

# TODAY'S WORLD

OCTOBER 1998



**TRUE PARENTS—SIGNIFICANCE OF THE 4.4 DECLARATION; FOUNDATION DAY  
HYUN JIN NIM—SPEECHES IN ALASKA**





## Message from the Publisher

Reverend Chung Hwan Kwak

### Foundation for the Future

**D**ear Leaders, and Brothers and Sisters everywhere, Thank you for your hard work for the 360 million couples blessing. May the love of our Heavenly Father and the True Parents on earth be with you constantly. True Parents are very uplifted and happy over your accomplishment in surpassing the pre-blessing goal for previously married couples. I know it was only possible through your sacrificial effort. We offer thanks for God and True Parents' guidance.

From now on, we should focus our efforts to find single blessing candidates. True Parents have given us the goal for the unmarried blessing candidates and they are encouraging us to continue with the Pure Love Alliance activities. I hope that leaders and members in all the countries will strive harder to reach their assigned goals through many activities.

The lives of many young people today are basically self-centered, materialistic, disordered and fallen. For this reason, they experience much disappointment. Without our Pure Love Movement and True Family Movement there would be no way to guide them on the correct path. According to testimonies from many countries, God has created the environment and found many prepared young people. Please actively try to find them.

Those young people who are brought to the path of the blessing will have their lineal destinies linked to God and True Parents, through their amazing grace. This will contribute to the expansion of FFWPU membership in your country. Through these activities, True Parents' hope can be realized and the substantial foundation strengthened in every country. What could we do more valuable than this?

Recently, I toured Southeast Asia. In Taiwan, I met distinguished leaders from many areas of society: religious, social, political, academic and cultural. About 60 percent of these leaders gathered together for a forum to discuss inter-religious peace activities, the World Culture and Sports Festival, and especially the ideal of the blessing. The bright and lively faces of our members also gave me much hope.

In the Philippines, we held the inaugural conference of the Philippine chapter of IRFWP, which is truly inter-religious as representatives of many religions participated. A "sisterhood" ceremony for the Japanese and Philippine chapters of the WFWP was also held—a gathering of distinguished women participants that was further elevated by a congratulatory message from the president of the Philippines. In the hope that the country will develop under the ideals of Heavenly Father and True Parents, I met and held talks with leading members of Philippine society.

On October 5, through the prayer and proclamation of Heavenly Father and True Parents, all spirit persons who have received the blessing were assigned to mission countries on earth, and they will help us if we focus our efforts. Now the providence of restoration has reached a different dimension. Our efforts now and in the future will therefore bear greater fruit.

I pray that all brothers and sisters throughout the world will be victorious through absolute faith in attending Heavenly Father and True Parents.■

[Translated by Kwan Hyun Chang. Edited for Today's World.]

## Witnessing on the Global Level

Dr. Thomas G. Walsh  
Louisville, USA

**F**ATHER recently directed Rev. Kwak to visit several nations to assess and encourage the providential development in those countries. The first to be visited were Taiwan (October 23-25) and the Philippines (October 25-27).

It was my good fortune to have been invited by Rev. Kwak to accompany him on his tour and the following are my own insights and impressions from the experience.

Flying from Seoul, we arrived in Taipei, Taiwan on the evening of October 23. That evening Rev. Kwak met with the Taiwanese church leadership, including national messiahs. That evening, Rev. Kwak spoke for about 90 minutes. He began by telling the story of an elder Korean member whom he had known from the early 1960s. His name was Dong Young Lee. Mr. Lee had had a dramatic spiritual experience in 1963. For three days he entered the spiritual world. His

experience there was one of overwhelming joy and happiness—so much so that at the end of his experience, when Heavenly Father spoke and asked him to return to the physical world, he declined, preferring to remain in the spirit world. Heavenly Father, however, gave him two very important experiences at that moment.

First of all, he showed Mr. Lee that, despite the extremely humble situation of the Unification Church and the Korean members at that time, True Father would emerge as the central figure for Korea and the world. What appeared as a pitiful and small group of Koreans would emerge as a worldwide movement of restoration, bringing respect and vindication to True Parents and the early followers.

Secondly, Heavenly Father shared with Mr. Lee a kind of heavenly secret. Heavenly Father revealed to him the destinies of five members of the Church whom Mr. Lee knew as important leaders in the movement. Heavenly Father

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**Front Cover:** True Parents offer the prayer which contained the 4.4 Declaration

North Garden, Alaska; September 8, 1998

(Photo: Ken Owens/NFP)

*The September issue carries a translation of the prayer.*

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# FOUNDATION DAY FOR THE NATION OF THE UNIFIED WORLD

HOLY DAY CELEBRATION ADDRESS TO MEMBERS

OCTOBER 3, 1998  
SÃO PAULO, BRAZIL

**A**re your five senses unified? What should you do, knowing that your five senses are not united? Are you in any condition for God to dwell in you?

Are we merely physical beings or do we also have a spirit body with a spirit mind? Raise your hands those who think that they are just physical beings. No one? Raise your hands those who think that they are physical and spiritual beings. [Many raise their hands.] I am surprised and grateful! This means that you understand what I am talking about. I thought that only half the audience might raise their hands because of poor translation, but it looks as if he is interpreting well!

With our physical senses we can perceive the physical world by day or night throughout our entire life. But can you see the spiritual world? Yes, or no? [No.] This is a cause of anguish, isn't it? Everyone has a mind, an invisible mind, a spirit. We all have a spirit body, but no one can see it. Have you seen it? People say that the spirit world is so beautiful that anyone who sees it becomes ecstatic. There are so many problems in the world because we can



PHOTO: COURTESY OF WILSON TOMIO MONOMI

**Father and Mother offer a benediction for members attending the holy day celebration in São Paulo, October 3, 1998**

only see each other's physical bodies. When people become familiar with one physical body they want to change to another. Then we need religion because so many complications arise. All these problems that are making the world complicated stem from two people, one man and one woman.

