unification Church. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."
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CITIZENS' FEDERATION FOR THE UNIFICATION OF THE FATHERLAND



BY REV. SUN MYUNG MOON
MAY 15, 1987
LITTLE ANGELS PERFORMING ARTS CENTER

MY FELLOW CITIZENS!
We are gathered here today to mark the founding of the Citizens' Federation for the Unification of the Fatherland. The unification of our divided country has been our long-cherished hope and desire.

As Koreans, we are proud of our rich cultural heritage, exemplified by a unique language system and elaborate arts, and our long history that has extended over 5,000 years. Korea is noted for its exceptional historical continuity and ethnic homogeneity.

Koreans have long inhabited this beautiful land, forming a peace-loving community. Thus from the beginning, we were destined to live in unity, not in separation.

Contrary to our destiny, we have now experienced 42 years of separation of our people and our land. Our deep

emotion and gratitude at the time of liberation in 1945 did not last long, and we fell into the tragic separation between the South and North.

Is this national tragedy to be further continued? Do we have to give up our hope for national reunification because the prospects still look dim and improbable?

THE TIME IS AT HAND

My fellow citizens, I declare with my full conviction that the time for the unification of our fatherland is at hand. We are gathered here today to facilitate its coming through the founding of the Citizens' Federation for the Unification of the Fatherland.

We should think for a moment how we were able to ob-

*Our brethren in North Korea thirst for liberation,
and this can only be accomplished
by means of our work on a global scale.*

tain our liberation in 1945. There were two cardinal factors: One was the sacrifice and dedication of those who gave their lives for the restoration of our independence; the other was the global situation at the time of the Japanese defeat at the end of World War II.

The unification of the fatherland must come in the same way. The movement of international communism of the past 70 years is now coming to its final phase. The decline of the Soviet Union and the countries under its domination is apparent. They are no longer able to conceal their history of failure and deception. The fall of communism is, without a doubt, linked to the fall of Kim Il Sung. This will serve as a factor for facilitating the reunification of our fatherland.

Under the circumstances, it is most appropriate for us to make a move at this time to ignite the flame of the movement for unification, elevating this movement to the level of faith in heaven.

The 38th parallel not only marks a physical division of blood ties but is also a boundary of conflicting thoughts and value perspectives. Because of these conflicting value perspectives, and despite the fact that we are all brethren

descended from the same stock, we fought against each other during the Korean War, ignoring this blood relationship.

What is the basic difference between these conflicting value perspectives? We find the difference in the confrontation between theism and atheism. The fundamental aspect of communism is its denial of God. There is no absolute value in communism because it rejects the idea of God and does not hold any criterion for good and evil. From this notion, one can easily derive the principle of communist revolution that "the end justifies the means."

The communist theoreticians claim that communism is a science, thereby justifying their denial of God and all religions and denouncing mythology as superstition. However, did science, in reality, wipe out all religions, mythology, and God from the world in the 20th century?

COMMUNISM DESTINED TO PERISH

The answer is no. Rather, communism itself was branded by science as a 19th-century superstition. Science in the 20th century is serving as a witness to God by overthrowing the 19th-century view of the cosmos. The cosmos was seen at that time as being composed of absolutely solid particles that could not be divided into smaller units. Based on this concept, the communists expounded their fundamental philosophy of materialism, saying that the cosmos is essentially composed of material. However, atomic physics in the 20th century has revealed clearly that material is in actuality intangible energy and that the two are compatible and interchangeable. Scientists today are of the opinion that the emergence of the universe was not an accident that merely resulted from the law of causality. The implication is that there was an action of primary will. This primary cause in science is called "God" in religion.

The creator of this universe is a God of intellect, emotion, and will. We were created in His image, and He finds delight in the flow of



Father delivers the Citizens' Federation Founder's Address.

*Communism's end is delayed because we cannot
show an alternative; we have failed to arm ourselves
with a strong system of thought.*

love to and from man. A true and just value perspective emerges from the affirmation of this notion of our creation by God. It thus follows that denying God is like denying the existence of our parents. It is clear that science itself verifies that communism, as a value perspective, is not only worthless but is destined to perish.

In the communist view, man is treated simply as a mechanical system or as matter in motion. Labor is the communist's god, and man is merely an animal evolved from the apes to a higher stage. When man lives in a system based on this view, he is deprived of his inherent freedom and creativity.

In communist society, man is simply a tool used in the revolutionary struggle. Man is of value only when used toward this end; otherwise he is worthless. This is why man is treated like a subhuman in communist society. The records show that over 150 million innocent people have been massacred in the name of communism in the past 70 years since the Russian Revolution.

We see the confrontation of the two conflicting value systems not only on the Korean peninsula but in many other regions of the world. Unless this confrontation is resolved on a worldwide basis, our hope for Korean unification remains only a illusion. It is therefore essential to resolve world problems if we are to resolve the issue of Korean unification, and vice versa.

THE NECESSITY OF GODISM

Godism is the proposition I have been expounding for resolving the conflicting value systems in the world today. Godism aims to clarify the existence of God and basic God-given human rights. Godism is instrumental and indispensable if we are to free the communist world from its dis-

torted vision and free the Euro-American world from its secular humanism and decadent materialism. Our movement for unification must be grounded on this system of Unification Thought, which provides us with a reformulation of values.

In the confrontation between conflicting value perspectives, our primary goal must be to pursue unification based on the principles of freedom and democracy. No other forms of unification comply with these principles, because freedom is valued as a sacred and inalienable right endowed by God. We share this right with our brethren in North Korea even though they have been deprived of this right for over 40 years.

We must learn from the experience of Vietnam. It is entirely wrong to consider that Vietnam is now unified. On the contrary, I tell you that Vietnam has been placed in servitude under the Soviet Union. Millions of Vietnamese have been purged, and boat people are still floating on the high seas at the risk of their lives. Vietnam now ranks as one of the poorest nations in the world, with its per-capita income at less than \$100. Truthfully speaking, no one could say that Vietnam has been unified.

Our brethren in North Korea thirst for liberation, and this can only be accomplished by means of our movement's work on a global scale. We must strive diligently on behalf of our brethren in North Korea who are longing for freedom and happiness under the darkness of communist rule.

The North Korean regime has been propagating its own unification tactics and strategy, declaring that South Korea must be liberated from the rule of American imperialists and that the people of the South must eventually be united with the *juche* (self-reliance) ideology of Kim Il Sung. The obvious result of such a strategy is that the people of the South will be subjugated by the rule of Kim Il Sung and his son under their banner of unification.

For 40 years, the North Korean regime has been pushing desperately for unification under the guise of various "peace offensives." Despite this constant pressure and the threat of armed invasion from the North, South Korea has in the meantime achieved remarkable economic growth and a prominent status in the international community.

South Korea now outranks the North by a ratio of 5.5 to 1 in terms of its gross national product. At the end of 1985, it ranked 20th in the world in terms of the GNP and 12th in trade volume. It appears that South Korea will be placed in a far superior position to the North in economic and military strength by the time of the Seoul Olympics in 1988. Kim Il Sung might then in desperation seek to achieve unification by armed aggression before he dies. No one can deny that Kim Il Sung might take that risk or even try to harass the Olympic Games. In this light, the next one or two years are crucial for our achievement of unification. Thus our gathering today for the founding of the Citizens' Federation for the Unification of the Fatherland is of great significance in the history of our nation.



Dr. Sang Hun Lee, director of the Citizens' Federation for the Unification of the Fatherland.

*Our aim is not to invade the North nor
to indoctrinate the South but to bring a symbiosis
grounded on the true value system.*

THOUGHT ARMAMENT

What is to be done? The task of the Citizens' Federation for the Unification of the Fatherland is not simple or easy. In the first place, we must formulate a new value system appropriate for the reconciliation and unity of our people. Our thought must be armed with this value system.

The free world is now exposing its main weakness—its lack of any guiding ideology. This vacuum was created by material affluence and a confused sense of values, and has resulted in the spread of secular humanism. Aiming at this weak point, the communist world continues to expand its hegemony.

The third world war will be a war of ideas. The defeat of communism is not possible by military means alone. Thought armament is mandatory in order to win over communism, and only Godism can accomplish this task. There is no alternative.

The Citizens' Federation for the Unification of the Fatherland must be the advance guard in this movement to fortify the thought of our people. Godism is strong and resourceful enough to liberate not only our brethren in the North but all people suffering under the yoke of communist rule. The movement of Godism is warning the world of the dangers it faces, and it is motivating people toward a spiritual awakening from the indulgence, immorality, and corruption rampant in the affluent free world.

I sponsored the first mass meeting for Godism in 1976. This historic event was held in Washington DC, the capital of the United States. I openly declared then that the next site of our Godism meeting would be Moscow. I am convinced that Godism can free the Soviet Union from communism. So I ask, what is causing the delay in the decline of communism? Communism's end is delayed because we cannot show an alternative; we have failed to arm ourselves with a strong system of thought.

I strongly urge that we quickly initiate this new movement in Korea and expand it to an international level. We need to be armed with Godism or we cannot overcome communism or Kim Il Sung's so-called *juche* ideology.

I call our Godism movement the "head-

wing" movement, in contrast to the left-and right-wing movements. True world peace can only be preserved by the thought system of the head wing, because the conventional left-and-right-wing thoughts are all ego-centered or power-oriented. Ego-centeredness breeds conflicts of interest, making the preservation of peace and unification less and less feasible.

Altruism emanates only from God's providence of love, because God is the essence of love. Just as the head controls the whole human body and its functions, so Godism,



Godism is not only the solution for the unification of Korea, but it also serves as a means for freeing all people from communism and from secular humanism.

the head-wing thought, is superior to right- or left-wing thought. The right and left arms are parts of the whole body, but without the head in the center, the whole configuration becomes void of function and thus meaningless. With Godism as the head-wing thought, we shall move toward the goal of achieving the unification of our fatherland. Our aim is not to invade the North nor to indoctrinate the South but to bring a symbiosis grounded on the true value system, armed with the ideology of the head wing.

BUILDING UP OUR VIGOR

We need to develop passion for unification because only passion can make us practice what we believe. This passion for unification must be elevated to the level of a faith movement. I believe God will help us when we are all united in this movement and when we pledge our full dedication and sacrifice.

Without sacrifice on our part, our passion is a mere illusion. As one project of the Citizens' Federation for the Unification of the Fatherland, I am currently planning to build a House of Prayer for Unification as well as a center for unification training near the 38th parallel. We can then project our heated desire for unification north of the 38th parallel.

We should be increasingly vigorous in our movement for unification. Vigor and resourcefulness are mandatory in order for us to destroy the blockade built by Kim Il Sung, which keeps North Korea under Kim's *juche* thought one of the most primitive and closed societies. Only when Kim is overwhelmed by the reality of our thought system will he be induced to surrender to our proposal.

As we have seen, reformulating a new value system and arming ourselves with Godism are prerequisites for our movement for unification. In addition, Korea must make known the importance of its strength and its status in the international community as an advanced democratic nation.

True democracy is the way to win over dictatorship and personality cults. We find in Abraham Lincoln's speech the eternal truth: "...a government of the people, by the people, and for the people shall not perish from the earth." The democratization of our nation is, therefore, the topmost priority.

Finally, we should take initiative in promoting and facilitating international support for this movement for unification. We have to win support from our allies such as the United States and the neighboring superpowers of China and Japan.

We should even seek a way to convince the Soviet Union to render its support for unification by persuading the North that it can no longer remain closed.

Hopefully, we will be able to cause the regime in the North to denounce communism under the pressure of

democratic development in the South so that it may become a willing partner in the unification of our fatherland. Kim Il Sung might quickly crumble once this process begins.

INTERNATIONAL SUPPORT

As you well know, Korea's geopolitical situation is delicate. The interests of the four superpowers—the United States, Japan, China, and the Soviet Union—all converge on the Korean peninsula. We must consider these four superpowers in relation to our movement for unification.

I have already achieved substantial success in this endeavor. On the basis of this success, we are now opening a new chapter in this movement. Such a movement cannot and should not be carried out single-handedly. Needless to repeat, international cooperation and support are mandatory. The Citizens' Federation for the Unification of the Fatherland, therefore, should develop into an Asian Federation and eventually into a World Federation for its ultimate success. This is the long cherished hope of all mankind as well as of God.

My fellow citizens! It is now our obligation to take on this task of unification, because of its extreme national as well as international significance. Men and women of devotion and dedication are called for this historic duty. You are gathered here today, called to this task, to take part in the founding of the Citizen's Federation for the Unification of the Fatherland.

The founding father of our nation, Tangun, under the golden adage of "Worship of heaven and love of man," built the foundation for the first community in this land, establishing a standard for human value. The essence of Godism evolved from this spirit. Thus Godism originated from our land.

I have already pointed out that Korea's problems are a reflection of the world's problems, and the solution to the world's problems is essentially linked to the solution of Korea's problems. In a sense, the implication is that Korea can provide a solution for the world. This is very true, for Godism is not only the solution for the unification of Korea, but it also serves as a means for freeing all people from communism and from secular humanism.

My patriotic fellow citizens, let us march forward, armed with Godism, the new value system, and the new head-wing ideology.

With vigorous faith, we should now solemnly declare that we accept this calling to become the advance guard of the movement for unification.

In closing my founding address, I pray that God may abundantly bless you and your families!

Thank you. □

Edited for Today's World.



THE SUMMIT COUNCIL FOR WORLD PEACE INAUGURAL CONFERENCE

9 Former Presidents	5 Former Ambassadors
9 Former Prime Ministers	3 Ambassadors
12 Former Ministers of Government	1 University President
17 Nobility	6 Others

From May 31 to June 3, the above distinguished guests, representing leadership from the Americas, Asia, Africa, and Europe, gathered in Seoul, Korea, for the First Summit Council for World Peace. The purpose of this conference was to create a forum of leaders from around the world who could work together, in the spirit of freedom and democracy, to begin an attempt to resolve the world's conflicts and to design and administer a solution for peace in the world. Committees were established that produced papers in the areas of economics, social concerns, political concerns, culture and education, ideology, and organization and programs.

A closing banquet was held at the Little Angels School, followed by a gala performance given by the Little Angels. In the grand finale, all the participants were awarded medals for their participation in the event.

CHALLENGES AND OPPORTUNITIES FOR WORLD PEACE

by Rev. Sun Myung Moon
June 1, 1987
Grand Ballroom, Lotte Hotel
Seoul, Korea

HONORABLE CHAIRMAN, FORMER PRESIDENTS, FORMER Heads of Government, Former Prime Ministers, Members of Royalty and Nobility, Distinguished Participants, Ladies and Gentlemen:

It is a great source of inspiration for me to address this gathering of world leaders joined together in the quest for peace.

It is certainly the case that throughout history, men and women have longed for peace. They have adopted a variety of strategies in their attempts to secure it. In some cases, men have tried to achieve peace through conquests. In others, they have tried to achieve it through surrender. In this century, we have seen two noble efforts made to resolve international differences without resorting to war—the League of Nations and the United Nations. In spite of all these efforts, however, humankind has not achieved peace, and history has continued to be a history of conflict, often erupting in devastating violence. Why has it been impossible until today to achieve peace?

The reason is that the internal struggle that goes on within each individual has not yet been resolved. World conflict is nothing other than the manifestation of the inner conflict of individuals. Contradictions exist between human ideals and human practice, and the focal point of these contradictions is the struggle within each individual between the spirit and the body. The human spirit aspires to lofty ideals. It is the human spirit which reaches up to God. The body is the instrument with which we can practice our ideals, but this requires effort, discipline, and self-sacrifice. We find in human life a tension between the pursuits of the spirit and those of the body. The spirit seeks after the realm of faith, while the body pursues the world of reason.

Two parallel currents

Because of this, in human history, two parallel currents have developed. One of these, being more rational and external, has placed emphasis upon the predominance of the body, i.e., on physical satisfaction, physical beauty, and

physical science, which is based on the evidence gathered by the physical senses. The other major current in human development, known as the religious tradition, has emphasized values which are transcendent of the human body: spiritual laws and values, and revelations from God, which cannot be verified by physical science. These currents in human life are the basis of the two dominant ideologies that are in conflict in our world today.

The democratic world, or the free world, has developed out of the religious tradition. The modern concept of democracy is set forth in the words of the Bible itself: "and God made man in His own image." That is, the democratic world places value upon the individual person because he is a child of God. The greatest care must be taken to assure his liberty and freedom of choice, for without liberty, his actions have no value.

Communism, on the other hand, is an outgrowth of the more external and secular current of human history. Following the Enlightenment and the French Revolution, Karl Marx advocated the application of violence and social engineering to establish by force an orderly human society from which belief in God would be excluded. Marxist social engineering is based on a God-denying view of man. But what has been the result? Although today there are many individuals who defend this or that insight of Marx, the fact remains that after 70 years of the attempted practice of Marxism in the Soviet Union and elsewhere, the result is a tragic social failure. It is estimated that 150 million human beings have been killed in order to consolidate communist power, but the world of justice and prosperity which Marx promised is nowhere in sight.

Today these two ideologies and the nations that have adopted them are squared off in a global confrontation that threatens our world with greater destruction than was ever before imagined.

A plan for peace

In this context, I would like to sincerely offer three steps as a solution in the quest for peace. These steps begin at the

We must find peace with God, then peace with our fellowman, and finally we can secure world peace.

very foundation; they are fundamental. They may also appear to be idealistic, but any house standing on a false foundation cannot be restored unless we go down and rebuild the foundation.

My peace plan starts from the level of the individual. First we must find peace with God, then peace with our fellowman, and finally we can secure world peace.

I have devoted my entire life to the search for the truth. To find the truth about the origin of the universe and the existence of God, I have suffered greatly. Through arduous personal searching, I came to know the very essence of God. I even experienced many unique encounters with Him. And I came to realize that no one can obtain peace on earth without first making peace with God.

God, the First Cause of this universe, has created the world in all its magnificence. At the same time, He is our loving Father. Furthermore, He has carried out this work of creation in order to fulfill a specific purpose. That purpose is the fulfillment of love. God is the source of true love, but even almighty God cannot enjoy love by Himself. He needs to have an object to give his love to, which is ca-

pable of returning love to Him. That object would be the pinnacle and culmination of His creation. That object is the human being. Because of this, human life also has a purpose. The purpose of human life is to reach maturity and live in the fullness of the relationship of true love with God for all eternity. This is the foundation for peace with God.

Love our fellowman

Once we establish peace with God, then we are ready to make peace with our fellow human beings. What is the fundamental relationship that brings peace with our fellowman? Again, it is the relationship of love.