Is this true, or not? These two people are the problem because, within each of them, their spiritual and physical aspects were divided. They were not united. Is there anyone who does not wish to have such unity? A man needs a woman, a woman needs a man. How much? Absolutely. God has the nature of being absolute, unique, eternal, and unchanging. Thus, a man needs a woman and a woman needs a man, absolutely,

uniquely, eternally, and unchangingly. We can then say that a man needs his wife to be absolute, unique, eternal and unchanging; the same applies to the wife, the children, brothers and sisters, and the whole family. Such a home is one in which God wants to dwell.

## DO YOU RESEMBLE GOD?

When two people unite in marriage, there are four "selves" involved; although there are only two physical selves that unite, they also have their spirit selves. This is the first time you have heard this, isn't it? An ideal marriage is one in which the husband and wife are proud of their unity both from an internal and external standpoint. A married couple therefore has four aspects of life, two internal and two external. Whom do we resemble? You might say that we resemble our parents. And whom do our parents resemble? And the parents of their parents, and their parents, going back into the past? Who is the ancestor of humanity? It is God. Do you resemble God? Raise your hands those who think they resemble God? If you truly resembled God, you would be so proud of yourself. If you resemble God, then who is God? What is God like? If He is like my father and mother, then we should say it out loud. God is the Father of humankind!

Whom does God resemble? Do we resemble God, or does God resemble us? Which is it? You are very ambitious! You want God to resemble you. Have you ever thought about that? If someone affirms with conviction that "God resembles



PHOTO: COURTESY OF WILSON TOMIO MONOMI

**True Parents seated behind the holy day altar and offering table**



*We absolutely need God because  
He is our invisible Parent, the  
Parent of our heart. God is the True  
Parent in the world of the heart.*

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me," would God like that person, or hit him on the head? If he says he resembles such a loving Father, God would want to embrace him.

I have already spoken for some time so we are going to finish here. [No! No!] Do you want me to stop here, or should we continue? This morning I got up very early to come here and speak to the leaders about the future of Latin America and Brazil. I spoke to them for several hours. Now you are telling me to continue. You are tired and I am also hungry. If you are asking me to continue it means that you are not grateful that I came to talk to you as well!

### THE BATTLE WITH THE BODY

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Man's ambition is to be better than God. How much of God would you like to conquer for yourself? Would you like 10 percent of God? Or would you like all of God? Raise your hands those who would like 10 percent of God. And for the second option, raise your hand. If you do not raise your hands, I will not continue speaking. [Laughter.] You must think that God likes those who say "I resemble God." If we consider the person who says that God resembles him, could we say that, like that person, God's mind and body are in conflict? God will never have conflict within Himself. In order for someone to say that God resembles him, he must first have harmonious unity between his mind and body ten times greater than the unity that exists within God.

It is a problem that in this satanic world—with its tremendous inclination toward selfishness, individualism, and egocentrism—there are ambitious people who still say that God has to resemble them. This is a big problem that causes disunity in the family. Do you have unity of mind and body? Thus, the main question for the world now is when are we going to have unity of mind and body? Both our mind and body are the problem. It is not a problem of just the sons and daughters. It is the whole family's problem. The fiercest war—even more so than the world wars—is the war between mind and body. From the beginning of time, from the beginning of history, this war has never ceased.

God's mind and body are absolutely and eternally united. Then, how can He solve the problem of mind and body unity in humankind? The problem is that the mentality that "I am better than everyone" does not allow the body to follow the mind, which is always saying that we must resemble God. The body says, no, no, no. If this continues, there cannot be progress. Human beings do not know that they are facing a war. We are soldiers standing on the front line and yet do not perceive the battle. I want you to know that you are at war.

What day is today? Today is *Kae-Cheon Jeol* [Foundation Day (for the Nation of the Unified World)]. What does it mean to make such a declaration? What do we want to do with this? This proclamation was made to open the way for the individual, for the world, and for God to reach the people so that they can begin walking the path to unite mind and body. We have to receive the seal of approval. We have to become physical and spiritual parents who are united in mind and body. Then we can become people whom God can

love, who can truly live in the Kingdom of God on earth. Such a person has direct access to the Kingdom of Heaven, because once they receive the seal of approval for resembling God internally and externally, they will follow that way eternally. They will be children of God's direct lineage.

Why do we talk so much about True Parents in the Unification Church? Who is God? Who are True Parents? If you truly resembled God and True Parents, your mind and body would automatically be united. Do you absolutely need God? [Yes.] We absolutely need God because He is our invisible Parent, the Parent of our heart. God is the True Parent in the world of the heart. The True Parents are the visible parents, the horizontal parents. If you hold on to God and True Parents, you can eternally become filial children of God with infinite, indestructible power.

To be born as the sons and daughters of God's direct lineage, we should have been born of a father and mother who were united in the true love of God. We should have been born without mind and body conflict, but because of the fall the mind, as a positive, unites with God and the body, as another positive, unites with Satan. This causes a tremendous conflict, a war that human beings alone find impossible to resolve. That is why religions came about. Mankind needs to learn how to discipline and dominate the body. Religions ask that we fast, that we make conditions to be humble and to serve others. We must punish and conquer the physical body. Our main task and problem is to enable our mind to lead our body eternally—to stop the rebelliousness of the body and allow our spirit to control it.

When you are going to do something wrong, doesn't your mind or conscience tell you not to do it? Isn't this true? It is exactly those things that the mind tells you not to do that the body often ends up doing. Religion came about so that it could eradicate this problem.

If Adam and Eve had married without having fallen they would have inherited God's love. They would have inherited God's original lineage. They would thus have been lineal children of God and they would have become true parents. But because of the fall, all of this was destroyed and needs to be restored. This requires a lot of sacrifice, as Jesus taught by saying that those who are willing to give up their lives would gain them and those who seek to preserve their lives would lose them. We have to subjugate this body that is Satan's camp of activities. We have to make this body obey the directions of the mind at any cost. At the root of all the conflicts and problems in the world is the division between mind and body—the struggle within each individual. Without solving the problem within each individual we can never establish peace and harmony or end global conflict. Even if the world were quiet and in harmony, if such a struggle were to continue within human beings, it would be just a matter of time before conflict, division and war emerged again.

We cannot experience an ideal relationship if there is no subject and object. There should always be vertical unity between the mind and the body. The mind is vertical, the body is horizontal. When there is a vertical angle between a person's mind and body, he is at peace and he sleeps in



*The reason God is the center of the universe is because He began giving and will continue giving infinitely.*

peace. If the angle is slightly off, he cannot rest peacefully. Only if true love can realize this 90 degree angle can God embrace the whole world in all directions. God enters man through his heart and comes out through his descendants. Between husband and wife, also, God circulates on a horizontal plane, and between brothers and sisters on another plane. The vertical and horizontal, plus the front and back together form a perfect sphere. The fall means that the angles deviated. All fallen people exhibit an imperfect angle. Through the fall we inherited warped love, lineage, and life. An ideal person is one who has good relationships in all directions—with his father, his wife, his brothers and sisters, for example. He should be rounded and his character must be ideal, spherical. He must also resemble the true invisible father, which is God.

The Unification Church was created so that people could correct their angle. Those people who perfect their angle and alter their character so that they become ideal people are the blessed families. Therefore, we have to become children of God who are absolute, unique, eternal and unchanging. We have to create families that are absolute, unique, eternal and unchanging also. Because God's home was destroyed, the True Father, who is on earth, created the Unification Church and the Family Federation for World Peace.

### **SACRIFICE FOR THE LARGER LEVEL**

God is absolute. When He gives, He does so absolutely. That is like the ideal relationship between husband and wife. When a man and woman give everything of themselves, and empty themselves, they will be filled up again.

Parents in the fallen world always give, don't they? But they sometimes say that their children are not grateful because they give and give and their giving is not recognized. God on the other hand, gives and gives absolutely and will continue giving eternally. He never remembers what He has given and will never wait for you to give to Him. To be infinite, God Himself must give and give infinitely. Someone's value is equal to however much he gives. If you give 10,000 times, that is your value. Both husband and wife desire that the other be much better than themselves. What about parents? Do they want their children to be better than themselves? If the parents are that way, then brothers and sisters also desire the same. Peace will therefore result in the home, and consequently there will be peace in the world. Only when every family resembles God, when they give and give without ceasing, will world peace be realized.

If we live that way we can become the center of the family. The reason God is the center of the universe is because He began giving and will continue giving infinitely. This is a divine principle. For instance, the president of a country should dedicate himself for all the people—not only for the wealthy, but for the laborers, the city workers, the poor, for everyone. He should give of himself, sacrifice himself for everyone's sake. That is the way a public person should live. What about Brazil? For Brazil to become the central nation of the world, this kind of leader and citizen who can constantly give out must appear.

Today there are many young people here—new people, parents, children, brothers and sisters. This is a message for you. If you live with this principle of giving and sacrificing for others, for your family, your country, Latin America, the world, you will be remembered. Your name will be pronounced and respected by your family, your nation and the entire world. There is one thing I want to ask of you. Forget what you give. Those who always give and give can win God over. Never stop giving. Do you know that this is true? [Yes, it's true.] Then, a wonderful, glorious Brazil will emerge from here. This means that from this day on there is hope because of you. You are all young and there is a lot to be done. If you are of the mind to leave Brazil, to go out to all of Latin America, give out and forget, and give and sacrifice, then you will become the leaders of Latin America and of the whole world. God Himself will be like a most wonderful brother to you, and have a direct connection with you. He will be able to give you everything. Raise your hand those who would like to become a central figure, a chosen person in God's providence. If you have ten members in your family and you sacrifice completely for them, and give everything to them, then you will be the central person in your family; you will become the heir of all that your parents and siblings own. If you live that way, your whole family will love you. You are going to become the central person among your relatives, the best among them. You will be the patriot of patriots in the nation, the saint of saints in the world and will give to others like God Himself. You will continue in that spirit for eternity.

The most precious and valuable thing that we have is true love and that is what I am here for. I am here to give and give infinitely and without limit, and that is the purpose of the Unification Church. When I arrived here the Brazilian people wondered why I had come, but I came with the heart to represent God. I am a brother, a father, a son and a friend and I want to give everything to this country. Do you understand now what I am doing in Jardim? In the beginning, everyone was against me and criticized me, but now everyone likes me.

I will never change. I will always sacrifice myself. Since I began, my mission has been always to teach unselfishness and how to overcome individualism and egocentrism. This is what I have taught so many young people. Yet, when their parents saw the drastic change in their children, they accused me of kidnapping them.

All nations want to be the world's central country, but they have to fulfill three important conditions. If Brazil would like to become the central nation of the world, it must take responsibility for the world. Everyone wants to be the best, but you have to take responsibility. To take responsibility, Brazil has to invest more than 30 percent of its resources and land to help the people of the world who are in hunger and need. Since I came to Latin America, everyone here has been asking for something. They are asking for help. So I am incurring debts elsewhere in order to help the people here. We have to work three times longer than the normal amount of time, therefore. Are we going to advance or are we going to go backwards? [Advance!] We have the philosophy in the Unification Church that we are not people who die and consider that the end of



*We have to resemble God internally—and also externally, through our way of life.*

everything. We are linked to God and eternal life; therefore, we are going to continue working for eternity.

### **BECOMING A CENTRAL PERSON**

How long have I been speaking? [One hour.] I spoke for three hours to the leaders earlier this morning, and now one hour here. I speak like this every day. Yet I am 78 years old, and some of you may be thinking, "How is it that this old man keeps moving and speaking, and doesn't think of stopping? How can he endure? Doesn't the old man think about dying?" Would you like to be healthy like Reverend Moon? [Amen!] If you want such health you must do exercises. I do seven minutes of exercise that has the effect of exercising for three hours. I could make a lot of money just by teaching this technique to the world. But if I were to teach all of you this, none of you would pay me anything—therefore I will not teach you anything! [Laughter.]