Judaism, Christianity, Islam, and the other great religions of the world teach that we are the children of the almighty Creator, God. This means that we are all brothers and sisters. We must understand that every person is made in the image of God; therefore we are all the children of God. The best way to honor and glorify God is by loving His children. This understanding is the foundation upon



Two Latin American former presidents and Dr. Jose Maria Chavez present a portrait of South American patriot Simon Bolivar to True Parents.

What we accomplish will be our legacy to our children and to all of humankind.

which we can establish a relationship of true love with our fellowman.

Achieving world peace is our long-cherished human dream. Yet the fundamentals of achieving it are essentially the same as those of individual peace.

The conflict of the two worlds is real. But it is not simply a conflict between the free world and the communist world. More fundamentally, it is the conflict between two opposing value systems. One is God-affirming and the other is God-denying. The rise of communism is, in a way, a manifestation of the failure of human beings to live by God's original moral code. In one sense communism is an ideology of accusation. It accuses the God-affirming people of the world of having failed to fulfill their ideals. Because many of its accusations cannot be denied, communism has power. When the ideals of the God-affirming world are realized in practice, however, communism can be overcome. Therefore, the world problem is fundamentally a spiritual problem. The solution must begin with an affirmation of the reality of God.

A spiritual awakening

What our world needs today to save itself is a spectacular spiritual awakening. The world must be awakened to the reality of God and re-armed with a worldview based on God-affirming principles. This worldview is capable of eliminating the confusion in our value system. Of course, this spiritual reality will manifest itself in political and economic strength and military resolve, but the internal dynamic must be the spiritual foundation of faith in God and true love among human beings.

Based upon such an awakening into higher values, the nature of relationships between nations must be transformed. Until now, the driving force behind economic development has often been the desire for profits. In this way, a great amount of human potential has been unleashed, and remarkable world development has occurred. The time has come, however, for the developed nations to move beyond the profit motive. The principle of unselfish love must be applied on the level of international relationships. The developed nations of the world should feel that they have been blessed by God for the purpose of helping others. They must be willing to sacrifice for the underdeveloped nations of the world. They must give of themselves to free other human beings from misery. If the prosperous nations adopt this attitude, do you think they will be diminished? Do you think they will experience disastrous decline? Not at all. The opposite is true. If these nations do not think in loftier terms than the desire for profits, their prosperity will slip away in spite of their efforts to retain it.

How can anyone be at peace with himself when his fellowman is dying from lack of food, or ravaged by disease, or victimized by the darkness of ignorance? United to-

gether, the developed nations can launch a tremendous crusade to overcome the three scourges of humanity: hunger, disease, and ignorance.

A world community of nations under God

Finally, on the basis of unselfish relations among all countries, a world community of nations under God can be substantially established. Today, in the latter part of the 20th century, we cannot help but realize that our world is shrinking every day. No nation is an island. No one can prosper without interaction with others. The world is fast becoming one global village. The survival and prosperity of all are dependent on a spirit of cooperation. The human race must recognize itself as one family of man.

Therefore, a world community of nations must be established to increase mutual understanding and respect. Cooperatively, we can protect our environment as we develop it, raise the cultural level of all persons, and secure freedom, justice, and dignity for everyone. What can be the basis of such cooperation? The world community of nations must respect a common value system and certain unchanging and eternal principles that can only have their source in God.

We have a common dream. It is the long-cherished human dream of an ideal world. The prophets have called it the Kingdom of God on earth. It is a lofty goal, but it is attainable. It must be, simply because it is the original ideal of the Creator. This is the meaning of securing world peace.

At this time, when we look at the world, the outlook may appear to be gloomy. Yet, I do not dwell on that despair. In the Bible, we find the expression of God's determination to restore His original ideal in this world: "I have spoken and I will bring it to pass; I have purposed and I will do it" (Isaiah 46:11). I am a firm believer that the ultimate peace of the world shall come about.

This Summit Council for World Peace is one of the highest forums ever assembled for the discussion of world peace. I feel that it is inspired by God. We have embarked together on a sacred and challenging mission for the peace of the world. What we accomplish will be our legacy to our children and to all of humankind. You have traveled the long distance to Korea, a far corner of the world, to launch this peace initiative. I have confidence in your experience and wisdom and the combined expertise of your statesmanship. As we take up this task, our hope is that the 21st century will be a new era of peace.

May God's inspiration and blessing be with you as you begin your deliberations.

Thank you. □

Edited for Today's World.

ABSOLUTE VALUE AND HUMAN HAPPINESS

Commentary on the speech given to the ICUS Planning Board

by Rev. Chung Hwan Kwak
May 31, 1987
Belvedere

IN KOREA DURING THIS PAST MONTH OF MAY, MANY important providential events took place, centering especially on the founding of the Citizens' Federation for the Unification of the Fatherland. True Parents' schedule was very full. I was planning to stay in Korea and assist Father, but because of the importance of the annual meeting of the ICUS Planning Board [see box, page 15], I flew back to America on May 27, specifically to address the scholars at this meeting.

Last year I spoke to the Planning Board members on the topic of God's heart and love, and this year my topic was the meaning of absolute value. Although the theme of every science conference is related with absolute value, the participating scientists tend to be wary of this idea, so I wanted to share with the scholars more deeply Father's actual thought on this subject.

Not only scholars but all of us need to understand the meaning of absolute value, for, ideally, we as church members are basing our daily lives on this essential point. Therefore, I would like to read you some excerpts from the address I gave to the Planning Board on May 29 and explain the meaning more deeply to you.

A common ground of values

Eminent scholars, ladies and gentlemen: Today I would like to speak about the concept of absolute value. Absolute value has long been one of the two themes of ICUS, along with unity of the sciences. Yet many people seem to reject any talk of absolute; they imagine that it might lead to absolutism or some sort of theocratic dictatorship. How much easier it has been for ICUS participants to discuss science and values in general, while conveniently ignoring the harder topic of absolute value. I believe this is largely due to misunderstanding what is meant by absolute value. Therefore, today I would like us to explore this concept together.

If a democratic society is to prosper, it must be based on shared values. If people hold values in common, they can more easily trust one another, seek common solutions to community problems, and live comfortably together in community. Democracy can function only when people of different political parties share enough values in common that they can live under each other's government without being driven to take up arms. Pluralism of religion and culture can likewise thrive only when there is civility and mutual respect based on a

common ground of shared values.

But Western society is moving farther and farther away from shared values. The emergence of single-issue politics and the appeal of fundamentalism are symptoms of values in conflict. Youth without values turn to drugs, alcohol, and crime. People cease to trust one another and live in fear. If this trend continues, the United States as we know it will not survive.

Deeper than the desire for individual self-expression is man's desire for what is eternal, unchanging, and secure.

What are some of the causes of the decline of values in present-day society? Why does their solution lie in finding absolute value? One cause is the expansion of man's consciousness to a global level. Previous value systems were taught each by a particular religion and inculcated through a particular culture; but in a world where all cultures and religions intermingle, these appear partial. Shared community values which were based on a single dominant religion are no longer adequate. What is needed is a view of value that can respect and promote the distinctive values of the individual religions and cultures and harmonize them in one community of religions and cultures. Such a view of value could be called absolute value because it is impartial and all-inclusive.

A second problem is the prevalence of materialism, combined with the artificial distinction between fact and value. In a materialistic worldview, fact, based on objective material conditions, is absolute, while value, determined by human subjectivity, is relative. Since human beings rely on absolute rather than relative things, they elevate fact at the expense of value. Yet this is a false position, because the objective facts of a situation are often influenced by the subjective judgments and values of the persons involved. The same flower may be beautiful to one person and elicit sadness in another. A technology for energy production might be a good for

those who want to purchase energy cheaply but might be an evil for those concerned about its environmental consequences. In the Unification view, it is human beings who, for better or for worse, have been given dominion over the creation and are therefore responsible for it. Human beings are the creators of value in whatever material objects or technologies they employ. To depreciate values for facts is corrosive to human creativity, art, and the quality of life.

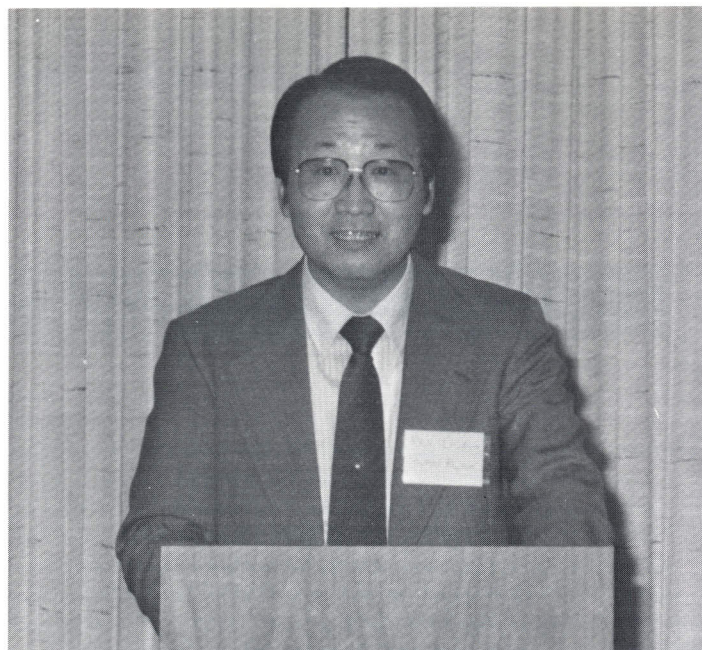
Therefore, we need to recognize the transience and relativity of objective facts and the supreme importance of the values from which these facts derive their meaning. No view of value as relative or instrumental or culturally-conditioned will do. Such positions inevitably fall back into materialism, since if a culture's values are relative, then they can be explained by objective material, social, and historical causes. Such Marxist and historicist thought is the logical outcome of maintaining the fact/value dichotomy. The alternative is to recognize the existence of absolute value, which is incorporated in various ways into diverse cultural expressions.

Beyond individuality

A third cause for the decline of values is the absolutizing of individual autonomy. Of course, the value of the individual is upheld by all great religions, but the modern distortion of this truth ascribes to the individual a value over all else. What the pursuit of autonomy ignores is that value requires a relationship with an object who can give value to the subject. Hence when a person in pursuit of autonomy looks only to himself, he finds paradoxically that he feels no value. Or he may seek the companionship of another autonomous person, and find that their pleasures are only fleeting. Lacking any clear place in the larger world, he suffers anxiety, and becomes lost. A person cannot ultimately find value only in autonomy and self-expression; deeper than the desire for individual self-expression is man's desire for what is eternal, unchanging, and secure. This search for a reliable anchor for life leads to the apprehension that there is a transcendent Subject which gives life a context and purpose. Upon coming to know absolute value which lies beyond the individual self, a person realizes that his own nature partakes of the nature of God. He will then find ways of self-expression that are grounded in eternity and finally fulfill his value.

Thus I am convinced that the way forward out of the present-day confusion and cultural decline is to promote a philosophy based upon absolute value. Absolute value should be embracing and impartial; it should be eternal and unchanging; it should lead to oneness and harmony; and it should satisfy man's highest aspirations for individual value, freedom, and creativity.

As Rev. Moon has said many times, the source of absolute value lies in God's essential nature of love and heart. God's heart, *shimjung*, is the source of love. It is that motive to seek meaning and fulfillment in acts of creativity. Love seeks the response of a loving object outside of itself. It is fulfilled in a free and spontaneous relationship of give and take. Love builds up and values its object, since the more valuable the object, the greater the love which he or she will return to the subject. Therefore God's heart is eternally creating value.



Rev. Kwak addresses the ICUS Planning Board on May 29.

A built-in goal

As I mentioned, scientists typically don't like the concept of absolute value, and neither do most people. So it is important for us, as church members, to recognize the truth that if we follow the dictates of our original mind, we find that its direction is absolute. The original mind doesn't hide, compromise, or vacillate because it was created out of God's original, absolute idea. Our original mind has an absolute goal already built into it by God. Our task is to align ourselves with this absolute goal. We may say we want to reach God, Heavenly Father, the purpose of creation, love, heart, or *shimjung*, but it doesn't matter what terminology we use for the goal; we only need to recognize that our mind is ultimately seeking absolute being and absolute value.

However, in our daily lives we usually don't focus enough on absolute value. If we were truly centered on absolute value, we would live freely and be able to purely and spontaneously respond the best way in each situation. But many times our actions are based on small-minded thinking; we do something only because we are told to, or because we think it must be Korean tradition or church tradition. If we harbor this kind of concept, something must be changed.

We have to really dig in and research the content of our original mind. "What is my original mind asking of me?" Then we have to match our actions with our original mind's direction. We cannot look to someone else to give us our direction.

For example, to come here this morning you had to wake up very early, and your physical body didn't like it, did it? So what was your motivation for coming here? Perhaps you thought, "Oh, we have to go to Belvedere because it's church tradition." If so, you have to graduate from that level to a higher stage, to a stage where you joyfully want to come and hear God's words. Of course, God appreciates that you are here, even if you are following only out of form. But you cannot comfortably stay at this stage forever. Ultimately you have to jump to a higher level.

Since God creates out of the impulse of His loving heart, God would seek the objects with whom He could share the deepest intimacy and greatest love. Thus the Bible says that God created man and woman in His own image, and Jesus taught us to relate to God as our Parent. A parent's love for his children is not fulfilled if they remain subordinate and dependent upon him; a parent hopes that his children will grow up to take their place in the world and become parents themselves. So man realizes his value not by an attitude of servile dependence upon God and obedience to His absolute will, but rather by realizing a God-like character so that his own heart matches God's heart of unconditional love for all.

Actually, this is our goal—to link our hearts directly with the heart of True Parents. They don't want us to always simply obey and follow their direction or desire. Father is anxiously waiting for us to come up to his position, to a parent's position. Please compare this attitude with the teachings of other faiths. Many Christian denominations have a clear idea about salvation, but because they don't know the principle of creation, they have little insight about what comes *after* salvation—what kind of lifestyle perfected people will follow, especially in relationship to the Messiah. The Unification perspective is amazingly clear, yet still some members struggle, vacillate, or feel afraid to go forward.

Our ultimate destiny

Perhaps some of us misunderstand the actual goal or ideal that Father has taught us. We often confuse the ultimate purpose of our life by mixing it up with our temporary situation. In order to progress toward the ideal, hard training, sacrifice, separation, and indemnity conditions are necessary in the restoration process. But we must understand that our present living situations are only temporary and completely different from the ideal life we are destined for.

I deeply appreciate your sacrifices, because even though you may not fully understand your ultimate destiny, many

of you still continue to work very hard, following your central figure's directions and living a life of joyful obedience. This attitude is indeed precious. But actually, True Parents want you to mature beyond this level.

Simply by faithfully following the directions given over the years, many of you have deepened your love and become solidly linked with God's and True Parents' heart, the main source of absolute value. But others of you may follow your schedule and yet quickly become tired and develop a serious faith problem because you forget or misunderstand the main purpose of your life. We must understand that no matter what kind of mission we have, all Unification Church members have this in common: first, we have chosen to work toward establishing God's ideal, and second, our present activities toward that goal are not our ultimate destiny. Some of you may think that "absolute" means absolute burdens or absolute "musts." Our true goal, however, is to become the sons and daughters of True Parents, absolutely one in heart with them. Thus we will naturally come to have absolute value in our eternal life. So please recognize our common base and don't forget our ultimate goal.

Faith is a useful virtue in the religious life, but it is required only because we live in ignorance of the truth.

That is what the Gospel of John means when it says, "In that day you will know that I am in my Father, and you in me, and I in you."

An absolute value perspective cannot be satisfied by a theocracy in which a priesthood demands absolute obedience to authority in the name of God. Obedience is a useful virtue in the religious life, but it is not absolute.

Please understand that obedience is necessary to progress toward the ideal, but mere obedience is not the absolute stage. We follow True Parents' direction, tradition, and standard while learning to overcome our fallen nature. But when we center on our original nature and value, we will gain absolute freedom.

Neither can an absolute value system be based upon blind faith in a God who is Holy, and wholly other. Faith is also a useful virtue in the religious life, but it is required only because we live in ignorance of the truth.

Almost every other religion emphasizes the absolute necessity of faith, but, amazingly, Father does not. In the ideal world it will not be necessary to have faith because when we achieve the absolute standard of heart, we will automatically come to live a life of attendance.

Please don't misunderstand the meaning of attendance. You might think, "Oh, that means I have to serve all the time." But wouldn't you feel happy and eager to attend True Parents? In the perfected parent/child relationship, the children joyfully want to serve their parents, without a moment's hesitation or any burdensome feeling. Loving response is true attendance.

ICUS PLANNING BOARD

This year's ICUS Planning Board meeting was held from May 28-30 at the Sterling Forest Conference Center in Tuxedo, New York. Fourteen members of the Planning Board, including the next ICUS chairman, Dr. Alvin Weinberg, and all the committee chairmen for the 1987 ICUS, were present. The meeting was chaired by Dr. Kenneth Mellanby.

Every spring the members of the Planning Board—those scholars who have been involved with ICUS over several years and have sincere interest in its development—meet to discuss plans for upcoming conferences and to evaluate the progress of ICUS. Among the topics discussed are conference organizing, publications, and research and development. The meeting also provides an opportunity for the scholars to receive, over three days, a deeper insight into the religious and philosophical foundations of the ideals of ICUS as envisioned by Father. On May 29, Rev. C.H. Kwak gave an address on the topic "Absolute Value and Human Happiness," which was much appreciated by all the scholars.

Convinced within our hearts

An absolute value perspective cannot be the basis of a society in which absolute power is concentrated in the hands of a few. God's love is not for the privileged, but flows universally, seeking to promote value and nobility in all people.

An absolute value perspective would not depend upon the government to enforce a strict moral code. Morality is essential; its violation causes suffering and corrupts the spirit of countless people, but in this age of unparalleled freedom, people cannot be expected to act morally because of the pressures of social convention or admonishments from the pulpit. They must be convinced within their hearts that a certain ethical position is correct.

Furthermore, an absolute value perspective would not demand uniform assent to one particular dogma, religion, or ideology. Truth is not captured in particular words, symbols, or rituals, but is essentially a state of being true or sincere in love. Love seeks the reconciliation and harmony of all diverse dogmas, viewpoints, and religions which are themselves sincerely aimed at the goal of realizing absolute value. God's creation is glorious in its diversity of creatures which somehow exist in a harmonious whole; likewise for the diversity in a society based upon absolute value.

I emphasize here that truth is "a state of being true or sincere in love." Whenever Father speaks to us, we see how unrestricted and broad his mind is. It doesn't even matter what he's speaking about, or how often he jumps from one topic to another—we are always intoxicated by his words. Father doesn't need to prepare notes for his sermons, because everything that comes out of his mouth is true. He himself embodies "true and sincere love." Thus, no words are sufficient to fully communicate his content, not even Korean. We should try not to analyze Father's words literally from our own narrow point of view.

Truth is not captured in particular words, symbols, or rituals, but is essentially a state of being true and sincere in love.

However, we must find a way to share with people about Father, the Principle, and the truth. We all have to witness. I am deeply concerned about how to increase the American membership, and so are other leaders. Heavenly Father's heart is in incredible pain, and He cannot be comfortable for even one second, knowing that millions and millions of His children are still going directly to hell. Some of you have many excuses: "Oh, I have no time to witness because of my busy schedule," or, "Right now we are focusing on bringing ministers to Korea." However, the main reason for our limited growth is our own lack of true, sincere love. Children are not born by accident but out of a relationship of love. Father and Mother are waiting for you to gain many spiritual children through living a life of love.

Of course, to bring many members your centers need to organize workshops, develop witnessing teams, etc., but these are merely external considerations. Simply following your daily schedule is not your main purpose in life. If you are fulfilling your ultimate purpose—to concretely demonstrate true and sincere love in your daily life—many prepared people will automatically want to come and follow you.

The transfer of value

We can envision that a society expressing absolute value will begin with men and women who live for others—who embody the virtue that in Christianity is called *agape* love, in Buddhism is called compassion, and in Confucianism is called humanity. When people thus realize absolute value in themselves, they will naturally give value to others.

Please understand the importance of this automatic transfer of value. Witnessing does not require special methods or techniques. When we live with sincere love, we naturally give value to others.

The resulting society will not require coercion to enforce ethical behavior because people will act ethically out of their free will to realize value. Since absolute value is universal, such a society will not know racism or class divisions or war; neither will people accept hunger and poverty among their fellowman. And since heart seeks to harmonize all things, human creativity would naturally tend to the highest expressions of art, and to lifestyles that will enhance species diversity and environmental beauty.

To summarize, Rev. Moon sees human beings at the center of the creation, in the sense that we alone of all creatures have the power to either bring out nature's full potential for beauty or to destroy it altogether. Likewise, the human mind, the bearer of values, is at the center of the person, with the power to make that person either into an angel or into a beast. The destiny of man, and hence the destiny of this planet, depends upon developing a philosophy of absolute value. Absolute value alone can lead man to realize the full value in himself, and to live together in peace and harmony with all life.

If all people actually understood and embodied absolute value inside themselves, the world would be changed! All our actions result from the realization and decisions of our minds.

I know that all of you have appreciated Rev. Moon's unwavering support for scholars, and have benefited from it. This support for scholarship will continue; it is his firm commitment. You have also heard Rev. Moon speak many times of his vision of absolute values and the unity of the sciences. But he is only one person. Unless scholars willingly respond to this vision, interpret it so that others may understand, and assist in its implementation, then nothing of lasting worth will be accomplished. Please remember that civilization is in crisis. Who else, among scientists, philosophers, or politicians, has articulated such a comprehensive solution? If Rev. Moon's vision is correct, then it may be the world's best hope. Let us work together to implement it, while we can.



Rev. Kwak with the members of the ICUS Planning Board at the conference site in Tuxedo, New York.

Era of the global village

From my journeys around the world to various mission countries, I can see that God's dispensational work is bringing in the era of the "global village." No country can exist on its own anymore. Mankind must come to share in common an absolute value system based on heart and love.

In earlier times, when the people of one tribe didn't get along with another tribe, all they had to do was build a boat and go downriver to get away from them. But in today's global village, we all have to relate with each other whether we like it or not. Although technologically and economically every nation is interconnected with all others, internally our hearts and minds are still quite distant. Thus, all mankind still desperately needs a unifying vision centered on absolute value and heart.

If your heart is deeply connected to your source of absolute value, you can joyfully overcome any challenge you may meet.

So, in conclusion, how can we relate this absolute value perspective to our daily lives? As Unification Church members, we know that the main source of absolute value is heart and love, and we are especially fortunate because we have True Parents. Most important, then, is how our hearts are linked with the heart of our Parents.

Let's think about the real meaning of a father and mother. A small child does not intellectually understand the significance and purpose of parents; he just calls his parents "Daddy and Mommy." Even if we can't yet offer a mature attitude of attendance to True Parents, we can still call them Father and Mother with a child's heart of purity and sincerity.

Actually, purity means the quality of embracing universal values. Honestly speaking, we harbor so many impure concepts—narrow-minded thinking based on selfish desires. We must clean up this tendency. At the very minimum we should try to deepen our hearts toward True Parents and

check whether our attitude toward them is pure or not. We should make sure this purity is part of our day-to-day lifestyle. If not, selfish habits can easily take over our life; and though we may become "mature"—responsible and capable of handling many tasks—we will run into trouble. If we purely call out to our Father and Mother even if we are immature, they can easily accept us. But impurity damages us.

Our source of power

A small child knows nothing about the reputation of his parents in the society. He just recognizes absolutely, "He's my daddy. She's my mommy," without any doubt or skepticism. What is true maturity? Maturity is not measured by anything external; it is the measure of your love toward True Parents. Please check your level of heart. If your heart is deeply connected to your source of absolute value, you can joyfully overcome any challenge you may meet in your daily life.

When you are struggling, perhaps with a health problem or over the fact that you are working far from your field of interest, don't focus your mind and energy on such matters. The main root of your problems is never your central figure, or your schedule, or your mission, or anything external; the problem is internal. The question you should ask is, "What is the quantity and quality of my love toward God and True Parents?" When you pray, what is in your mind? What do you imagine about Father and Mother? If you feel distant from them, you must try to focus precisely on changing this point. Don't blame anyone or anything else.

A central figure can guide you along the way of restoration, but only *you* can find your absolute value within yourself. When God created you, He gave you the potential for your ultimate perfection. Please discover this seed and focus your mind and heart on fulfilling your maturity. You will find that the main source of your power is inside you.

True Parents are teaching all mankind about God's heart—the source of truth, value, and happiness. Father and Mother are asking us to make effort not just in achieving external results but in making the correct internal conditions. Our difficulties never come from outside, only from inside.

Always check your daily progress toward this perfected stage of development, and please keep in your heart and mind the ultimate goal of becoming God's sons and daughters.

God bless you. □

A LIFE OF UTMOST SINCERITY

Speech on the Day of All Things

by Rev. Chan Kyun Kim
May 28, 1987
World Mission Center



Rev. Chan Kyun Kim, with Mr. Hiroshi Matsuzaki, speaks on the Day of All Things.

Translator: Hiroshi Matsuzaki

WHY DO PROBLEMS EXIST IN the world today? God and the creation are not the origin of the problems; instead, it is man who is the most troublesome being in the whole universe. The relationship between man and God is central to these problems, but today, on the Day of All Things, I want to focus on the relationship between human beings and the creation.

According to the Principle of Creation, God the Creator is to have dominion over man through love and the Principle. Through us, God experiences the joy of give and take; and through give and take with God, we can enjoy all things.

The Bible tells us that all things are groaning in travail, waiting for the revealing of the sons of God. Because man fell and lost his proper position of mediator, God and all things came

to suffer. If human beings had perfected themselves, they would have been qualified to possess, love, and have dominion over all things. Men and women would have stood in the position of God Himself to the creation, acting on His behalf.

Yearning for our love

To say the creation is waiting for the sons of God means it is longing for love from us. To love all things in the proper way means to use them or have dominion over them according to their purpose of creation. If our view of the value of something is not in line with its purpose of existing, we will misuse or waste the creation. When I am about to eat breakfast, I often feel the food is asking me, "Are you really qualified to eat me?" Whenever I have worked very hard for the sake of God's providence, I

feel more comfortable about eating my food.

Whether all creation can be restored to its original position and purpose depends on human beings—they hold the key. The central problem is that man does not know how to properly care for and use all things. Our brothers and sisters in the Unification Church have a much higher standard than most people, even higher than many religious people, in terms of their relationship to God; our members also have a beautiful standard of relationship to those who do not yet know the will of God. However, I find that we sometimes lack care and love for the things around us. In our relationship to the creation, I feel that all of us could do much better.

Human beings are not just commodities in a marketplace; everyone has a unique personality and value. When I first came to my region, I didn't know anything about the brothers and sisters there, so I checked each person's background, age, years in the church, and so on. From this information, I suggested different missions for them. Of course, by using only these external criteria, I didn't have nearly enough information to evaluate their achievements and qualities properly. For example, I assigned one brother to a witnessing team, but afterwards someone explained that this member was an experienced lecturer and witnessing team leader. He was able to change missions, and later I saw him doing splendid work leading a witnessing team at national headquarters. He was just beaming with excitement. Because someone else had understood his experience and potential, he could be in a position to do his best. I re-

pented that I had not completely understood his value or helped him function to the fullest of his abilities.

All things enjoy attention

Whenever I speak to a large crowd such as this one, I always notice that if I pay particular attention to someone in the audience, that person feels happier because of my acknowledgment and our communication. I can see him or her begin to smile. Each individual has a unique personality and enjoys being recognized. In the same way, all the things of creation, even though they are not people, have unique character and are eagerly awaiting attention and love from the sons and daughters of God.

Let me illustrate this point with a few stories. In 1960, when I was the leader of the church in the Chung Ju area, I would often hold worship services outside. In one place we frequently visited was a huge tree, perhaps 100 years old, that provided delightful shade, and a large flat rock that was very inviting and comfortable to sit on. Particularly in the summertime, since it was only a mile from the city, it was a very popular spot for picnics and other gatherings.

One warm day when we arrived, some people were already there under the tree, so we had to have our service up on the hill in a spot that wasn't as shady or lovely. Then right after the service, all the members rushed down the hill to have lunch under the big tree. Over lunch we spoke a lot about how wonderful the huge tree and beautiful rock were.

This rock and tree must have been very proud of themselves, having been enjoyed and appreciated by so many people through the years. As I began to eat the lunch that had been lovingly prepared by the brothers and sisters, I looked up the hill. There I saw a twisted and gnarled pine tree that looked like a bent-over 120-year-old lady. Beside the shabby tree were some unattractive craggy rocks. Then suddenly, I spiritually saw the rocks turn into the figure of a beggar who was just waiting for the party under the big tree to leave so that he could run over to pick up the leftover food. It was a hungry, heartbroken spirit. The next moment, the spirit became like a sad-looking, starving donkey. I was shocked and felt a great ache in my heart.

"You've finally come!"

So I grabbed my lunch and ran up to that spot to have some give and take with the poor neglected tree and the sad rocks. My members were looking at me, probably thinking, "My goodness, our church leader must have gone crazy, because he's talking out loud to nobody!" But I didn't care, because I felt the tree and the rocks were saying to me, "We're so happy you've come. We have been neglected all these years, and now finally someone is loving us."

All the things of creation are eagerly awaiting attention and love from the sons and daughters of God.

We communicated deeply with each other for a while. The rocks said, "You know, we may not look very attractive here, but if we were taken from this hill and artistically placed in a rich person's garden in Seoul, we might be worth thousands of dollars. We can also protect the flowers, prevent mudslides, and do many other useful things."

Then the tree started saying, "I, too, would be greatly appreciated in someone's yard. My roots could go very deep under the lawn and protect the soil from erosion. My owners could breathe the oxygen I make through photosynthesis, and when I get old I can be used in their fireplace to keep them warm. You see, we are already living according to the ideal of God's creation, but none of you human beings, who are supposed to be our masters, ever really appreciated us." They begged me, "Please look at us from the viewpoint of God's ideal of creation, not with pragmatic, small-minded eyes."

I stayed up there talking with them for several hours. This deep, beautiful experience of rapport with the creation became a real turning point in my heart.

In 1983 I visited a humble home church center in Chicago. I was giving a morning service when I heard water running from the faucet in the

kitchen. The noise and the waste disturbed me, so I asked the sister in charge to fix the faucet. She told me not to worry about the leak because the \$200 rent she was paying included the cost of gas, water, and electricity. Thus it didn't hurt her to have the water run. Besides, she said, she had no time to fix the leaky faucet because of her busy schedule of fundraising, witnessing, and home church.

Of course I understood her point—you must make certain priorities. If you are so busy doing God's work that you can't fix the faucet, then the

water will be happy because you are pursuing a much higher purpose. But if you could manage to spend an hour to fix the faucet, the water would be very grateful because it doesn't like to be wasted. The water might say, "My first desire is to be drunk by you, and then, as part of your body, I can attend the will of God. I can clean you and cool you and do many things for you. If that's not possible, at least you could use me for washing your laundry or watering your plants."

If you can make time to fix a leaky faucet and thereby demonstrate man's loving dominion over the creation, please do so. It's important not to be wasteful, not only from the economical point of view but from the viewpoint of the ideal of creation.

Showing careful concern

One time I saw a church member throwing away some pieces of furniture with only a few scratches on the corners. I felt they had a kind of dignity, so I said, "Can't we spend a little time fixing them instead of throwing them away?" He replied, "No, that would be a waste because we could use the same time to go fundraising and buy brand-new furniture." Economically speaking, he may have been right, but human beings are supposed to take rightful dominion over the creation—to love and care

for things and not just act out of practical considerations.

We ourselves are like broken furniture, in a sense. As sinners, we have many scars. We are all indebted to True Parents for their effort and sacrifice to purify and repair us so we can fulfill our original potential. Similarly, the things of creation don't really want to be thrown away; rather, they desire above all else to be healed by us.

Of course, on the positive side, I have noticed many brothers and sisters who take care of their clothes very well and use them for a long, long time. I have seen some members' clothes so threadbare you can almost see through them. I am very moved by this kind of care.

Father himself also wants to care for and use things as long as possible. At the beginning of this year, the staff at East Garden replaced all the old towels in Father's bathroom with new ones. Father was very disturbed. He kept asking, "Where are the old ones?" until he got them back. He's concerned as well about not wasting water by flushing the toilet too much. Father may look like a rich man with no need to worry about such things, but as lord of creation he gives careful attention to every material thing. His example has made me very sensitive to such details.

The liberation and restoration of all things can only be done by human beings as the mediators between God and the creation. An important symbolic way that we restore the creation is through the practice of offering. I am referring to tithing at Sunday service or the practice of offering to God the money we receive from fundraising. Too often on Sundays, when

brothers and sisters who say the pledge several times a day, making themselves a living offering to God. In our life, everything should be an offering, because everything belongs to God. When we fundraise, we are not making money to gain something for ourselves but to further God's will. In this way we return everything to God and symbolically restore

In our life, everything we do should be an offering, because everything belongs to God.

the offering plate is passed, I see members fumble around in their pockets for whatever they can find—some loose change or a crumpled dollar bill—as if they were giving money to a beggar on the street. This kind of offering lacks a sense of preciousness and sincerity.

What matters is our heart

As central figures of creation, responsible to liberate material things, we have to make our offerings with utmost sincerity. At Sunday morning pledge service, we offer our whole being to God. I even know some

ourselves. It doesn't matter so much how much money we donate or raise; what matters is the sincerity of our heart. Through our offering of external things, our sincerity can be recognized by God.

In Korea, there has always been a tradition at Sunday morning church service which could be called "sincere rice," because the word for it is written in two Chinese characters—one meaning "sincere" and the other "rice." In the past, the Korean farmers had very little money, so they used rice as the medium of exchange. At Sunday service they would bring rice as an offering. These farmers didn't bring the leftover or surplus rice after making sure they had plenty to eat. No, they brought the best, the first of their supply. This was "sincere rice." With this rice the minister sustained himself. If the minister was sensitive, he could never just enjoy the rice without realizing what sacrifices the people had to make to offer it. He would not be able to eat it without profound gratitude, because the rice represented such sincere devotion to God.

With this standard in mind, we cannot go to church and just carelessly give our spare change. Instead, we should prepare our offering even a week ahead of time. The amount of money doesn't matter so much as the sincere heart of devotion to God that that preparation symbolizes. To tithe by giving your best first is to live a life of attendance with utmost sincerity.

One American sister I worked with truly exemplified this standard of



At Belvedere, Hyo Jin Nim cuts the holiday cake at pledge service as (left to right) Kwon Jin Nim, Hyun Jin Nim, Hyung Jin Nim, Young Jin Nim and Kook Jin Nim look on.

offering. She was often very ill and had many medical bills, yet she donated every penny of some \$14,000 she had inherited from her grandmother's will. She had kept it through many years in the church, accumulating interest, because she had wanted to use it as a missionary in Africa to help the people there. But she came to realize that because of her health and her husband's mission, she would never have a chance to be a missionary. One day she heard, through a report from Rev. Kwak, that with just a \$10 donation, the African missionaries could buy one acre of land. So she came to me and donated all her money to the missionaries. I was very moved, but not only because of the amount. She had prepared this offering for many years with her whole heart. With all of her health problems, she could have used the money, but instead she offered it for the sake of God's providence. She knew the principle of tithing—giving the first fruits, not the leftovers. This is a beautiful example of the true spirit of offering.

One woman's sincerity

I would like to share one last story, which illustrates that it is not just quantity, but *quality* that is most precious in our offering and restoration of all things.

Once I was pioneering in the northern part of Korea, where I had 50 home members to take care of. These generous members would offer me donations of food from their harvests



True Parents celebrate the Day of All Things at Han Nam Dong with some of their children.

that she couldn't bring anything, any "sincere rice." She even tried to sneak eggs from the chickens, but her daughter-in-law always discovered what she was doing.

Finding nothing to bring to the church, this grandma felt very humiliated. I kept telling her she didn't have to worry, but all she could do was cry and bring me a glass of water. This was all she could offer, but because she brought it with such sincerity, it tasted wonderful to me.

received such offerings I couldn't help crying. My teeth were bad at that time, and it took me a very long time to chew and swallow the squid and the rice because they were so dried up. But the physical taste was nothing compared to the taste of her love behind it. My tears mixed with the food. Because of her utmost determination to bring some offering, no matter how humble, I made up my mind to never betray the devotion of these believers. I pledged I would always remember this woman's sincerity, and the thought of her love and humility has kept me inspired to this very day.

Since then, I had the opportunity to take a position that would allow me to live fairly well, but because of the memory of this old lady, I never followed that temptation and am satisfied with whatever circumstances I find myself in.

Today is the Day of All Things. Please remember that we are the central point of the restoration of all things. It is up to us to use things in the right way. Therefore, an attitude of tearfully offering ourselves and the results of our work is of the greatest importance. □

Edited for Today's World.