It is about time I used a cane for walking. I have strong legs, however, and I am full of energy. I walk as if I were young, firmly, as if I were in the prime of life. I do not wear out my shoes unevenly, and even the old people say, "Where is that young man going?" There are people who walk in strange ways, but I walk perfectly straight.

Throughout history women could not find a true brother, a true man, a true husband, a true father or a true king. Therefore, God sent the True Father as a model to teach men how they should relate with women. Those who abuse women will go directly to hell. In relating with men, I have the desire to love them also as a brother, a father, a grandfather, and an elder brother. Because Eve fell first and I have to restore Eve before men, there were many incidents that caused men to come against me. For that reason a lot of persecution began, and I had to endure a lot of suffering. Both men and women have remained in such a situation on account of the fall. I have to love women as sisters, daughters, and mothers.

Women are in the position of Eve. Men are in the position of Archangel. They inherited the blood and the body itself of the Archangel. Thus they do not have the conditions or unity with Adam to restore the Archangel. Through the blessing, the True Father authorizes a man to take the role of Adam and participate with Eve in establishing a family. It is not possible to achieve restoration with only one Adam for all women. People must become the sons and daughters who can become godly kings and queens through the blessing.

A man has the desire to form one of God's families, a true family in which his wife is qualified as a daughter of God, the wife of God and the mother of God; that is what a man hopes for in marriage. I have the responsibility to enable the women to become true daughters of God, true sisters, wives, mothers and queens. To accomplish this, they should follow my guidance for three years so that I can educate them. The question is how are they going to take dominion over those three years.

To become a central person, or a central nation, we must first take responsibility. Second, we have to be protective. The president of a nation is there to protect the people from their difficulties. He is not there to take their money for himself

and later on escape. When I had to confront the indictment of the court in the United States, which was an issue of taxes, I was in Korea. They were certain that if they indicted me I

would not come back to the United States. But to stand as the central figure, I had to take responsibility to protect America. I could not abandon that nation. That is why I returned to the United States.

The third point is to raise, cultivate, educate and mold people to become better than others. There are many people in the world who want to be leaders, but if they are not thinking of taking responsibility, and of how to protect, expand and cultivate, they are cheats and liars. In order to take dominion over the environment and to become lords of the environment, we have to take responsibility to protect and expand. This principle can also be applied to the Kingdom of Heaven. If we live and work with such a mentality, assuming responsibility to protect everything, will it be a problem to build the Kingdom of Heaven or not? Then, as we said before, you must take responsibility to protect, educate and raise people. Thus, if you are sleeping but Father wakes you up at 3:00 a.m. to educate and teach you, will you listen? Are you going to accept it? We are going to work to build families that God likes. Do you welcome this? We have to resemble God internally—and also externally, through our way of life and behavior. Then we are going to become true owners representing True Parents and eternal beings. Those who would like to become a person who resembles God raise your hands and promise to do it. Raise your hands with strength!

You are blessed, aren't you? Such a blessing is for the prosperity of Brazil. It is late, we are getting hungry and I do not have the same strength as before. Then, if someone made you miss your lunch would you think badly of him? Or would you forgive him? I am not going to delay any longer, and I ask your forgiveness if I say farewell now. I ask God for His blessing so that you can enjoy your lunch.

If I say that I will visit your home, will you prepare a meal for me? [Yes.] How many times per year? [365 days!] If you are ready to invite Father to have dinner in your home once a month, and because I do not have time to go, what you have to do is invite a homeless person—a poor person who lives nearby—as if he were me. Please feed him once a month. In this way, God's blessing will always be in your home. It will never perish.

May God bless you!!!!



*Father giving the holy day main address*

PHOTO: COURTESY OF WILSON TOMIO MONOMI

[Edited for Today's World]



# THE SIGNIFICANCE OF THE 4.4 DECLARATION

SPEECH TO LEADERS AT NORTH GARDEN

SEPTEMBER 8, 1998

KODIAK, ALASKA

PHOTO: KEN OWENS/NFP



**F**ROM the beginning of my life I clearly knew and felt that life in the spirit world was real. That is why I could come through an entire course of persecution and indemnity, and all manner of suffering and struggle. To me, all the hardship was more conceptual, but life in the spirit world was real. I knew my destination and purpose clearly; they were unchangeable and already fixed. That is why it did not matter what opposition or persecution there was. We have to perceive and accept life in the spirit world as a reality more tangible than the physical world we see when we wake up in the morning. Of course the spirit world is vast, immeasurable in fact. But when you go to the spirit world you do not just go where people of only your own nationality are gathered together. It is a matter of your spiritual level. British, German, American, Korean, Japanese—everyone with the same spiritual level will come and dwell there together. Of course Germans and Americans do not have the same background in the earthly world; but when you enter the spirit world, if you belong to the same level, communication will naturally take place there between your hearts. The beauty of heart will be mutually shared. Even if you are not asked to unite, there will be a natural process of becoming one with each other. Even if someone lived on earth ten thousand years ago, as soon as you meet that person—as long as you have mind and heart communication—you can be united.

What about you? Do you accept and experience my teaching as a reality or as a concept? Of course you say reality, but do you practice my teaching as a reality in your daily life? Once we truly understand this teaching as reality, then our earthly life is like a shadow of our original, eternal life. There

is no boundary or division in the spirit world, so when you enter that world your mind will immediately communicate with whoever is on the same level as you. That is the natural process there.

## GOD'S PARTNER IN TRUE LOVE

Your mind never gets old. But what about your physical body? The longer you live, the younger your mind will become. Suppose you go to the spirit world and there are billions and billions of spirits there. When God looks at them do you think He is expecting to see ugly people? No. Those who come there with a beautiful mind and beautiful heart will glow as a handsome and beautiful man and woman.