An attitude of tearfully offering ourselves and the results of our work is of the greatest importance.

—rice and vegetables and many other things. But I remember one woman in particular who was in her sixties and lived with her daughter-in-law. The daughter-in-law was very negative about us and wouldn't let her take any money or food to donate to the church. This old grandma would always come to my room on Saturday when I was preparing my sermon and explain in tears how sorry she was

Usually she came to church by bus, but a few times she walked all the way and saved the 20 cents she got for transportation money to buy me something. In Korea, squid is a delicacy, but she could only afford to buy the cheap parts, so one day she brought me one dried squid leg. Another time she bought a very hard three-day-old rice ball wrapped in a shabby piece of newspaper. When I

SUCCESSING IN OUR SPIRITUAL LIVES

by Rev. Ken Sudo

The following is guidance delivered by Rev. Ken Sudo at a workshop for New York church brothers and sisters on May 12-13, 1987.

TO REACH OUR GOALS, WE ALWAYS have to start from the reality. Of course, we have a shining vision and example before us, but we must begin from our present state and progress from there, step by step.

As we know, 1988 is a very providential year, and America's responsibility is crucial. In Korea, Father is now organizing the Citizens' Federation for the Unification of the Fatherland. To accomplish the reunification of the Korean peninsula, Father is urging us to have a heart of longing toward the North Korean people. We are all aware of the content of the ideological war, but actually, real unification must come through love.

The fundamental key is unity. Without unity, the spirit world can do nothing.

In order to accomplish this dispensational goal, America must be leading the providence by following the will of God. Therefore, our responsibility is to do exactly what Father is asking. If we can fulfill Father's requests—by doing our portion of responsibility—then God can do His 95 percent to accomplish His will completely. His desire is nothing less than the unification of the world through true love.

Hard work is not enough

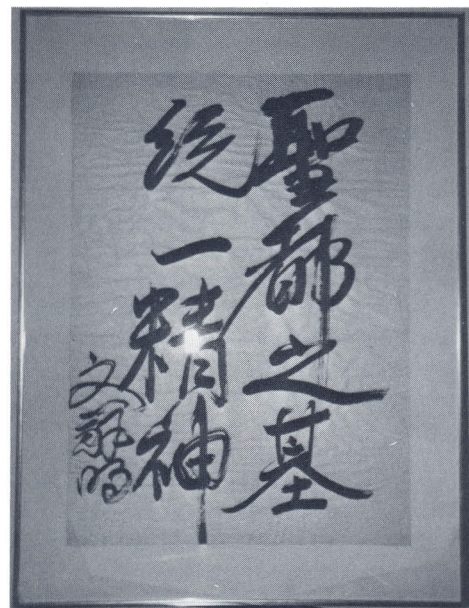
We don't have to become directly involved with all the different issues and problems going on in the world.

Our primary concern should be, "Am I fulfilling my responsibility before Heavenly Father and True Parents? Whatever mission I am given, am I accomplishing it joyfully, happily, excitedly, doing even more than is required?"

Hard work is not enough. Father has said clearly that the Kingdom of Heaven doesn't come only from the effort of people on this earth, but through the cooperation between the spirit world and the physical world. From a common sense point of view, what Father is asking us to accomplish is outrageous—to teach and serve in all our 360 homes, educate other ministers, and bring one spiritual child every month. The only way we can fulfill this is by mobilizing millions of good spirits. They are already prepared to work.

But unless we fulfill our human responsibility, God cannot send the spirit world to us. The fundamental key is unity. Without unity, the spirit world can do nothing. Recently this point has been confirmed repeatedly through messages from Heavenly Father and Heung Jin Nim. God is telling us we must unite, repent, and change; otherwise nothing will happen. If we can trust God and unite, then the spirit world will work. If we can move the spirit world, we won't have to be anxious about accomplishing either home church or witnessing.

Three or four days before this workshop, I asked Heung Jin Nim, "What guidance shall I give to the brothers and sisters?" He said, "Don't worry, I will show you." Then a brother discovered a motto that Father had written in Chinese calligraphy for the New York church many years ago, which says, "A unified spirit is the foundation of the holy city." So we brought



Father's calligraphy: "A unified spirit is the foundation of the holy city."

this here to be the motto for our seminar today. I feel that Heung Jin Nim is already clearly showing us the right direction.

The fundamental principle or formula for accomplishing the will of God is very simple. Man's responsibility is to lay the foundation to receive the Messiah, become reborn, and together with the Messiah reach perfection. If we can establish the foundation to receive the Messiah, then True Parents' spirit will be right here in our centers. That means all the good spirit world surrounding the True Parents, centering on Heung Jin Nim, will be here in the midst of us.

The question becomes, "Is God truly living with us in our center? Would True Parents be happy to come here and stay with us?" We have to develop that kind of relationship, whether we are in a church center, on a witnessing team, on MFT, or in any department. If we are secure in



Rev. Ken Sudo gives a lecture at a New York church workshop.

knowing True Parents could dwell happily in our center, we have accomplished the foundation to receive the Messiah. Then home church will be no problem at all.

The proper relationship

So, how do we start? With a central figure. Leaders, as central figures, are in a position to take responsibility for whatever happens in the center, without accusing members, without escaping or taking it easy. A leader's lifestyle of total dedication is very important. This is the foundation of faith. Then, unity with the central figure is the foundation of substance. Actually, leaders and members are both responsible for creating unity. The leader should do what is right and the members should also do what is right. Both have many things to be resolved—fallen nature, laziness, lack of clarity, and lack of motivation. Yet, we have to understand our proper Cain/Abel relationship in order to go the formula course and fulfill the three blessings.

**The question becomes,
"Is God truly living with
us in our center?
Would True Parents
be happy to come here
and stay with us?"**

As we know, the first blessing means the accomplishment of individual perfection. We must restore our hearts, step by step, through the

eight stages of internal restoration—from the servant of servants position on up—and then spread that foundation from the individual level to the universal level. By inheriting Father's victory, we have the special privilege of being considered to have restored the universe through fulfilling only the tribal level accomplishment, which is home church. After the accomplishment of home church, we are free from Satan, and we will find ourselves in the direct dominion of God. Once the first blessing is restored, the second and third blessings will be secured, and then we are qualified to become citizens of heaven.

But until we restore the first blessing, we cannot move into the direct dominion. All of us, except the True Family, are still living in the indirect dominion of God. Since we have no right to claim the first blessing, it isn't possible to claim the second or third blessings no matter how old we are, spiritually or physically. Therefore, we must be careful when we consider how to provide for our families and take responsibility for our future. We are not actually in the position to claim anything for ourselves, yet we must substantially care for our families. What do we do?

Since God is love, God will open the way. I must first offer everything to God completely; then God will give me everything through the True Parents, or more practically speaking, through my central figure. My first "owner" must be God; my second owner, True Parents and the church; my third owner is myself—I can own myself as a third owner. Fundraising money, for example, should be offered to Heavenly Father through the central figure, and then the central figure provides the money for the members according to what they need.

Once we receive through this official channel, we can use the money for whatever we require. God gave it to us, and Satan can say nothing about what God owns. But if we don't go through this channel, the money will be claimed by Satan because we are not actually qualified to own anything. Gradually our spiritual life may decline, and we may be tempted to use the money for some unprincipled purpose.

Father himself said that until 1981 he could not make decisions about what his family should do, nor could he have any personal bank account. Even for True Father himself, all ownership is God's.

Look for God's idea

Therefore, until we accomplish home church, our attitude should be, "I belong to God. I have given myself to God. God's opinion should be my opinion." We must always check ourselves: "Am I an unconditional offering on the altar of God, or am I claiming a lot of things for myself based on my own point of view?"

**By giving yourself to
God, you never lose
anything. Thus, your one
life has tremendous
eternal value.**

The most fundamental point of a religious life is to give the ownership of yourself to God. Therefore, you look for God's idea, plan, intention, opinion, and desire. But the exciting thing is, once you give yourself to God, you receive your life back from Him and the value of your life becomes absolutely precious and eternal. By giving yourself to God, you never lose anything. Thus, your one life has tremendous eternal value.

But what do we usually do instead? We don't like to give ourselves to God, so we figure out many sneaky ways to keep things for ourselves.

For example, you may make arrangements to do something you feel is important. Then you go to your central figure, tell him it is very important,

and ask if you can do it. The leader asks why, and you give him many good reasons, but the point is that you already arranged everything by yourself beforehand. That's not making an offering of yourself. Already you are announcing your decision to your central figure for him to accept. If he doesn't say yes, you rebel and claim he doesn't understand you or love you or care at all about you. This is the reversal of dominion, going the sneaky way.

The leader is the one who stands in the position of central figure and who has the responsibility for the center, and he should make the final decision. But sometimes leaders are afraid to say no and so they grant such requests. This reversal of proper order makes a mess of everything.

Fallen nature number one comes when you don't like God's desire. You must always check which comes first—God's will or your situation, God's desire or your desire, God's needs or your needs. Self-centeredness dominates when this point is reversed. If you don't like God's plan, already internal separation exists, which manifests eventually in external separation—leaving the proper position. Thirdly, you take dominion centered on yourself, not on your Abel figure. You have hundreds of reasons why your idea and lifestyle are more important, and because you are afraid your central figure would refuse to give you permission, you disappear. You go somewhere else, and do something

completely separate from what your center is doing. This is fallen nature number four, multiplying evil. This is the process of how fallen nature gradually grows inside us.

Our real concern

But the main point is, who comes first—God or myself? True Parents or myself? The will of God or my situation and desire? To sacrifice and separate from Satan is to overcome this selfish desire. If we don't overcome this, then we will inevitably progress through the four stages of fallen nature.

**You must always check
which comes first—God's
will or your situation,
God's desire or
your desire.**

You may not see so clearly what is happening when you are in the first and second stages, but in the third stage, you are actually creating your own plan to fulfill the first blessing centering on yourself. Everything is well organized and arranged to justify your disobedience. But no matter how "good" your reasons are, your action is unprincipled; it is reversal

of dominion, and Satan can claim it. Then, on the level of the second blessing, this kind of idea can easily spread quickly if people with the same selfish desires come together. A different system can be substantially created that is entirely separate from God's will.

When we reflect on our spiritual life with this fundamental understanding, we realize there is a lot of self-centeredness going on inside us—self-centered desires, hopes, ideas, opinions, and relationships. Such unprincipled thinking prevents us from making a pure offering of ourselves to God and from receiving God's blessing, and can lead to self-destruction.

This is tragic because each brother and sister is very precious. Every one of us originally joined with a good, unselfish motivation. We gave everything to God, but then if we lose inspiration and start to claim things for ourselves, our offering becomes impure. When Abraham made the offering, he forgot to cut the dove and pigeon. Satan claimed the entire offering, and God's providence was destroyed. Likewise, even though we may work hard externally, if our motivation is not repentful and pure, Satan invades us deep inside. Having a God-centered motivation should be our real concern.

Making your own secret arrangements means you feel you are so important that you don't want to give yourself to God. Because you have not died to your old self, as Jesus taught, you cannot have life. If you want to live, you should be prepared to die for the sake of God's will. Only then can you truly live. The unprincipled fallen world and things must die completely—otherwise there can be no resurrection. Crucify your own selfishness; then a new true self will be born.

Abraham made an offering of Isaac. We must all ask ourselves, "What is the Isaac in my life?" When we make a complete offering of our Isaac, then real blessings will come.

Because Abel is the channel of life, we must repent, change our life, and be reborn through our Abel figure. Otherwise Satan will eventually invade. Abel is our real lifeline to God in the course of restoration. Therefore, it is a great blessing to have a central figure. □



New York church brothers and sisters listening to Rev. Sudo's guidance.

A FOUNDATION OF SACRIFICE

Report on our church in Thailand

by Rev. Byung Wooh Kim



THE UNIFICATION CHURCH WAS ESTABLISHED in Thailand in 1975 when True Father sent out missionary teams to 120 nations. The missionaries to Thailand—a German, an American, and a Japanese—experienced the usual problems faced by most of the missionaries. Because each has a strong character, they struggled with one another, but they were finally able to resolve their differences and make unity.

I had been teaching the Principle for two years at Tongil Theological Seminary of Korea when I was called to be the regional leader of Southeast Asia. By the time I came to Bangkok in 1983, about 30 members had joined.

The first thing I did when I arrived was to establish holy grounds in seven cities. I did this because witnessing is very spiritual; only through the power of the Holy Spirit can we bring guests or move people to join. In 1983 and again in 1987 we sent out pioneers. Thailand now has 10 centers with 112 center members, 107 home members, and thousands of associate members who have attended either a

THE THAI MEMBERS HAVE VERY STRONG FAITH. MANY HAVE HAD SPIRITUAL EXPERIENCES WITH FATHER.

service or a revival meeting. Thailand CARP has 700 members; 250 joined recently and are in leadership training.

Witnessing is not easy

Despite our successes, witnessing in Thailand is difficult. Externally, the government allows freedom of religion; there is little persecution anymore. Internally, however, people do not change easily. Part of the problem is the care-free character of the people. The word *thai* means "free," so Thailand means "country of freedom." Thais are tolerant and very accepting of differences, but often they are not very serious. The Thais have a word for this: *mai-denlai*, which means "never mind," or "everything is okay." People will talk to our members and promise to come to the center, but they never show up. They just forget what they said. If they do listen to the Principle and are moved by it, usually the next day they have forgotten all about it. This is very frustrating.

Another difficulty we face is due to the strong influence of Buddhism. If we mention

the Christian idea of God, people react negatively. Christianity is unpopular because Thais think the idea of a personal God is primitive. Buddhism is a philosophical religion; God is thought of as "cosmic law." Buddhists don't like the idea of God as a father or parent.

Christianity is also viewed unfavorably because of the negative influence Westerners have had on Thailand. The country's warm climate, abundance of food, inexpensive prices, and friendly people make it very popular with Western tourists, who have corrupted the morals of many Thais, especially women. Thailand, particularly Bangkok, has a very bad reputation for immorality. Thailand is also one of the leading producers of opium, heroin, and other drugs. Thais associate immorality and corruption of this kind with the West and thus with Christianity.

Because of these external difficulties, it can only be God's power, not our own, that moves and changes people. Our main concern as a church is how to establish the conditions for the Holy Spirit to work with us. Without spiritual help we cannot hope to bring victory in witnessing. Therefore, we live a sacrificial standard of daily life in our centers. We wake up every morning at 4:30 am and have a 5 am prayer meeting. Understanding the Principle is extremely important for the education of our members, so the first thing we do after prayer is read True Father's words. It's like bringing a "new dawn" every morning. Our members are precious, so we must take good care of their spiritual lives.

A foundation for God's spirit

Before breakfast, the members study Korean or tae kwon do (Korean karate) and then clean the center. The atmosphere we maintain in the center is vital, so cleaning is very important. All day long the members are singing, which creates a high spiritual atmosphere by the time the guests come in the evening. Some members have testified that they joined in part because of the singing. Thais love the happy enthusiasm of our members.



An early morning tae kwon do lesson in front of the Bangkok headquarters.

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From 9 am to 2 pm the members fundraise to support our activities, offering many kinds of products: flowers, stationery, pictures, stickers, dolls, key holders, and wallets. In the afternoons we go witnessing. We concentrate on the campuses because we have a better response from young people. Middle-aged people tend to be less open. Our center in Bangkok is located near the university. Usually we put posters and photos in front of the center to attract attention. If a member brings a guest over early in the afternoon, he teaches his guest individually.



A mini-lecture on campus.

At 6 pm everyone gathers for the evening program, which we call our "revival meeting." Most evenings we have 20 to 30 guests. Usually we give an introductory Principle lecture or a CAUSA presentation with slides. Sometimes we show a video about church activities. We have received a great deal of educational material from Japan that is very helpful, and recently we have begun making videotapes about our own activities. Guests who stay after the lecture or video are invited for dinner.

After dinner is over, we have an internal guidance session for the members, using the Principle or Father's words. Nurturing the members' hearts and minds is important as a foundation for the Holy Spirit to work. At the end of the day we again pray together. I am sincerely moved by the fervent and tearful prayers of our brothers and sisters. They go to bed around midnight and always rise the next day at 4:30 am. Clearly, they cannot keep this kind of schedule through their own power. I believe it is the power of God that gives them such a fresh and active spirit.

On the last day of every month, we hold an Il Jeung prayer vigil from 10 pm to 4 am. We begin with reports from each center and from all department leaders. I try to give everyone words of guidance for the month before the prayer. The Thai members are quite spiritual and have very strong faith. They pray deeply with tears, and many have had spiritual experiences with Father.

Success in our workshops

Every Saturday evening we hold a "New Truth Seminar," to which we usually bring 100 to 150 guests. The seminar opens with holy songs and a special performance by our choir, the "New Hope Singers of Thailand." We give lectures on various topics and show videos of church activities. Each week we also hold a Sunday morning service for about 100 guests. The sermon is given either by myself, one of the missionaries, or a native church leader. After each of these programs, we ask people to sign an associate membership form. So far almost 15,000 have signed.

For those who want to study the Principle more deeply, we offer three-day workshops on a local level twice a month. In 1986 almost 400 people attended these workshops. A seven-day national workshop is held every month. Over 200 guests graduated from seven-day workshops last year. Every three months we hold a regional 21-day workshop for the Southeast Asia and South Asia regions. In the five 21-day workshops we've had so far, 200 people from eight countries participated.

The other countries in our region—Malaysia, Singapore, Indonesia, and Burma—have had varying degrees of success. The Thai church has been the most financially successful so far, so we help support the other countries. Whenever they send their members to



Our New Truth Seminars attract many guests every Saturday.

**SOME MEMBERS
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SINGING.**

a 21-day workshop in Bangkok, we help by paying all or a part of the train or plane fare. Once when these countries needed to purchase video equipment, the Thailand members helped pay for most of it. We're grateful to be able to offer help and to sacrifice for other countries in this way.

As far as the rest of the region goes, our church in Malaysia has had especially good success with interfaith work. They recently sent pioneers to the eastern part of Malaysia and have made a lot of progress there. Four years ago the church in Singapore was banned,

THAILAND—"THE LAND OF SMILES"

Thailand is located in Southeast Asia, south of mainland China, and is bordered by Cambodia, Laos, Burma, and Malaysia. It is about the size of France, or the states of New York and California combined. Three-quarters of its 50 million people are ethnic Thais, 15 percent are Chinese, and the remaining 10 percent are Europeans and citizens from neighboring countries. Although the capital city Bangkok, with a population of almost 5 million, is one of the most modern cities in Asia, 80 percent of the population lives in the countryside and is involved in farming. Manufacturing and tourism are also major industries.