Both men and women should be guided and instructed by God through their prayers. Originally Adam and Eve were not to have fallen, but were to have lived their lives in an eternal direct relationship with God. Because of the fall of man, however, they lost that privilege. God cannot perfect His own true love. He needs human beings as His partners. God is like a man—a subject being. We have life, love, lineage and conscience, but we cannot create them. Nor can we experience their existence by ourselves alone. We cannot see them, and we cannot touch them. So how can we know about them? Only through having our partner, our object. As soon as we have our partner, then our life will be activated, our love will be fully utilized, lineage will be flowing and our conscience will start to function. The same principle applies to God. When mind and body are completely united—in other words, when there is absolute balance there—then we do not feel their existence. That is why God needs his partner in order to perfect Himself. Once we become united in oneness with God through true love, then we provide freedom, peace and happiness to God. And perfection too. When we omit or eliminate our love partner, everything comes down to the point of zero. Nothing exists. There is no value. Man absolutely needs woman as his partner, and vice versa. There has to be an absolute relationship between husband and wife. There is no room whatsoever for homosexuality or free sex. These are the most undesirable things.

The family that is centered on God's true love will continue through eternity in God's true love. Therefore whatever we may do, wherever we may go, our mood should be vertically centered. It should be different from the mood of people in the secular world.

## THE 4.4 DECLARATION

[Father asks Rev. Peter Kim to explain the 4.4 declaration:]

My explanation may not be perfect, but I will share what I have understood. Up until now, Heaven, God and True Parents did not have full authority to push Satan back, or to even attack Satan or the satanic world. Heaven's attitude and True Parents' attitude have been embracing and forgiving, to



*By studying my own Hoon Dok Hae  
books now I can build harmony with  
you. I can build a bridge.*

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somehow manage God's providence so that it could continue. But now, since this is the time of transition, the time has come in which God and True Parents can push Satan away. In other words, I can even pray for the destruction of satanic elements in certain areas, or attack Satan to eliminate or eradicate him. That kind of time is here. In other words, True Parents and those on God's side can take the initiative to lead and control this world, instead of letting Satan do so, and take back ownership of what belongs (unrightfully) to Satan. This is the very essence of the 4.4 *Jeol* today. 4.4, forty-four, or actually "Four Four." That is why we call this the "*Sa Sa* Celebration Day." This number 44 stems from the addition of the numerical values of September 8, 1998. Adding together 1, 9, 9, 8, 9, and 8 makes 44. The first 4 stands for the four position foundation in the spirit world centering on Adam and Eve and the second 4 represents the four position foundation in this physical world centering on Adam's children. These dual four position foundations represent heaven and earth, and the family. That is why God and True Parents can now do this.

[Father:] Satan cannot interfere in God's providence any more. Up until now, neither God nor I could pray for the destruction of the satanic world. Because God has taught us to love our enemies, even God could not dare to destroy the satanic world. I could not even pray for that purpose. Had I done that I would have had to pay an enormous amount of indemnity. In other words, my life has been one of loving the enemy. Now God's providence has reached the national level through this blessing campaign based upon all these families throughout the world. That is why God's sovereignty can have the initiative in this world, and why we can push the satanic world back. The blessing has become a world level blessing, not merely on the national level any longer. All the blessed couples in the world, hundreds of millions of couples, are engrafted to True Parents' family through true love. That is why Satan cannot interfere any more. This reality is now on a global scale.

At the time of Adam and Eve, the Adam's level four position foundation and Adam's children's level four position foundation were to have been established centering on God, but they were not. Centering on True Parents and True Family, these four position foundations have now been established. The present time is thus one of transition. Already more than 300 million couples have been pre-blessed, including the 120 million couples who received the blessing at Madison Square Garden. In total there are over 300 million pre-blessed couples. Our goal is 360 million couples. Three hundred million is much more than half. The formation and growth stages are already over and we have reached the perfection stage of the 360 million couples. This is why God and True Parents can now take the initiative and attack the satanic world.

In Adam's family, three generations were to have been united and perfected. Now we have already reached more than two thirds of our goal in the blessing of 360 million couples. God and True Parents are therefore now in this position of authority. When we talk about three generations, we are talking about God's generation, Adam and Eve's generation, the parental generation, and their children's generation. If we

divide the 360 million couples we have already blessed into three different stages of 120 million each, we are already beyond the two thirds point. That is why this morning True Parents declared the unity of the spiritual world and the physical world by the proclamation of *Sa Sa Jeol*. Once both these realms are connected we can embrace the entire world. False parents destroyed this world. Now the True Parents have appeared and have rebuilt and reformed it. True Parents have perfected this world and offered it to God. That is the significance of the proclamation of *Sa Sa Jeol* this morning.

This means we are now entering an era in which we do not need an indemnity course. But for whatever mistake or sin you commit there will be immediate punishment. We know that Adam and Eve made a great mistake more than 6,000 years ago, yet the course of indemnity has continued on. We are now entering the era, however, in which you have to face immediate consequences for the mistakes you make. You do not wait. This is what we call the realm of direct dominion. The heavenly constitution and law will loom over everyone.

That is why, in this new era, if you make a mistake you may suddenly meet with an unexpected accident. If I had stopped living this providential way, I would have suffered all manner of accidents. My body would have become paralyzed or cramped—some sign would have appeared. Thus, I have no choice but to go this providential way. I have no other choice but to go forward. I know that my steps will influence heaven and earth, family, children...and everyone.

We know that in the Old Testament era indemnity was paid through material things. In the New Testament era people were offered, sacrificed and martyred; and in the Completed Testament era, the root will be eliminated. You yourself will have to deal with the consequences of your mistakes, no one else. In this kind of era, if you make a mistake, no matter how hard you try to pray you will not be able to pray. If you make one wrong move or speak one wrong word, it may take six months to correct your mistake. You did not know that, did you? That is why we must study the spirit world.