Thailand is strongly Buddhist (95 percent of the population). Almost every man spends at least a few months of his adult life as a Buddhist monk. Despite the strength of Buddhism, the government allows freedom of religion. Islam, Confucianism-

ism, Hinduism, and Christianity are allowed to exist but have remained very small, mostly limited to non-Thai ethnic groups. However, Hindu myths and legends, a remnant of the ancient Hindu Khmer kingdom that ruled what is now Thailand and Cambodia, still play a strong role in popular art, culture, and customs. Thais also have a strong belief in spirits. In almost every home, business, or public place there is a shrine dedicated to these spirits. People burn incense and offer food and flowers in hopes of placating the spirits and receiving good fortune.

Through many dynasties and wars, Thailand has always kept its unity and national identity; it has maintained its independence for over 800 years. In the 17th century, the Dutch, Portuguese, and English began to trade with Thailand. Two Thai monarchs in the 19th century worked to modernize and Wes-

ternize the country, and through shrewd foreign policy measures they protected Thailand from becoming a European colony, a fate which befell all the other nations of Southeast Asia. Since this time, and especially since World War II, Thailand has been pro-Western politically and economically.

Through a bloodless revolution in 1932, the monarch was forced to share his power with a parliament and prime minister. While there have been many political upheavals and conflicts, some resulting in bloodshed, Thailand has enjoyed relative peace and prosperity compared to its neighbors—communist Vietnam and Cambodia and socialist Burma.

One key to the relative stability of Thailand is the role of the monarchy as a symbol of national unity. In every Thai home, one sees pictures of King Bhumibol and his wife, Queen Sirikit. Since 1947, the Western-

educated king has taken an extremely active role in the life of his people and the resolution of their problems. It would not be an exaggeration to say that he is the most widely respected man in the country. Reverence for his position and respect for his character make him a strong force for national unity and political stability.

Another key to the relative peace that Thailand enjoys is the character of the Thai people themselves. Thailand is often called "the land of smiles." The Thais have long cultivated the art of *sanuk*, a sense of fun and easygoing charm that pervades their culture and customs. Westerners in Thailand are often frustrated and puzzled by their seemingly carefree perspective on life, but it is an outlook that, happily, does not lend itself to political conflict.

—Justin Watson

but now they have been permitted to officially register as a church, and our members are working again, although under difficult circumstances. The church in Indonesia has been underdeveloped until recently. Very few members are there, but they are beginning to have hope for progress. The situation in Burma is even more difficult. Members cannot witness there at all; the socialist government will not allow it. The only solution is to witness to Burmese who live in Bangkok. Most Burmese who are able to leave their country never want to return there because of the poverty and oppressive government.

Outreach projects

Besides direct witnessing, we have many projects that interest young people. One of our programs is free language classes in English, Japanese, and Chinese. People come to the center for these classes and then stay for the revival meeting and dinner. Another project is our free tae kwon do classes each morning. At first we had to hire a professional teacher, but now some of the members are skilled enough to be instructors. We also show a popular movie at the center on Sunday afternoons for guests.

**BECAUSE OF
IRFF'S WORK IN
THAILAND,
MANY PEOPLE
IN THE HIGHEST
LEVELS OF
GOVERNMENT
KNOW AND
RESPECT OUR
MOVEMENT.**



Every month we hold an ISUM for educators and professionals.

The work of the International Relief Friendship Foundation (IRFF) is one of our movements' most important contributions to Thailand. Since the communists took over neighboring Cambodia in the 1970s, thousands of Cambodians have fled to Thailand, which created the necessity for huge refugee camps on the Thai-Cambodian border. As recently as April 1983, Vietnamese troops attacked these camps, driving 30,000 more refugees into Thailand. The situation of the refugees is terrible. There is not nearly enough food, medicine, or housing for them. As *Today's World* has reported several times before, IRFF's role in helping to alleviate the suffering of these victims of communism is vital. Because of IRFF's work in Thailand, many people in the highest levels of government know and respect our movement.

Our anticommunism efforts have also been very important. Thailand is on the front line between communism and the free world in Southeast Asia. Soon after I arrived in 1983, we began a Victory Over Communism movement. We gave a week-long VOC seminar for 500 members of a special branch of the national police force, which was very well received.

Last year a leftist newspaper began an attack on our movement. Every day for a week they ran scandalous headlines about our church, accusing us of teaching some strange new ideology. They demanded that the government do something about it. This was a real crisis for our movement, but fortunately, because of the foundation of IRFF and VOC work, the government, especially the police, supported us. The crisis passed and there is little persecution now.

The way of faith

The future of our work in Thailand is very bright. Father said that we will be able to find many spiritual children here. Other nations in our region have different roles. Singapore, for instance, has a good potential for financial success, but Thailand's mission is to bring many members. For this reason we concentrate mostly on witnessing.



A Thailand version of the Han Ma Dang Games.

CARP in Thailand has had a rapid increase in membership because its ideals appeal very much to young people and students. CARP often sponsors volunteer service projects, such as teaching children or donating clothes in low-income areas. Other projects have included planting trees to beautify the main districts of Bangkok, supporting the work of an orphanage, and holding sporting events. Thailand-CARP also sponsored two Thai participants in the 1986 Mr. and Miss University Pageant.

Personal testimony of the first member to join in Thailand

by Dr. Lek Thaveetermsakul



I WAS BORN IN BANGKOK, THAILAND, on October 20, 1955. My parents came to Thailand from mainland China when they were young. I have five older brothers, one older sister, and one younger sister. My parents are from a traditional Confucianist background, but I was born and grew up in a strong Buddhist country, so Buddhism came to have much influence on me. Since I was educated in Catholic schools, I also came to know something about Christianity.

Generally, I was not very interested in religion. I only concentrated on studying and was quite a good student. But already in high school I started to think about the purpose and meaning of my life. I entered medical school at Chulalongkorn University, one of the best universities in Thailand, and enjoyed my first year there, but after that I started to think again about the real purpose of life.

Though I was successful in my studying, I felt empty and lonely and had many internal conflicts and struggles. I could see numerous problems within my own family and society, so I was quite desperate to find answers and some kind of ideal for my life.

I studied psychology, philosophy, and religion in order to find clear answers, but the more I studied, the more confused I became. Gradually I

lost interest in studying. I just went on day by day trying to enjoy myself, but I suffered very much internally.

In 1976, while I was in my second year at the university, I was introduced to the Principle by a German missionary, Mr. Wolfgang Schawaller. (He was originally sent as a missionary to Hong Kong and then later to India, but he had visa problems, so he stayed in Thailand for a short time and during that time he witnessed to me.) After listening to a few lectures, given by Mr. Jack Hart, the American missionary to Thailand, I became very interested. I borrowed the Principle book and studied by myself at home, finishing the book within two weeks. Although I couldn't understand it very deeply, for the first time I could get a clear picture of the meaning of life and the world. I felt very happy.

I could accept the Principle logically and intellectually, but I still could not believe it strongly. I had questions about three very important points. First of all, does God really exist? Although logically I could believe in God, I could not believe completely until I had a personal experience with Him. Secondly, is Father really the Messiah? Thirdly, can the ideal world become a reality? I also felt heavy responsibility on my shoulders if this turned out to really be the truth.

I struggled very much about these points, and asked myself how I could find out if these things were really true. Finally I realized that I couldn't find out unless I joined the church and proved it to myself by my own experience.

In 1976 I became the first member to join in Thailand. I studied the Principle very thoroughly, read Father's speeches, and prayed a lot. Gradually I changed and came to understand the Principle more and even had experiences with God and True Parents. Many times I felt God's heart and True Father's heart, and very often I cried. Through these experiences I came to believe strongly in God, True Parents, and the Principle. I stayed in the church center and worked together with the missionaries while still studying at the university. Soon I began translating the Principle into the Thai language and started teaching the Principle in Thai.

I was blessed in the 6000 Couples' Blessing in Korea to Chen Pai Hang from Taiwan. Presently I am working in the church headquarters as a lecturer, as well as working as a doctor for our IRFF medical team in Thailand helping the Vietnamese refugees.

When I look back, I can see more and more the reality of the truth and of God's and True Parents' love. □

The most important part of witnessing is the internal foundation of faith and sacrifice we must have in our daily lives. As the regional leader, I know I must be the first to follow True Father's standard of sacrificing my family for the sake of the mission. My wife and I are here in Thailand working together (we were blessed in the 777 Blessing), but our three children are in Korea with their grandparents. Thai members know our difficult situation. They know we love and miss our children. Without this foundation of sacrifice, I feel I could not encourage or push anyone else to fulfill God's will.

My wife supports me fully in my mission. I know it is difficult for her to be separated from

**I KNOW I MUST
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our children. Everyday I lecture, give sermons, meet with members, and make many decisions, while she is always giving internal guidance and embracing and encouraging members with a mother's heart. I am sincerely grateful for her support and unity with me.

We must strive to have the faith the early Christians had. If we can have this kind of faith, then our movement everywhere can grow and develop. The way of faith and sacrifice is the way to receive blessings from God. God is our Father and He desperately wants to work with us, but we need to first create the foundation, the condition for God to work. If we have this foundation, then I believe anything is possible. □

LOVE MAKES ALL THE DIFFERENCE

by Dr. Joseph Sheftick
American representative to the Asian Mobile Medical Service

Dr. Joseph Sheftick, a church member since 1968, is a chiropractor and reiki teacher currently practicing at the World Mission Center in New York. At the invitation of Dr. Michiko Kozaki, president of the Asian Mobile Medical Service (AMMS) and director of Isshin Hospital, he and Dr. Chet Johnson, a pediatrician, spent a week in 1986 on an AMMS team providing free medical care in the Philippines. Dr. Sheftick spent three subsequent weeks at Isshin Hospital in Tokyo, where he assisted the staff and introduced his reiki and chiropractic techniques to them. In this personal account, taken from an interview with Angelika Selle, Dr. Sheftick recalls the moving experiences of his trip.

I HAD THE OPPORTUNITY LAST YEAR, along with Dr. Chet Johnson, to be one of the first two participating American doctors in the Asian Mobile Medical Service in the Philippines. When we—21 doctors and nurses from Japan, Korea, America, Thailand, the Philippines, Hong Kong, and Ireland—arrived in Manila on April 27, 1986, we were given an enthusiastic reception by Mr. Yoshinobu Murotani, the leader of the Philippine Unification movement, and many of the members. Mr. Ulrich Volkel, the Philippine representative of the International Relief Friendship Foundation (IRFF) was also on hand to greet us.

The next day all the medical representatives gathered together to discuss the kinds of services we would be offering during our one week in the Philippines. Then we divided up into three teams. My team, led by Dr. Shoichiro Awata from Isshin Hospital, was to go first to the northern part of the country, to the town of Baguio, which is sometimes called the summer capital of the Philippines.

Our journey to Baguio was quite an experience. We left Manila in the afternoon and finally arrived on a one-lane mountainous road in Baguio at 10 pm. Drivers in the Philippines honk their horns constantly, signal-

ing to pass or to give other directions. Between the horns and the crazy way people drove, I was amazed we all arrived safely. But, happily, Mr. Gerry Servito, president of Philippines CARP, and other CARP members were there to give us a big welcome.

I didn't want to go to my hotel room right away, so I went for a walk around the city, accompanied by a Filipino brother. There were very few people walking around at that late hour. We came across a little girl, about 6 or 7 years old, curled up and sleeping in a doorway. She was dirty and ragged and had a display box of chewing gum and candy in her lap. She had been trying to sell candy all alone at 11 o'clock at night but just couldn't keep going. It was heart-breaking to actually see someone in that kind of situation—struggling to barely survive. I went back to my hotel and cried and cried for several hours. I determined that while I was in the Philippines and a part of this team, I would give as much as I possibly could.

A desperate need

The next morning, Gerry Servito, who helped coordinate our activities, took us out to a very poor section of the city, which they call the *barrio*. Our clinic was set up in a local elementary school—a building made of cement blocks with only a dirt floor. We worked there continuously from 8 or 9 am to 6 pm, without food or a break. There wasn't time. Hundreds of people, including children and infants, were lined up outside, waiting



The medical team is given a warm welcome in Paombong, Bulacan.

THE ASIAN MOBILE MEDICAL SERVICE

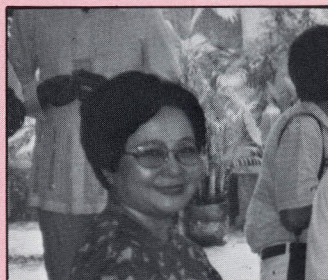
The Asian Mobile Medical Service (AMMS) is a volunteer medical team sponsored jointly by Isshin Hospital, the International Relief Friendship Foundation (IRFF), the Professors' Association for the Research of Principles (PARP), the Collegiate Association for the Research of Principles (CARP), and HSA-UWC. Father initiated the Asian Mobile Medical Service as an opportunity for health professionals to devote themselves cooperatively to the severe health problems existing in Asia, but it has already gone far beyond Asia. Composed of doctors, nurses, and medical practitioners from Asia, Europe, and America, the AMMS has been providing free medical and dental service annually for needy people in Korea, Taiwan, Japan, Indonesia, the Philippines, and other countries over the last 17 years. In addition, two teams are permanently stationed—one in Thailand serving Vietnamese and Cambodian refugees, and one in Zambia. The AMMS seeks not only to provide health care to those in need, but to promote cooperation in humanitarian outreach and to demonstrate a spirit of international brotherhood.

SERVICE PROJECTS OF AMMS

Korea	1971-1983	(one week each summer)
Okinawa	1971-1978	(one week each spring and summer)
Taiwan	1971	(one week in April)
Indonesia	1977	(two weeks in August)
Thailand	1979-	(ongoing at Sikhui Vietnamese refugee camp)
Zaire	1980-1981	(two months in summer)
Republic of Central Africa	1982	(three months in summer)
Zambia	1982-	(ongoing)
Philippines	1984-1986	(one week each summer)

Message from Dr. Michiko Kozaki

*Director of Isshin Hospital, Tokyo
President of the Asian Mobile Medical Service*



WHEN WE CAME TO THE PHILIPPINES for the first time in 1984, I was asked by one Filipino doctor, "Why did you choose the Philippines as the place to do your medical service?" Today, my answer is still the same:

"The Philippines is a land that God loves very dearly. As God loves this land, so do we."

In the past, the Asian Mobile Medical Service has served Korea, Taiwan, Indo-Chinese refugees, the Central African Republic, Zaire, Zambia, Senegal, Sudan, and other nations. We always felt compelled by God's love to go there as well as to come here, now for the third consecutive year.

Certainly, we feel the Philippines has a special place in God's heart. Why is it, then, that a country so close to God must experience so many political and economic difficulties? My answer to that question is: As long as evil exists in the world, Satan tests the country that God loves. When such trials are overcome in love and faith, God will give His blessing. However, many nations that have been blessed in the past have failed to protect and safeguard that blessing. The Philippines is standing at the threshold of receiving God's blessing. A new chapter in your national life is beginning. Therefore, we feel the urgent need to recover and protect the values that your nation is proud of having inherited as the only predominantly Christian nation in the East.

That's why we came here to participate in the spirit of Asian brotherhood and concern, using medical service as a humble way to call all peoples and nations to become ambassadors of God's true love. □

in the blazing heat. It really showed me the desperate need for medical care in the Philippines. Per capita, there are only one fourth as many doctors in the Philippines as there are in the United States, but even those doctors are unavailable to most of the people because they are so poor. I understand that in some areas, between 40 and 60 percent of the people never see a doctor in their lifetime. Most even die without seeing one. I was shocked to see such poverty.

The people of Baguio had a great need for minor surgery and especially dental work. Dentistry is one of the most popular parts of the AMMS service everywhere in the Philippines, because the people can't afford dentists. They usually have their teeth pulled rather than filled because of the expense of refilling the cavities. Our team pulled out hundreds of



In Apalit, Dr. Sheftick treats a patient as friends and family gather around.

teeth in one day. We also made false teeth right on the spot.

I offered chiropractic treatments and used reiki. Chiropractic is a health discipline based on the premise that disease can result from misalignments of the vertebrae, which then interfere with the nervous system. Chiropractors manipulate and adjust the spine to remove the interference. Reiki originated in Tibet and can be described as an Eastern vibrational science. It was rediscovered by Dr. Mikao Usui, a Japanese scholar. The inherent purpose of reiki is to give direct access to transcendental universal light energy, which can then be applied in the healing process of a person on the spiritual, psychological, and physical dimensions. I always use chiropractic and reiki in combination.

Both chiropractic medicine and reiki are unknown in the Philippines, although the town of Baguio is, ironically, famous for its practitioners of psychic surgery. Because my methods were unfamiliar to the doctors and nurses of my team, they became my first patients—out of curiosity. They even had me give them a lecture on chiropractic.

Hundreds of people, including children and infants, were lined up outside, waiting in the blazing heat.

At the end of our long day, all of us were invited to a special dinner hosted by the president of the University of Baguio, President R. Bautista.

In one week our team traveled to three different towns, setting up our temporary clinic in each one. Everywhere we went, there were so many people waiting to see us we couldn't take any breaks. The people who assisted us, whether they were Unification Church members or not, supported us continuously. One day I treated patients for 12 hours straight, and the Filipino woman who worked with me stayed with me every moment. She wouldn't eat anything un-



In Paombong, the crowd waits patiently for the clinic to open.

til I finally stopped to eat. It was an incredibly humbling experience to see that kind of love and dedication.

Something special

I've never seen people offer such gratitude for receiving only minor medical care! Sometimes we had crude equipment to work with, but there was something special about these clinics. The patients who had been treated would stay around and support the other patients, joking and laughing in order to calm those who were nervous. Since it was a new experience for everybody, they would tell the new patients when to get up on the table, and they would say, "Don't worry, it won't hurt." It was touching to see a whole community taking care of each other as one extended family.

The patients ranged from the very young to the very old, and they had all kinds of problems. Besides dental work, we distributed vital medicines brought in from Japan, did minor surgery to remove small growths, cleaned infected wounds, and even did circumcisions. I remember in one city, six or eight boys aged 10 to 12 were lined up on a table. Usually boys are circumcised as infants as a religious tradition, but there weren't any doctors who could do this. So the nurse gave them all local anesthesia, and the doctor came in and circumcised them one after the other.

Our ophthalmologist, Dr. Hiroshi Shiraishi, who is the secretary-general of AMMS, was able to do some corrective eye surgery. He was also called to examine the eyes of a

former vice president of the Philippines and his wife, who invited him to have lunch in their home.