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## THE VALUE OF HOON DOK HAE

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Who do you think is the one who is keeping up with Hoon Dok Hae the most? It is God. Think about it: these fifteen volumes are filled with my own words and teaching. Then why do you think I am putting so much effort into studying these books myself? As I am in the absolute subject position, then you should be in the object position. By studying my own Hoon Dok Hae books now I can build harmony with you. I can build a bridge.

So you cannot become the subject. I am not the subject either—God is. Only when I become one with God centering on absolute faith, love and obedience, will I then myself be in the subject position with God, and then I will be the subject of all the blessed families.

When you study the Hoon Dok Hae books, you should be able to find my image in the books, spiritually. While you are studying these books, you should also be able to see your own pictures or images as my objects, as my children, as cou-



*We may forget about eating, but  
we should not forget about  
Hoon Dok Hae.*

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ples. There should be oneness between subject and object. So we should study these books very hard, putting our heart, mind and soul into it so that even when God and True Parents look at these books they should be able to see your pictures there. Even when you sit down with your eyes closed, praying and meditating, you should be able to see me, and God, and everything contained here, just as in real life. That is the way you can progress rapidly in your spiritual life.

You should attain this kind of experience. Even while meditating and praying you should be able to reach me spiritually and share many things with me. Only through having had this kind of experience will you be elevated instantly to the level at which you can deal with God directly when you enter the spiritual world. Because the perfection of human beings in this physical world was lost, we have to restore the perfection of human beings during the short span of our life in this world, before we go to the spiritual world. That is why we need the Hoon Dok Hae materials, the scriptures of the Completed Testament era. The number of volumes of my speeches has already reached over 300. The Hoon Dok Hae books contain the essence of these 300 volumes. No one summarized these volumes, but key sections, paragraphs and sentences were excerpted and compiled according to the subject matter.

If you read my prayers, before 1960 I prayed in the name of the lord. Lord in Korean is *ju*. The Chinese character is the symbol for a king, above which there is a hat. It means owner, or master. I prayed in the name of the Lord. Then, after 1960 I prayed in the name of True Parents. Beginning in 1961, by mobilizing blessed couples I started this global providence.

We have to restore everything. When we look at this country of America one sad thing is that so many children do not experience their own parents' love, because they live under the supervision of their stepmother or stepfather. There are some children who have as many as nine stepmothers or stepfathers because their parents have kept remarriage. How can they say which one is his or her father or mother? Nine! There is no way for them to feel the realm of God's heart in that kind of family environment. It may take forty years of training for such children to feel God's love and heart. When we study Korean history and tradition, we feel like the Korean nation was really prepared for God's providence. It has been very much parallel to God's providential way and tradition, with the three objects purpose and four-position foundation naturally existing in their families, with three generations living together.

Grandparents are like the ambassadors of God, and also of the past. Parents are like the ambassadors of the present world and children represent the future world. God did not have the chance to love His grandchildren. Adam and Eve didn't have the chance to love their own children. That is what is called the human fall. The same thing is happening now in the American family. Many families in America don't care about their grandparents. They do not live together, and even when grandparents want to visit their children's families they have to make an appointment. They are abandoned in senior citizens homes. Many of those grandparents are often in tears because they miss their grandchildren. The love rela-

tionship between grandparents and grandchildren is even stronger than that between parents and children.

Those whose parents or grandparents live together with you, raise your hands. [To one member:] What is your nationality? [German.] You must have a very conservative, old-fashioned family. Your grandfather is like an ambassador from heaven—God's representative. Your father and mother are representatives of the present king and queen and your children represent the future world. These are what are called the three kingships. *Sa Sa Jeol* means Adam's four position foundation and Adam's children's four-position foundation. Once these two four position foundations are established in one family, it is like the seed for ideal families in the whole world. It is just a matter of multiplying this ideal true family. That is what is now happening through the blessings. Adam and Eve call God "Father." Adam's children also call God "Father." When they are on the horizontal level their relationship is like that of brothers. Of course, vertically there are different stages or levels—grandparents, parents and children, but when we put them on a horizontal level under God they are all on the same level as brothers.

We must approach Hoon Dok Hae as being more important than mealtime. We should also enjoy it just as we enjoy our leisure activities. While you are reading the teachings in these Hoon Dok Hae books you have to be able to score your daily life accordingly. "Oh, my score is about 50% or 60% in relation to this teaching." Your mind knows that. Once you reach the goal of restoring and gaining 160 or 185 spiritual children as blessed couples, and you then register yourselves as tribal messiahs with these families as your tribe, you are then meant to write your biography, explaining your life.

Study of the Hoon Dok Hae materials should be tastier than our food and more real than our daily life. We may forget about eating, but we should not forget about Hoon Dok Hae. What do you think? Should we only do Hoon Dok Hae once a day or three times, just like having three meals a day? Since we eat three times a day, we should do Hoon Dok Hae at least once more, that is, four times a day. Carry around the Hoon Dok Hae books with you all the time, and read them either before or after your meals and then again before you go to bed—at least four times a day. That way your eternal life will keep developing. When you miss Hoon Dok Hae, you should feel as if you are suffocating. You should feel that your life is as dark as before a thunderstorm. Hoon Dok Hae is more important than your prayer, because the Hoon Dok Hae materials can perfect you.

What we have to understand about studying the Hoon Dok Hae materials is that I spoke these words more than forty or fifty years ago. I was at points of life or death, desperation or crisis. There was persecution and opposition, all kinds of trials; thus I was truly desperate in my prayer and in giving this truth. God was therefore with me all the time. Even when we study this material now we can experience God's presence as it was right at that moment. This means God can come down to our level and help us grow.

Forty or fifty years ago when I spoke about the possibility of things such as exist nowadays—the Internet, faxes and e-



**Father and Mother offer a special prayer on October 5.  
This enabled religious leaders in the spirit world  
to be allocated a mission country on earth.**

mail communication systems—people laughed at me, saying I was strange or crazy. They did not understand about True Parents. When True Parents are here on earth their teaching and words should be able to be spread throughout the entire world within one hour. Even now, when I give you certain directions or proclaim something, you sometimes do not believe in it 100 percent. For instance, when I first spoke about the 360 million couples blessing, no one even within the Unification Church believed it. Only God and I believed it. Even Rev. Kwak, who is in charge of the worldwide Unification Church, could not truly believe it. He was stunned.

### THE PROVIDENCE OF THE BLESSING

Speaking of the blessing, all the spirits, including our ancestors and the saints and sages in the spirit world, should also receive the blessing in order to enter the Kingdom of Heaven. That is why at the June 13 blessing I opened the gates of heaven and hell. I took responsibility. Neither God nor Satan could do it. If God could have, He would have done so in the Garden of Eden. Even Dr. Sang Hun Lee testified that I am in the position to hold heaven with my right hand and earth with my left hand, and turn them right side up. Now when the late Dr. Sang Hun Lee says this we almost believe it, because we know the reality and see what God is doing here in this world. In the past, however, when I spoke about this kind of providence no one believed it. Dr. Lee testified that even Jesus and Moses and other providential figures in the spirit world were living alone there, not having been blessed. They need True Parents there. We are not just talking about theory or logic here; this is reality. Do you understand me?

You all look healthy and handsome, but the Westerners all have the tendency to pursue extreme individualism and privacy. American law is public law. Laws should exist to protect the family rather than the individual, the nation rather than the family, the world rather than the nation, but the American legal system does not go that far—only to the national level. Americans do not think about the world but only pay attention to their own country.

### THE BEAUTY OF THE NATURAL WORLD

America and other superpower nations now have nuclear arsenals that can destroy the entire earth a hundred times over. Suppose there were a big earthquake—a nuclear inferno could take place. Think about how fearful the future world is. Who can protect such a world? Everyone has hope. Even God cannot prevent these things from happening. Only True Parents can. So we must unite the world quickly.

Only fifty years have passed since World War II, but think about the degree of air and water pollution that has occurred. Many species of birds and fish have died out. If this trend

continues, I predict that humankind will not last more than three centuries, about 300 years. That is not so long from now. All existing living things would disappear. At some point down the road mankind might have to do away with vast cities and go back to a simple lifestyle, living together with nature. That is why I give so much love to nature in places like Pantanal and Kodiak. The Alaskan air and water are still among the cleanest in the world. Think about how poetic it looks: on top of the mountain peaks the snow caps still remain, and below there is greenery, with all kinds of flowers blooming and birds and insects singing, creating an orchestra. Fishing in the water—what a wonderful thing to do! Many varieties of fish are living there, jumping...how beautiful they are. Do you like this idea? The first time you visit here, you can know such a natural environment, experience that beautiful concept as reality, and share this beautiful view of life.

May God bless you.■

[Edited for Today's World]



PHOTO: COURTESY OF WILSON TOMIO MONOMI



PHOTO: KEN OWENS/NFP

Father speaks to Ocean Challenge workshop participants in Kodiak



# Develop Your Character

HYUN JIN MOON  
SEPTEMBER 1998  
KODIAK, ALASKA

*Following are two excerpts from talks Hyun Jin Nim gave to leaders at the Ocean Challenge workshop. The first was informally given over breakfast one morning.*

**O**n the last day and last hour after we had only seen two moose and after we had begun to think that maybe there were no moose, and that the big one was not there, he came to us. I think it is the kind of effort and the sincerity we put into something that will allow spirit world to give us great blessing. The conditions we set are really important. That lesson has been reaffirmed for me.

If you look at the history of our movement, although one could be critical of how things were done and decisions were made, it is amazing how much blessing it has received. I want the second generation in particular to understand this. Most of it was because of the kind of conditions set. We can never forget that legacy; we can never forget that kind of history. The whole process of inheritance is a process of earning; it is not just given. For the second generation to stand as participants in God's providence they have to build the foundation and set the kind of conditions that allow them to earn it. I feel that character and integrity are very important. When you come here and experience those challenges and overcome them, I think it builds a lot of character and integrity. Young people especially need that.

What is most important is that the first generation and the second generation work together. We cannot think of the second generation as existing in a vacuum. Because the second generation is in the position to inherit, it is intricately connected with the first generation, its role, its responsibility, and its mission. I do not look at the second generation as having a separate mission. The nature of its mission is different, but the continuity of the effort and the direction are the same.

Where does the responsibility for education of the second generation begin? It begins on the family level. That means the first generation, the parents, have to initiate the education process. One cannot think that the church is responsible for the education of the second generation. It doesn't matter if we create the best education program and content. If the blessed children have not inherited the foundation you as their parents established in your own life of faith and devotion to True Parents, it is very difficult for them to benefit from a two or three week workshop when for the other 300 days they are living at home and not receiving any education.

Father often speaks of the family as the school in which public-minded people are raised. If we are able to raise our children with that kind of public-mindedness and in unity with providential principles, they will grow up to do great things. If you don't educate them about Principle and life of faith and have such give and take with them, it will be very difficult for them to inherit the mission you have taken on. So I am thankful to Parents for starting Hoon Dok Hae because it's a great opportunity for blessed couples to share time with their children at home, and share Father's message with them. I encourage you to discuss Father's words with your children, and give them your own personal testimony of what you experienced in your life with True Parents, so that your children can start to build a relationship of heart with them.

Some of you had the great opportunity to spend time with True Parents. You therefore saw the amount of effort and heart they invested in your education and development. Your children may not necessarily have that opportunity. So it is up to you to share this with your children.

If you look at the surface, it may seem as if we are just hunting or fishing, but if you look more deeply there is a lot to these simple acts in making conditions and developing character. When we were out there hunting, if I had not had the right kind of internal condition and had looked at it as though we were just going moose hunting and we did not have to work that hard, really sweating and being grateful, we could have quit very easily. Even going through that kind of difficulty, we would probably not have gotten that

much out of it. The kind of condition you set internally and the way you approach certain activities is absolutely crucial.