After our tour, all three teams met back in Manila, where we provided medical care for the Unification Church members. Even though some of our members had pressing medical needs, they waited until we had gone out to the poorest areas of the country first. We arrived in Manila at 5 pm and worked non-stop with the members til 4:30 am. I don't know how many we took care of. When I offered to treat the Filipino sister who was assisting me, she kept saying, "I'll wait until your last patient." So she waited until almost 5:00 in the morning to be treated.

On our final night there, a farewell banquet was held for us at the Philippine Plaza Hotel, and the AMMS received a special plaque in gratitude for our service to the people of the Philippines. The assistant mayor of Manila, the Korean ambassador to the Philippines, and President Aquino's minister of health, as well as presidents of various medical societies, attended and congratulated us on our work. One of the presidents of a medical society, and an organizer and staunch supporter of AMMS, is Dr. René Santos, the grandson of the famous General Santos who fought with General MacArthur to liberate the Philippines in World War II.

During this project we treated a total of 3,688 people—all free of charge. But my experience with AMMS means far more to me than just numbers. It was enlightening to work with doctors from so many

different nations. I believe doctors need to work together. We are responsible for alleviating human suffering directly, so our motivation to serve others should come out of an understanding that we are all brothers and sisters—the family of God, our parent. Because the AMMS is based on such a strong foundation of love, it offers a very good way to help create this unity.

My stay at Isshin

After the AMMS program in the Philippines, I was invited by Dr. Kazaki to spend three weeks working at Isshin Hospital in Tokyo. I provided reiki and chiropractic care for the patients and even the hospital staff. The orthopedics department was overloaded with patients, so I helped examine some of them. In the physical therapy department, I worked with patients who had muscular and skeletal problems of the back, neck, shoulders, and arms, as well as internal problems.

Watching my techniques was a new experience for the Isshin medical staff. Only one staff member had ever worked directly with a chiropractor, so I gave them a lecture on chiropractic, and out of curiosity some of the staff came to me for treatment.

Although reiki is a Japanese word, and the woman who introduced it to the West was Japanese, reiki is not well known in Japan. Even the name itself has little meaning to them. But when I showed them my business card with the Japanese characters for reiki printed on it, they seemed to



grasp a deeper meaning.

The staff was very receptive and wanted to learn anything that was of potential value in helping their patients. For instance, a child came into the emergency room about 1:00 am with a severe asthma attack. After I did about 20 minutes of reiki on him, the attack ended and his breathing became clear. The emergency room nurse was so impressed that she insisted on learning reiki herself to use in emergency situations. In all, I taught nine staff members, both doctors and nurses, to use basic reiki techniques.

While I was in Tokyo, I had the opportunity to visit Dr. Hiroshi Motoyama, the head of the International Association for Religion and Parapsychology. As both a Shinto priest and a scientist, he is trying to unify science and religion, and he is known worldwide for the work he does. He has pioneered the development of an instrument to measure the human energy system for diagnostic purposes. Utilizing computers, this instrument is about 80 percent accurate. It measures the energy along the acupuncture meridian lines and in the seven major chakras, which are vortices of energy located

in different areas of a person—the crown, brow, throat, heart, stomach, spleen, and the base of the spine.

I went to be tested by Dr. Motoyama along with Dr. Awata, who acted as my translator. Dr. Motoyama did readings on both of us before and after I did 20 minutes of reiki on Dr. Awata. The readings taken afterward showed a higher and more balanced energy level in both of us. That indicated to me that even the person who applies reiki energy to another person benefits.

Love and gratitude

One striking aspect of Isshin Hospital is the warm relationship of trust that exists between the doctors and the patients. I used reiki on one elderly woman who had been suffering from asthma. After about 10 minutes of treatment she began to cry. She told me through nurse Mieko Yoda, my

The staff wanted to learn anything that was of potential value in helping their patients.

interpreter, that she felt God's presence, and she asked me to come closer to her. Then she touched my face and began to cry even more. Then both Mieko and I began to cry, and we kept crying for about 10 or 15 minutes. It was an unbelievable experience.

I visited another woman who was recovering from a cancer operation during which her right lung had been removed. She was still in great pain. Her breathing was restricted, and her voice was very weak. After the first reiki treatment she began to improve, and by the fourth treatment the pain had gone, and her breathing and voice were much stronger. She had been going every day to the hospital's morning service but was now able to sing the holy songs with everyone else. She was so impressed and grateful that she occasionally followed me around the hospital, introducing me to the other patients. Her response to me was totally different from the way



The doctors and nurses at Isshin practice newly-learned reiki techniques on each other.



Dr. Sheftick with some of the staff at Isshin Hospital.

most patients respond to health care in the West. In America, doctors are not usually looked upon with such love and gratitude. I was completely amazed.

I also helped deliver three babies while I was there. I stayed with each of the women for three to five hours, using reiki. Incredibly, two of the mothers experienced no pain at all during labor. They felt contractions but no pain. On my last night in Japan, at 12:30 am, I went to help out with

another woman in labor. When I walked into her room, she began to yell in English, "Doctor, doctor, please do something! Cut it out! I can't take it anymore! It's killing me!" I found out that she had been in labor for 16 hours. She had been vomiting and was totally exhausted.

I began using reiki on her. Within an hour she stopped yelling. The pain stopped and she fell into a very relaxed sleep. She would wake up for the contractions every five minutes and then fall asleep again. I was wondering when the baby would come, because I had to leave for the airport at 6 am, but I continued the reiki. A

One striking aspect of
Isshin Hospital is the
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baby girl was finally born painlessly at 5:23 am. The woman's whole attitude was changed, and she couldn't stop thanking me for staying with her the whole time.

Working on the Isshin maternity ward was a wonderful surprise for me and very special. Holy songs playing softly in the background gave the place a very holy and pure atmosphere. I had attended my wife in the birthing of our own children, but that experience was totally different from the spiritual feeling surrounding this hospital. I wish every hospital could provide this quality of treatment.

I was also struck by the beautiful loving nature of the doctors and nurses. They really gave of themselves to the newborns—and to all the patients. I saw there was a very harmonious cooperation among the whole medical staff, most of whom are Unification Church members. I think it must be because of the relationship our members have with God and True Parents. For them it's not just a job; they serve truly out of love. I can see that the love of God makes all the difference. □

KOREAN TEXT STUDY

Witnessing

47. It is only when you care for your guest so intensely that you don't want him to go home, even late at night, that your witnessing can be successful. If you want him to go home, you will not be successful. If you want to give everything to him, he will be more and more drawn to you. If you pray for him in the night, forgoing your sleep, he will come to visit you in the night, forgoing his sleep.
48. Make a point of witnessing to your relatives and friends. If you do not do this while on earth, you will never be freed from their accusation.
49. Check whether you narrowed or widened the gate of heaven for those who joined the Will later than you did.
50. Suppose you become spiritually wounded on the front line of witnessing. If because of this you retreat without God's permission, you will never be able to get well. You should go out to the front line again and determine to volunteer for a place many times worse than the previous one.

50. 일선에 전도나 갔다가 심령(心靈)의 타격을 받고 후방에 와서는 절대로 심령을 회복 못한다. 다시 전방으로 찾아가야지. 그리고 자기기가 나갔던 때보다 몇배 더 악한 곳으로도 자진해서 찾아갈 결의를 가져야 한다.

49. 여러분이 먼저 뜻길에 들어와 있음으로 말미암아 하늘의 문을 좁히는 자, 즉 가로막는 자가 되었는데, 그렇지 않으면 넓히는 일을 하는 자신들인지 반성해 보라.
48. 특히 친척과 친지에게 전도하라. 이 땅에서 자기 친척과 친지에게 전도하지 않으면서 나라에 가서 그들의 참소를 면치 못할 것이다.

47. 밤이 늦어도 갈까 걱정이 되어야 전도가 된다. 갔으면 하는 마음이 있으면 된다. 무엇이랴도 들려보내고, 먹여보내고 싶게 되면 발전한다. 그리고 누구보다도 끌어주고 감싸주면 끝난다. 밤잠을 안자고 기도하면 밤잠을 안자고 찾아오게 되어 있다.

전도(傳道)

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

"Following Our Dreams"

*Interview with Joe and Felicia Longo
Conducted by Angelika Selle*

Joe and Felicia Longo and their band Ancestors recently created a rock video called "Following Our Dreams," which was premiered at evening entertainment on Parents' Day, 1987, in the Manhattan Center. It was also shown on a recent Unification Video News. In the following interview, Angelika Selle asks the Longos about this video, their music, and their vision. Angelika begins by talking with Felicia, and later Joe joins them.

The Longo family. Left to right: Crystal Li, Joe, Chen West, Felicia, and Orien Joseph.



Angelika: How was your video created? Who is it intended for, and what is its content?

Felicia: About a year and a half ago, Rev. Kwak approved the idea for this video. We had been planning it for about four years. It was a cooperative project of the Performing Arts Department, the Manhattan Center, and New Future Films, who donated their equipment and a lot of their time in the editing room. It was one of the first art projects ever done involving so many different groups. Ed Reno was the main cameraman, and he did the majority of the editing with the help of Bill Miho and Joe. Rod Cameron provided the still photographs.

The words and music to "Following Our Dreams" were written by Joe quite a while ago. We picked this piece because of the message, and because it's the kind of music that best showcases Joe's voice. We felt a rather romantic song would really touch people. The audience we were aiming at was young people.

One of the purposes of this video was to show the idealism of our movement and the mystical aspect of our beliefs. The music is rather slow and heavy, and what we're wearing is not very heavenly, but several visionary and spiritual paintings, done by our brother Benny Anderson, are used at different points in the video as a backdrop to the band. The message is that

we have to live in this world but keep our idealism. We're hoping that by dressing the way we do and arranging our music in a certain style, we can grab young people's interest. And once they're listening, they'll hear the message. We sent the video to MTV [a rock video TV station], and it's being reviewed by them right now.

The music we do is based on the most Abel-type folk-rock tradition, which represents a search for true values.

Some of the roots of rock music are very resentful and decadent, but the other side is very idealistic, humanitarian, and righteous. The music we do is based on the most Abel-type folk-rock tradition, which represents a search for true values. It's responsible music. Right now there's a resurfacing of the idealism of the sixties, which I feel we can capitalize on. In the sixties there were groups in a messianic position, like the Moody Blues and the Beatles, who were looking for an ideal world. We want to let people know they can still find those

ideals. With this video we're saying, "Hey, we're following our dreams. The dream is real. Why don't you come with us?"

The specific audience Joe and I want to target is the more intellectual, college people, because college rock stations set the trend for the rest of the country. Surprisingly, every time we play in public, our most spiritual songs get the biggest response. We shouldn't underestimate our audience, because there are so many people waiting to hear something positive. Americans are actually very spiritual, and they respond very much to truth.

The AIDS epidemic is also making people think about what's right and wrong and what life is all about. Right now there is a definite trend among college students towards purity. If we can represent a good standard, people will respect that.

Father once told Joe, "Please don't drink or smoke or do drugs or any of those things, because you could make someone else stumble, someone who is weaker than you. And don't accept anyone in your band who has any of those problems." He said you just cannot compromise that standard. Actually, Joe and I have a reputation for being puritans, but we feel we have to be that way because we're in a position to affect a lot of people.

We're not keeping it any secret that we're church members. Once we be-

come pretty well known and people find out we're members of Rev. Moon's church, they'll say, "Gee, these guys believe in arranged marriages and fidelity and are trying to live a pure life." I think they'll be intrigued.

Angelika: When did your group first come together and how?

Felicia: We're still being born. Over the past year or two we've had some change of personnel. Right now our band consists of Joe and myself, Bill Miho, and a young drummer we met a year ago through a newspaper ad. This young man really believes in what we're doing. He's played on church holidays, and he went to a CAUSA workshop last weekend. * Now he's saying, "Joe, we've just got to get your message out." So he's

pushing us to do our mission. This is a good way of doing home church in the music world.

Angelika: What are your musical backgrounds?

Felicia: I have a classical music background. I joined the Performing Arts Department in 1976 at the time of the Yankee Stadium and Washington Monument rallies. Shortly after that, Father picked me and three other members to work on the New York City Symphony staff. Later I started performing with Joe in the J.C. Chen band. This past year I've been helping David Eaton manage the orchestra while at the same time helping Joe.

As a young boy, Joe used to sing in clubs with his father, who was a country-western singer. He was in his

first rock band when he was around 11. Joe joined Sunburst in 1976, and in 1982 he worked with Hyo Jin Nim and the Yu band. I'm more formally educated when it comes to music, and he's much more the singer and songwriter and lyricist. We depend on other people to do the arranging. We're both still growing.

Angelika: Joe, how did you come to work with Hyo Jin Nim?

Joe: Because of the kind of music In Jin Nim had heard me do on holidays, she felt Hyo Jin Nim and I would get along well, so she introduced me to him. We found there was a real affinity between us, based among other things on the fact that we both liked powerful rock music. He and I used to talk together a lot about how as a church we've been unable to reach a certain section of young people. Hyo Jin Nim believed they could be reached through strong rock music.

He said the problem was that members were asking people to jump up to a certain level, saying in effect, "We're up here, here's our standard: Now jump." He felt we had to go down and speak to them on their level. He turned me on to an even heavier version of rock music than I was into. Hyo Jin Nim liked heavy metal. *

Felicia: When Hyo Jin Nim was in high school, the more conservative kids persecuted him a lot for being Father's son. But the ones who stood up for him were the ones more on the outside of the social strata. Even though they weren't so clean, they actually had a righteous streak in them, and they protected him. And I think based on that, he began to look into the kind of music they were into—heavy metal.

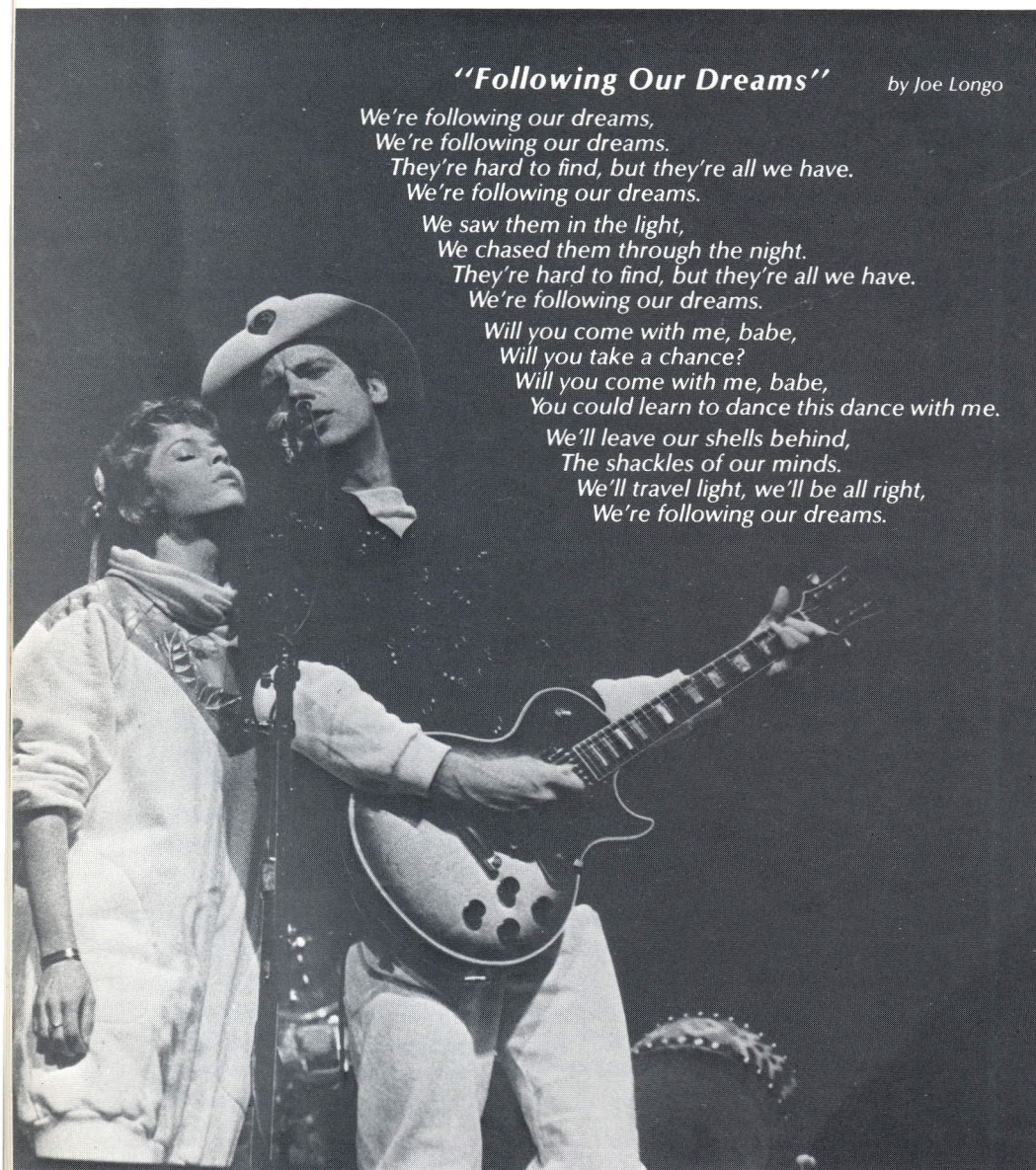
Angelika: Has Father spoken with you about this type of music?

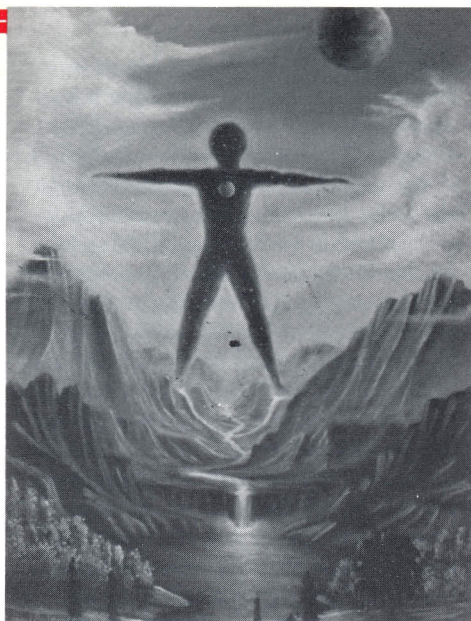
Joe: He's talked quite a bit about it. One time he said to me that it's wrong to think classical is the only music to listen to and it's wrong to think rock is the only music to listen to. True music will come when there is a merging of the extremes. The kind of advice he's given us is the same he's given to the classical artists—be dramatic and put a lot of hills and valleys into the music.

"Following Our Dreams"

by Joe Longo

We're following our dreams,
We're following our dreams.
They're hard to find, but they're all we have.
We're following our dreams.
We saw them in the light,
We chased them through the night.
They're hard to find, but they're all we have.
We're following our dreams.
Will you come with me, babe,
Will you take a chance?
Will you come with me, babe,
You could learn to dance this dance with me.
We'll leave our shells behind,
The shackles of our minds.
We'll travel light, we'll be all right,
We're following our dreams.





Visionary paintings by Benny Anderson were used in the video.

Father seems to respond best to our strongest, most powerful, most majestic-sounding rock songs. He told us that it really was the rock bottom of hell we were restoring and that we should make it the "rock top." A couple of times Father and Mother came to listen while we rehearsed. We were playing very, very loud. Once Father said, "There's no evil spirits around here, because your music's so loud, it scares them away."

It's not that rock music is better or worse than any other type of music; it's just that it's a language. I heard that Jesus recently said through a medium that if we want to reach other Christians we've got to speak their language—use the name of Jesus. Since the majority of young people all over the world are into rock music, we want to speak to them and let them know that God is real.

Classical music represents the ideal, but first people need a release. There's a lot of rage and resentment that comes out in punk rock[†] and heavy metal music. Essentially, it's a rebellion against what's untrue in the world. Kids don't know what to do with these feelings because they don't have parents able to guide them, so they get it all out through their music.

Felicia: So in a way it's healthy, because they're rejecting the world's values. The problem is, they don't have anything to replace them.

Joe: Satan takes the most beautiful elements that God creates and then leads people astray with them. Heavy metal represents the powerful side of God—it's like God's thunder and lightning. And more and more, heavy metal is merging with classical music. It's true that a lot of the lyrics are about sex and drugs, but there's also a romantic, spiritual aspect to it. It's warrior music. I think that's what attracts a lot of young people. The real danger of the music is that Satan takes that bait and just slips in poison.

We just want to make sure that Father's word is communicated everywhere, even to places the church wouldn't normally reach. In the darkest places there's always a chance we can find someone who's been trapped by Satan and who might completely change by hearing the truth once.

Angelika: How did you come to be a songwriter and how did you come to initially join Sunburst?

Joe: I wrote my first song on MFT. What made me write it was a desperate desire to communicate. On MFT

***We just want to make sure
that Father's word
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normally reach.***

I didn't have time to write my younger brothers and sisters who were at home, and I knew they felt abandoned by me. So I thought, if I could just tell them what I was going through in one letter, then maybe they could understand. So I wrote songs for my youngest brother and my youngest sister. That was the beginning.

There was a point on MFT when I was a team leader in Buffalo. The day before we were about to enter a 40-day condition, I got trapped in a traffic jam on my way to pick up my members. So I turned on the radio and the Rolling Stones came on. Now, during my whole MFT time, I never

thought I would play music anymore. I didn't think I had the desire to. But I heard this Rolling Stones song, and even though it was on just a few seconds, the melody was so catchy, I just kept singing it.

No matter how much I tried to get it out of my mind, the profound simplicity of it got in. And I thought, if this melody had some great message attached to it, it would be incredible. I tried everything to get it out of my brain, but I just broke down and started crying. Finally I pulled the van over to the side and got out and prayed. I said, "God, You need a rock and roll band. If You're serious about witnessing to young people, You've got to use this medium. I don't care if I ever do music again. But I'm telling you, if You want to reach young people, You gotta use rock and roll!"

The next day was the first day of our condition. I drove my team two hours out to Syracuse. It was a blizzard, and the snow was blowing sideways. When I finally got to Syracuse I dropped all my members off and I called in to my commander. He said, "Come back right away. There's been a call from New York. I'll explain when you get here." I said, "But I just dropped all my members off in the snow!" And he said to me, "Never mind. I'll pick them up." So I drove back to the center and my commander told me I was to take a plane to New York right away.

When I got to New York I thought I was going to be in a competition for a holiday, but it was actually an audition for Sunburst. Within a few days I was auditioning for Father. They must have found my name in a computer, but no one else knew that I had prayed that prayer except God. Because of my conversation with God, I knew that I was being prepared to use the rock medium—not anything else. So since that day I've been with this mission.

There are points in our life where we have to separate from certain

* "heavy metal: energetic and highly amplified electronic rock music having a hard beat and usually an element of the fantastic."

† "punk rock or new wave music: rock music characterized by cohesive ensemble playing and usually lyrics which express anger and social discontent."



Joe and Heung Jin Nim praying at Barrytown in the spring of 1983.

things. We should cut our hair, cut off from the style of clothing or the kind of music that we like. When we first join the church I think there should be no compromise at all—there should be total separation from attachments like that. But there comes a point when we've got to go into those dangerous areas that might trap our children, and try to restore them. I don't think God wants to live in fear of His children being led away by anything. I want to go into every place that's a threat—all the dark, mysterious, scary places—and turn on the lights and knock the ceiling out and say, "Here's the light, man!"

Father's children have been influenced by the exciting elements of rock music, but they aren't dominated by it at all. They're strong enough to handle it. But we have to be careful. It's a very powerful, seductive medium. But the medium itself belongs to God; every chord structure, every note of music is God's, and we've got to claim it back.

Angelika: What is it that keeps you from being dominated?

Joe: A lot of it is prayer, but I feel it's important to go through as much of the formula course as you can. It's not a matter of will power, it's a matter

of your foundation. And you have to reach a point in your church life when you're not resentful about the years of discipline you went through. The strict training we get is incredibly valuable; it turns us around. When you have gone through enough training, you can be exposed to almost anything and not sink. Whenever we're

I want to create a heroic picture of what our movement is about so young people can understand us.

performing, Felicia and I try to pray constantly that the things we are trying to say through our music are reaching people.

The members of the church are the most remarkable people in history, but most of the time we don't realize it. I really want to create a heroic picture of what our movement is about so young people can understand us. Satan has painted a picture of us that makes people afraid of us. We want

to tell them, "Hey, Satan is not writing the script here about what's hip* and what's not hip. God writes the script and these people are what's hip."

Father is very free and constantly does things that shock people. He is not locked in by concepts. We can't be afraid to speak to people sincerely with every part of us. Felicia and I happen to be reaching out to people in the rock world. The things we wear are not in praise of rock culture; it's just so that we are more relatable to people of that culture.

Really, we Moonies shouldn't compromise at all. If your central figure asks you to cut your hair, then you should cut your hair, unless you can convince him of the value long hair has in your witnessing. Unless you can sincerely convince your central figure of your viewpoint, you should obey him. If you can't convince him, you don't have the right to get resentful towards him for not understanding you. If you have to serve that person for three years in order to convince him, then do it. Whatever it takes.

Angelika: As a couple working on the same project, you are rather unique in the church. Can you share your experiences in working as a family in this type of mission?

Felicia: At first it was very difficult for us to work together as a couple because I had to give up what I was doing. As with everything, we had to lay a foundation. And it's hard to take care of a family and continue a public mission. I feel that now I'm finally breaking through. I've always been supportive of Joe, and I really believe in him. Even if I weren't married to him I would support him. We're really each other's best friend. He is always willing to help me fulfill my family and my career responsibilities. He knows women artists have a very difficult course.

Some people have said to us, "Why did you have children right away when you're doing such an important mission?" But we felt we had to start having children because it is completely opposite from what the rest of the

* "hip: a keen informed awareness of or interest in the newest developments."
(Definitions: Webster's Ninth New Collegiate Dictionary)

rock world is into. We want to create a new tradition. I believe if you want to be a great artist, you first have to fulfill your Blessing as much as possible, because if you think you're going to achieve more by not taking on that responsibility, you'll hit a dead end.

How can we be public people if we're not parents? Our main concern isn't our music; it's whether we are qualified to take care of people. We're grateful that we have three children because, although it did put a burden on us, we needed this experience in order to grow. I used to get very confused because there are so many things to take care of—performing with the band and taking care of the children and working with the orchestra. Now I'm able to do many things at a time; I've also learned how to ask for help. Actually, we all have to become this kind of person; otherwise God can't use us on a larger level. If we're going to become like Father and Mother, then we can't just be individuals doing our art.

Angelika: Felicia, have you had any experiences with the True Children while working in this band?

Felicia: Heung Jin Nim used to talk with Joe a lot. Heung Jin Nim was an aspiring young artist, and Joe also loves to draw and paint. Heung Jin Nim always made you feel comforta-

ble no matter *who* you were. Sometimes I used to feel shy around Hyo Jin Nim or In Jin Nim, but never around Heung Jin Nim.

He was always giving things away. One time Joe was performing with Hyo Jin Nim on a church holiday, and they were supposed to wear white pants, but Joe didn't have a pair. Heung Jin happened to be wearing white pants, so he offered to exchange them just like that. I have a shirt that Heung Jin Nim gave me one God's Day. The True Children were playing yute, and he was the team leader. He had on a yellow sweatshirt that he had just painted a cat on. He took the shirt off and gave it to me. Even when he was busy doing something he was always aware of everybody around him.

We asked Hyo Jin Nim to name our twins, so he named one "West" and one "Orien." He said, "The first-born should represent the West, the external environment, and the second-born should represent the East, the internal spiritual side."

Angelika: What are the goals of this group, and what is your vision for the future?

Felicia: Our external mission is to address the problems and sufferings of the young people out in the world and to offer them hope. This we do

through the songs we perform in clubs. I would say our internal mission is to connect to where the church members are internally, to understand their unique struggles and to write music that liberates them. This is the music we play on church holidays.

We've collaborated on a few numbers with the New York City Symphony, and I think in the future we will do more of that. We call it merge music because it's merging the classical traditional with contemporary music. The orchestra musicians are very excited about it.

We will continue to work as a band, but I think we will also be doing things on a larger level, like writing a rock opera. Up until a few years ago we were really on our own. But ever since Hoon Sook Nim's and Heung Jin Nim's Blessing, and especially now that Father has founded the Universal Ballet Company, I feel a blessing has come to the whole cultural providence.

As a church we have to create a new culture. There is a lot of creativity needed. On one of the upcoming holidays I'm going to hold an audition, like a talent search, for members—to see who's out there and what they can offer. If any members have any questions about our music or the kind of work we're doing, we really encourage them to write to us. □

THE HOME CHURCH THEME SONG CONTEST OF 1987

Several years ago, President David S. C. Kim of the Unification Theological Seminary at Barrytown, initiated an annual Home Church Theme Song Contest centered on the ideal of the home church ministry. As we know, home church is an important part of the Kingdom, not just part of the restoration process. The idea behind the song contest is to help keep the home church vision alive in our hearts and to give us songs to stir our deep memories in the future, just as the holy songs of the early members in Korea and Japan have done for us. President Kim would like to have a contest for several more years and collate all of the yearly winners into a home church song book. This is the fifth annual contest.

The guidelines for the contest are as follows:

- 1) Required: Include the theme and words "home church" in the lyrics.
- 2) The melody should be singable by congregation, not just a soloist. Remember that our congregation is very international. Beauty, lyricism, and a simple rhythm are good guidelines. In the past a number of beautiful songs were eliminated as winners simply because they were not easily sung by a group or because they did not include the theme or the words "home church."
- 3) Required: Send a tape of the song and a copy of the written words. Optional, but preferable: Send the printed musical score in addition to the tape and words.
- 4) Include your current address.
- 5) Deadline: August 15, 1987.
- 6) A \$50.00 prize goes to this year's winner.
- 7) Send to: UTS Home Church
Song Contest
10 Dock Road
Barrytown, NY 12507

This contest is being held worldwide. Last year's winner was Michael Brunsbach from West Germany. Maybe this year it will be you! I am looking forward to hearing your songs.

In our True Parents' name,

Su Schroeder
Coordinator

The UTS Home Church Theme Song
Contest Committee

TOWARD A NEW CULTURE

Western Sisters Witness in Japan

by Victoria Clevenger

IT BELONGS TO THE MOST WONDERFUL and memorable experiences of my life." Kathleen Noll speaks for herself and five other sisters, each from a different nation, in describing their experience witnessing in Japan from February 25 to May 25, 1987. After having each spent from five-and-a-half to six-and-a-half years on MFT in the United States, the six sisters—Kathleen Noll, Rachel Godsell, Eileen Ohama, Maria Dahl, Maria Okamoto, and Reiko McShane—had the opportunity to witness for 70 days in Osaka and take part in many different activities in the Japanese movement. After their return, some of them shared their impressions and experiences with *Today's World*. (See "Challenged in a Different Way" by Kathleen Noll.)

The six sisters were split into two teams and worked at two different video centers in Osaka. The members of each team typically took surveys in the afternoons and evenings, inviting interested people to the video center, and then would spend the following morning writing or phoning the people they had met.

Help from the spirit world

It was clear that the spirit world was always trying to help as much as possible. Rachel said she met a young woman who had dreamed she would meet a Western person who would help her work with international people. Rachel met her after praying to find someone who could respond to the Principle as gratefully and as quickly as she herself had.

Creating unity among themselves (the sisters originally came from the U.S.A., Germany, Australia, Spain, Canada, and Japan) and with the Japanese members was an exciting challenge, considering the cultural and language barriers. It was necessary to work closely together since the sisters needed help even to address envelopes or to make phone calls, and they all tried to care and follow up on each other's guests.



Welcoming party in Osaka. Back row, left to right: Rachel Godsell, Eileen Ohama, Kathleen Noll, and Maria Dahl. Front row, left to right: Reiko McShane and Maria Okamoto.

Their perceptions of Japan confirmed, among other things, the validity of Japan's providential role as the Eve or "mother" nation. Eileen described the culture as "full of love and sensitivity"; she said she felt as if she were "in my mother's arms." They were awed by the Japanese members' tremendous sacrifice in providing so much manpower and material assistance to the worldwide movement while rarely getting a chance to see True Parents.

The sisters noticed that the Japanese understand the reality of the spirit world well and are very conscious of their ancestors. People often buy products because they want to "make my ancestors happy." Because the nation is still only about three percent Christian, most Japanese have little foundation to relate to God as a loving parent, they said, but it seemed to be easy for the Japanese members to connect with love and obedience to True Parents because of the tradition of loyalty towards the Japanese emperor. The sisters said all the members were eager to hear about their own experiences with Father and Mother.

A high religious standard

Although many Japanese members are engaged in external missions, the sisters found a high religious standard everywhere. They felt that the heart of each member was to always try to bring others closer to God and True Parents. The Japanese members showed intense concern for what was happening in the United States. The sisters were inspired by how organized and advanced the Japanese movement was and how serious the members were in trying to bring success for True Parents, America, and the providence.

The sisters generally agreed that Western members could gain a lot from the Japanese example of hard work, loyalty, graciousness, and obedience, while the Japanese could benefit from the friendly, outgoing nature of Westerners. They noted a tendency among the Japanese members to keep problems and difficulties inside and felt that more communication would probably be helpful. The Japanese heart is very deep, they said, though often too silent.

During their stay in Japan, the sisters learned the value of patience, the need to become more embracing and loving, and the need for consistency and self-motivation, regardless of external circumstances or others' lack of response. The spirit world always gave them substantial assistance, they said, if they sincerely prayed and asked for help in loving a specific person.

Several spoke about the deep experience they had at a prayer meeting during which Heung Jin Nim spoke through Peter Spoto. Heung Jin Nim told them he was very happy about their work there, and that he wished Western members could have had this experience 10 years ago. The sisters felt incredible love from him and repented deeply that they hadn't been

able to do more. All six agreed that such exchanges could be of great value in the future in helping both Orientals and Westerners come to genuinely understand, value, and love each other. Said Kathleen Noll, "My hopes and prayers are that we could have contributed at least a little bit to the mutual understanding between East and West." □

CHALLENGED IN A DIFFERENT WAY

by Kathleen Noll

WHEN WE FIRST ARRIVED IN OSAKA, honestly speaking, I felt nervous. "Can I really do this?" But we were so warmly welcomed that I thought, "How could I ever forget these brothers and sisters who really want to help us? How could I forget our central figures who are praying for us and supporting us?" Seventy days later, as we left Osaka, I almost cried. The brothers and sisters and our guests—or should I say, our "spiritual children-to-be"—brought us to the train. How much I would miss them! I was concerned, almost worried, whether our guests would keep coming to the video centers to study the Principle.

To make an internal condition for the trip, we had offered a 100-day 12-minute prayer condition for unity among ourselves as representatives of six different nations, for understanding the victory of our movement in Japan, and for successful witnessing. From my very first day in Japan, I had the natural desire to pray and study more deeply than I

ever had before. I felt I needed to understand much more in order to bring the people to God. Through our central figures' guidance, I realized that the amount of time we are out on the street is not as significant as the prayerful preparation and con-

Communication is absolutely necessary to remove historical misunderstandings and resentments.

ditions we make before we go out.

I could clearly see that I was being challenged in a different way than I had ever been challenged in my fundraising mission. I came to understand more what the foundation of faith and the foundation of substance actually mean.

Our hearts were tested

Our foundation of faith from MFT was and is absolutely priceless. We sisters had a certain spiritual advantage over most of the Japanese members, who were spiritually quite young, in terms of perseverance, faith, and prayer and study habits. However, our hearts were tested many times: Guests that we hoped and prayed for got too busy in their jobs, or their parents forbade them to come back, or they could not understand or accept the Principle. I concluded that even in these ever-changing situations, my effort and commitment for each guest had to remain unchanging. This is exactly what has Father taught us, and it proved to be so true when, on the day we left, we received an amazing amount of heartfelt good-bye letters from the members and our guests.

When you are in a country whose language you don't speak, there is an undeniable barrier. Yet beyond the language barriers, the bonds of heart go very deep because of our common True Parents and our common overall goal: to restore this world. I am looking forward to the day when we all speak Korean!

I did not feel strange at all to be one of a few Westerners in an homogeneous Japanese society. I like and appreciate Japanese food, but I have to admit that, since man is a creature of habit, I sometimes envisioned before me a hearty German ham sandwich or a bowl of split pea soup!

The language situation definitely made our work more difficult and challenging, but we were quite creative in trying to overcome this. The Japanese members were more than

CONTINUED ON PAGE 45



Saying good-bye at the the Osaka train station. Kathleen Noll, far left.

NEWS FROM TODAY'S WORLD

KOREAN ELDERS' FAREWELL DINNER



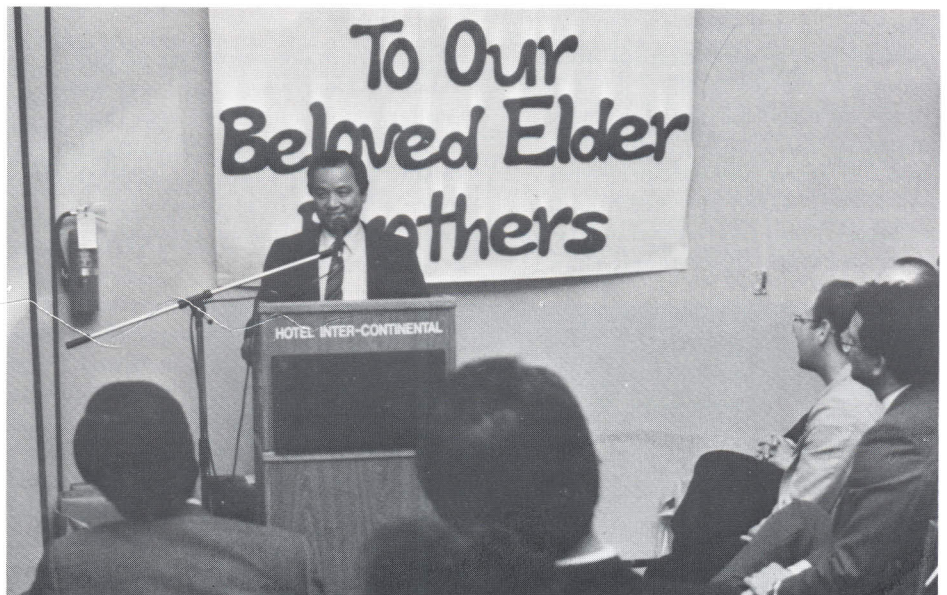
Above: From left to right; Rev. Chong Jik Woo, Rev. Sung San Lee, Rev. Zin Moon Kim, Rev. Sung Il Kim, Dr. Bo Hi Pak, Rev. Chan Kyun Kim, Rev. Byung Ho Kim, Rev. Joong Hyun Pak, and Mrs. Joong Hyun Pak.

Below: Rev. Chan Kyun Kim speaks at the farewell Dinner.

FATHER RECENTLY ASKED FIVE KOREAN elders, who have been serving in various regions in America, to return to Korea to work with our movement there. They are Rev. Chan Kyun Kim, Rev. Byung Ho Kim, Rev. Jin Hee Yu, Rev. Chong Young Ryu, and Rev. Joong Hyun Pak. The five were honored at a special farewell dinner held in Miami, Florida, on May 25, 1987.

At the dinner, the former regional coordinators testified, often tearfully, to the Korean elders' fine example of leadership and the valuable guidance they gave during their time in America. They all expressed deep gratitude for their Korean brothers' love and sacrifice, and each one felt that these elders had helped him inherit Father's standard and tradition.

Three of the departing elders—Rev. Byung Ho Kim, Rev. Chan Kyun Kim, and Rev. Joon Hyun Pak—spoke about their profound concern for the members they had worked with and how much they desired to see the American movement and the brothers and sisters mature and succeed.



Dr. Bo Hi Pak, the master of ceremonies at the banquet, said that since the five Korean elders have been through the suffering and victories along with all the members in America, they can be bridge-builders between the two

cultures and can welcome them whenever they come to Korea.

The warm and memorable evening ended with the presentation of "top gun" hats to all the Korean elders. □

NEWS FROM TODAY'S WORLD

BLESSED WIVES PIONEER THE PROVINCES OF KOREA

ON JUNE 1, MORE THAN 3,000 KOREAN blessed wives from the 36 to the 6000 Couple Blessings went out, at Father's request, to do pioneer witnessing in either their own or their husband's hometown. Father asked them to remain in their towns until the end of 1988 and inspire the people that the unification of North and South Korea can come about, based on the ideals of God, liberty, and democracy. Because of the fall of man, Father explained, the wives—representing Eve—must go to the front line in order

to restore the proper dominion. Father called these wives a group of living saints.

The wives will meet with the leaders and the local citizens of their respective districts and share with them the idea that the people of South Korea must be unified among themselves before the unification of the North and South can ever be achieved. They will try to show what true patriotism is by offering their own example of self-sacrifice and public service.

Father asked the wives to alert their communities to the threat from North Korea and to prepare to receive members from around the world who may be coming to assist with the newly established Citizens' Federation for the Unification of the Fatherland. On a practical level, many of the blessed wives will sell McCol, a barley drink produced by Il Hwa that is very popular in Korea, to help raise funds for the Federation. □



Father explains the providential significance of the blessed wives' pioneering mission.

NEWS FROM TODAY'S WORLD

YOUTH SERVICE IN KENYA

THE ASSOCIATION FOR EDUCATION AND Development (AED), a Kenyan social service organization established by Unification Church missionaries in 1977, held its first youth service project from April 1-14, 1987, in Kenya's western province of Nyanza. The staff and participants of the AED Youth Service conducted a variety of work projects under the sponsorship of the Religious Youth Service (RYS).

The 30 participants were drawn mostly from the 15,000 associate mem-

bers of the Unification movement in Kenya and also included quite a number of members of the Church of Christ in Africa, a denomination founded by Bishop A.M. Ajioga, who attended the Assembly of the World's Religions in New Jersey in 1985. The staff and participants met in Kisumu, Kenya's third largest city, on April 1 for opening ceremonies and orientation. The theme was "Love God, Love the People, and Love the Country."

Participants were divided into two

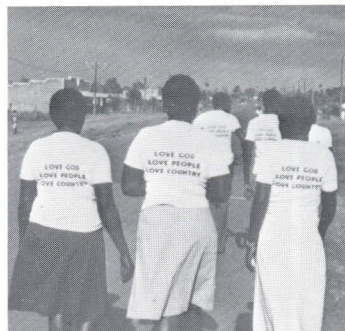
groups, called the Kisumu team and the Siaya team. The Kisumu team was involved in soil conservation through tree planting and terracing. They also built a fence for the Kisumu Social Center and cleaned the Jomo Kenyatta sports facility. The Siaya team planted trees, painted a Christian secondary school, and cleaned the district hospital.

After work each day, everyone had the opportunity to hear and discuss papers—written by the participants themselves—on such issues as "Youth and Religion," "Youth and Morality," and "Youth and Tradition." A two-day seminar on the Principle and the Unification movement was also included in the half-month program. There was even a sightseeing tour to Lake Victoria, the Nandi Nills, a museum, and several churches in the Kisumu area.

Although most of the participants were from Kenya, a number of European and Ugandan CARP members lent an international character to the project. Said one of the participants: "It was wonderful to spend time with young people from different parts of Kenya and from other countries. It is good to be together with people of different cultures, united and working together. Such activities should be encouraged among young people everywhere."

Local officials and citizens were impressed by the spirit of sincerity and patriotism demonstrated by the hard-working young people. After the first week, the team members were invited to visit the mayor's residence and the town hall. The mayor and the city government sponsored a reception for them in recognition of the value of the AED, and one official expressed his great admiration for the project and for "the ideals of Rev. Moon." □

*by Mr. Mitsuaki Nonami
Regional leader of East Africa*



*Below: The Kisumu team proudly displays their banner.
Left: Volunteers joyfully digging in.
Top: Volunteers wear their new AED T-shirts.*



NEWS FROM TODAY'S WORLD

• NEWS FROM EUROPE • **STEPS TOWARD UNITY**

ON MAY 4-8, 1987, MORE THAN 180 European leaders assembled in Camberg, West Germany, for an inter-European leaders' conference on the theme "Let us find three spiritual children by inheriting True Parents' victorious foundation." President Won Pil Kim, in his opening speech, said that we should now be in a position to speak about a "united Europe" because the time of nationalistic thinking has passed and the time of global thinking has begun.

Many discussions were held, interspersed with several speeches by leaders such as Mr. Masatoshi Abe (Great Britain), Mr. Franco Ravaglioli (Italy), Mr. Karl Leonhardtsberger (Germany), and Mr. Sa (European CARP).

At the end of the four-day conference, President Kim made a decisive step towards the unification of Europe by grouping all European countries into three regions, each headed by a regional leader:

NORTHERN REGION

England, Ireland, Scandinavia, and Iceland —Mr. Masatoshi Abe

CENTRAL REGION

Germany, Austria, Switzerland, Belgium, Holland, and Luxemburg —Mr. Karl Leonhardtsberger

SOUTHERN REGION

Italy, France, Spain, Portugal, Malta, and Andorra

—Mr. Franco Ravaglioli

In his concluding address, President Kim gave valuable advice about what to do in times of turmoil and difficulties: First, remember the spirit you had when you initially joined the church; second, always serve others; and third, witness about God, True Parents, and the truth.

The meeting ended with resounding cheers of mansei for the sake of God, True Parents, and a unified Europe. □

Translated from the May 1987 issue of the German Unification Church newsletter by Angelika Selle.

CHALLENGED IN A DIFFERENT WAY

CONTINUED FROM PAGE 41

eager to improve their English (from the central figure down to the youngest member) and we got to learn a few things in Japanese, too. Besides that, we used our hands and even our feet to draw pictures to get our meaning across. Most of our guests spoke a little English, and there were two members with us who spoke fluent English, although they were not always available.

Sometimes I got a bit frustrated when I was trying to get some kind of deeper message through—for example, the spiritual situation of a guest. But I caught myself quickly, realizing that I might be pioneering something very important, far beyond my own limited understanding.

The trip was a victory

At the end of our stay in Osaka, after we arrived back in Tokyo, I was relieved to hear from our central figure that our trip was considered victorious! One evening he took all of us to a prayer meeting, where Heung Jin Nim spoke through Peter Spoto. The effect this experience had on my spiritual life goes almost beyond words. Yet when it was happening, it seemed to me absolutely normal and natural. Heung Jin Nim said specifically that our Western sisters' trip to Japan had been very important and successful.

Prayer has definitely opened my heart and mind. I do believe that if Easterners and Westerners can understand each other better, we can love each other more. Communication is absolutely necessary to remove historical misunderstandings and resentments.

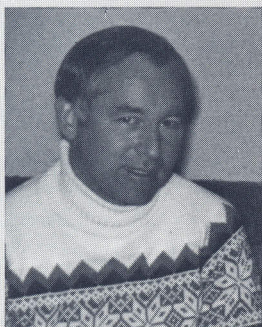
The brothers and sisters in Japan were always hopeful, persevering, and full of determination to sacrifice more than they already had. Even though they faced great difficulties, they always felt sorry that they couldn't raise more funds for projects in the United States. As a representative of the American movement, I was ashamed that our members in Japan were sacrificing so much for us. I determined that, from now, I want to do my best to help the American movement become more self supporting—by working hard, keeping this vision in my mind, and sharing it with brothers and sisters whenever there is an opportunity. □

I N M E M O R I A M

HANS MOERBEEK

Hans Moerbeek was born in the Netherlands in 1938. He joined the Unification Church in September 1973 and participated in the Yankee Stadium and Washington Monument rallies. In May 1978 he was blessed to Maryannick Le Livec in the 118 Couple's Blessing in London.

In 1979 Hans developed skin cancer, which damaged his left leg and restricted his mobility. Nevertheless, he continued various missions, including working with clergy, until October 1986, when lymph



cancer was discovered. He showed a great amount of determination to fight against it, but finally, on April 17, 1987, the disease took all his strength and he passed into the spirit world. A Seung

Wha ceremony was held in Stompetoren, Holland, where his wife and three-year-old daughter Julia live.

Hans Moerbeek is remembered by the members for his gentle and serving nature. Not only the brothers and sisters but many people outside the church loved him as a model of loyalty and dedication.

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.

Where is heaven? Heaven is where Satan has no place to work. Even after Jesus came, people's minds could not be completely one with God; in man's mind was a boundary where the Kingdom of Heaven met the satanic domain. Now that borderline can be pushed further and further away—even out of our bodies. Unless we chase Satan not only out of our minds but completely out of our bodies as well, we will be unable to enjoy heaven. Home church means heaven on earth in our daily surroundings.

What is the foundation of heaven on earth? Home church. This foundation of home church is being given to you as your own Kingdom of Heaven. Through home church you have a direct connection to your nation and to the world. Thus we can connect the mind kingdom to the body kingdom, to the home church kingdom, to the national kingdom, all the way to the world kingdom. Now we can look back clearly and see that Jesus intended to do exactly that, to push Satan completely away and make heaven possible in the environment, making the entire country and the world into heaven as well.

* * *

There is a mind heaven and there is a physical heaven. Mind heaven is when the mind contains nothing that Satan can accuse. Physical heaven is when Satan cannot claim any part of our bodies. Thus, if we are completely out of Satan's claim, we are in heaven.

Beyond that, we need the environmental heaven, where we can step out of our house and walk through a neighborhood that Satan has no claim over. That is what Jesus set out to achieve....

The fall could take place because Adam and Eve did not yet have this environment set up. When this environment is established, heaven is secured up to the clan level. That is the essence of heaven. Heaven is formed primarily in the family. Doesn't it make sense that you would have almost instant family-level heaven once you secure the environment? That environment has to be created by winning over persecution. Without winning victory in home church, or victory over the environment, you cannot be filial sons and daughters of the True Parents, because you have no base to stand on. The environment gives you that base.

God will recognize home church as the foundation through which you can serve as filial children, as patriots, and even as saints. A saint is a person who lives on the world level, but God can recognize you as such on the foundation of home church.

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

You cannot exclude home church from your home. If your home is within the same fence as your home church area, no one will be able to invade your boundary. The

position of "fence" will be fulfilled by the good angels; they exist to protect God's world from Satan's invasion. Your home will thus be a safe place within the protective boundary of your home church.

*In Search of Our Home
7/11/82, Belvedere*

Once you put up a barrier of love greater than that built by unfallen Adam and Eve, there is no way Satan will be able to overcome that fortress. In this sense, home church is really wall-building for your own protection. I struggled in the satanic world to win this stronghold, and now I am passing the secret to you so you can do just the same on a limited scale, which is home church. It is your world, and when you use this method to win there, God will acknowledge that your victory equals a victory over the whole satanic world.

You might wonder why God can't freely give you His blessing without your doing home church, but without it you have not erected that barrier against Satan. There is no guarantee of eternal stability without it. Home church work is like building your castle, which Satan has no power to destroy. The more difficult home church is to create, the greater your wall of love will be. Actually, difficulty is all to your benefit. It is a great privilege that the Unification Church members can do home church, simultaneously transcending national, racial, and cultural barriers. We can do home church as one unit on a worldwide scale. You and I will pass away from earth, but we will not have to finish the unfinished task later by coming back to earth. Once you finish the task here victoriously, you will go to the Kingdom of Heaven in heaven, where you can enjoy life eternally with God.

*Restored Family
1/21/79, Belvedere*

Expect some miracle in your home church. When other Christians come to support you, what will the world be like? The world will come to God very quickly. When we are successful, everyone will realize who is on the side of evil and who is on the side of good. After we become successful in home church, do you think anyone could remain in the evil realm for long? Home church is where the eternal foundation for happiness will remain on earth.

*Eternal Happiness
2/25/79, Belvedere*

Your 360 homes are your training center to open up your mind and heart of love. Once the love of God is consummated in your heart, you become the subject of your surroundings no matter where you go.

*The Sound of the Bell of the Mind
1/28/79, Belvedere*

A TURNING POINT

Personal Testimony

This testimony of a Chinese musician who attended a workshop in Camberg, West Germany, printed here anonymously, was taken from the April 1987 issue of the German Unification Church newsletter.

I grew up in Beijing. Even before the Cultural Revolution, terrible things happened in my country. Many people were persecuted and tortured. In 1957, for example, scientists, high-level professors, and intellectuals were looked upon as violators of the law and were incarcerated by the Chinese government for up to 20 years. My uncle, a professor, was among them.

The Cultural Revolution, which lasted from 1966 to 1976, brought only destruction. People were killed, and there was no freedom, no democracy, and no human rights. I myself was arrested because I had refused to study Mao's book. Because of this "crime," I was put in prison for four years. The whole time I was locked up, my hands and legs were in chains. I was also tortured.

I was a musician and played the violin. When I was released, I was physically handicapped because I had been in chains all that time. It took quite a while before my hands healed enough for me to play again. Even today, I feel pain when I am very tired. After

future, and I asked myself, "Why are the Chinese people always fighting among themselves?" When I was in prison all I heard was talk about class struggle. Sometimes I even thought of committing suicide. I didn't want to live, but somehow I always had the strength to continue on.

**God wanted me to live,
and He led me to this
path of faith so that
I could follow
a religious way.**

Something inside told me that I was not to die at such a young age because I was supposed to fulfill many things in my life. I realize now that such strength and courage must have come from God. God wanted me to live, and He led me to this path of

old, and I think this year will mark the turning point in my life.

I want to give everything in order to follow the teachings of Rev. Moon and to bring "Godism" to China. I want to solve China's problems, and the only way to do that is to bring God's love to the people there and awaken them. Only then will they stop fighting with each other and work together to realize a better world centering on love and unity.

I know very well that Communist China doesn't allow its people to believe in God; believers are thrown into prison. But I am strongly convinced that I have to spread God's word, the Principle, and my knowledge about the life and work of Rev. Moon in China under any circumstances.

In order to reach this ideal, I am ready to sacrifice anything, even my music studies. I am determined to strengthen my faith and trust. I have to begin in a small way, first by studying English and German, in order to prepare myself.

I pray to God that He will enable me to go to America, where there are many Chinese with whom I can work. I want to work together with people who are well versed in China's situation and who have strong faith, so that we can prepare ourselves for our future mission in China. I feel that now is the right time to bring the Principle to China and to let the Chinese people know who Rev. Moon is and how they can realize an ideal world. I believe that God will give me His support, His energy, and His trust as well. □

Translated by Angelika Selle



years of difficulties and perseverance, I tried many ways to escape from China in order to study music in Germany. Finally I succeeded.

On reflection, I see my life as one of persecution and suffering. I often thought about my future and which road I was supposed to take. I also thought very much about China's

faith so that I could follow a religious way. Through my suffering I paid the indemnity.

After attending the seven-day seminar in Camberg I was able to understand that God is parents. My faith was awakened by the Principle, and I realized that this was the path I was looking for. I am now 40 years

ERRATUM

An error appeared in our Letter from the Publisher, June 1987. Father did not say that restoring the United States would be "like trying to melt an entire iceberg with the heat of his thumb," but "with the heat of his tongue."

**"WE NEED TO DEVELOP
PASSION FOR UNIFICATION
BECAUSE ONLY PASSION
CAN MAKE US PRACTICE
WHAT WE BELIEVE!"**

*Rev. Sun Myung Moon
May 15, 1987*