Not only in sports, but in everything in life, if you want to be successful, generate a lot of blessing, and receive God's blessing, you have to be internally strong. You have to be able to persevere when other people are going to quit. You have to be able to digest difficulties when others want to give up. That is what distinguishes a champion from someone who is just so-so. The opportunity to come here and fish and hunt in the most extreme kind of environment, where it is almost a life and death situation, puts you into situations of great challenge and allows you to excel if you truly apply yourself. I encourage you to take this opportunity seriously. You can apply the lessons you learn here in your daily life, in whatever you do. And it is okay if you make mistakes, but you had better learn from them.



PHOTO: KEN OWENS/NFP

CONTINUED ON PAGE 15



# On Prayer and the Spirit World

REVEREND SUN MYUNG MOON

MARCH AND APRIL, 1965

UNITED STATES OF AMERICA

## PART IV

*As there has recently been great emphasis on the spirit world and our relationship with that realm, these historic words of Father's are especially relevant today. They were originally recorded at Father's meetings with members and guests at church centers throughout the United States in March and April of 1965.*

**Isn't it foolish to pay for someone's sin so that he may be forgiven unless you receive some special reward on the spirit side?**

Only those who have a great mission can pray within the limit of his mission. Not everyone can do this, particularly those who are not yet righteous. Not any ordinary man can do this. It is foolish for a common man to take upon himself the sin of another. I have paid a great amount of indemnity, and because of this I have the right to forgive another's sin. Jesus was the same. Because of the merit actually laid before God, I can do this. If your righteousness is great enough, God can consider your request.

**What does "vibration" mean with reference to persons?**

The frequency is more frequent when a person is more sensitive spiritually, more meek, more gentle, more receptive, more attuned. So the frequency is more frequent, or the vibrations are higher. It is like electric waves. Those who are spiritually advanced have big waves, the less advanced have smaller waves. Those who are advanced give an embracing, warm feeling to those around them. That is why you feel at home with those who are spiritually high. They live in greater love. The more love you receive from God, the greater attraction you have for other people. It is a magnetic power which draws them to you. So all men are to draw unto God.

**Should I consider my spirit associates in my problems? Should I talk to them?**

If you are clairvoyant and clairaudient, you should know whether your spirit guide is higher than you in spirit. If he is higher, it is all right. If he is not higher than you and you consult with him, you lose. He gains through you, but you lose. Most spirits are very selfish. They want to control you and use you for the sake of their own advancement and benefit. Until you understood the Principle, you could be helped and guided by them. But after you accept and understand the Principle, you can test them and ask them who they are. Then you can say, "I have such and such a mission to perform on earth. I have to work with the Principle, I can not be controlled by you." In that way, you can refuse them.

It is always dangerous, and you don't gain anything by being controlled by spirits. By understanding the Principle, you are in such a position that you can control and use and guide them. When you are young, you can be led by servants. When you grow, you can be led by your brothers. But when you mature, servants and brothers can no longer be

your guides, you must be guided by Father. A father never uses his children, but brothers and servants can use you. This is why I appear to teach and guide those in our group. Other spirits will refuse. Through the Principle, you are higher than any other spirits in Paradise. They are only at the top of the Growth Stage, at best. You are above it. Why should you be guided by them?

St. Augustine, Martin Luther, John Wesley, St. Paul and many other great men have come to our members asking us to teach them the Principle. Some of our members have passed away, and they are very busy teaching the Principle to those great saints.

**All of my visions include plants, animals, flowers, birds, sometimes bees and butterflies. If, as has been indicated, animals do not have the ability to love which guarantees them a place in the kingdom of heaven, certainly plants don't either. This would mean there would be nothing in the Kingdom but humans which doesn't sound reasonable. Have I missed something?**

Plants and animals you see in the spirit world are only symbolical things. They are not the spiritual beings of those animals and plants which lived on earth. Each of us is different from another, as one flower is different from another. We may compare ourselves with animals. One may be like a dove, another like a lamb, one like a horse, another like an ox, another like a monkey. Likewise, in the spirit world, some people may appear symbolically as plant or animal. It is only symbolical, not a real animal or plant.

For instance, pine trees are ever green. When you pray for someone, suddenly a pine tree or a bamboo tree appears. This means that person for whom you are praying is ever green, he will not change. Bamboo in the Orient symbolizes "unchangeable" or "chastity" or "loyalty" or "longevity." That person will be very loyal, he will not betray anyone, he is not changeable. A deer is a very noble animal. When a deer appears as you refer to someone in your prayer, it signifies the noble character of that person. A lion is the king of beasts. It has good qualities of kingliness. So when you see animals or plants in your vision, you must see the meanings behind them. You must ask, "what does this symbolize?"

**Is this induced by the person to form a finite picture for some other relationships spiritually to take place in?**

It represents both the quality in the person and the one being prayed about. Often mediumistic people make a mistake in thinking that the plant or animal represents only the quality in the other person, rather than some quality in themselves. If you love dogs, they may appear to you. They have different meaning according to the color of kind. ■■

[To be continued in the next issue]



# I Have Learned to Love

Lane Cowin

I was asked to give a testimony as to what I've learned from Special Task Force and why I wanted to stay a second year.

I've learned to love. To open my heart. I realized that that is what life is about. We've been reading Dr. Sang Hun Lee's testimony about the spirit world, and one of his strongest statements is that most people's external lives here on this physical earth so valueless. They don't have true love.

It doesn't matter how much money you have, how many fancy cars, yachts, or mansions. It doesn't matter how much social status or power you have in your career. It matters how big your heart is and how much love you have in your life.

Honestly speaking, school itself is not going to help me find God. I'll be caught up in homework, papers, sports, and social events. I can find God in what I do while at school, but I can see that I need a foundation in my life of faith and a better connection to God before I begin school.

I have many friends who are blessed children and were really hit hard when

they went to college. They weren't ready—too many of them didn't make it. They fell, left the church, got married, etc. I also have many friends who went through Special Task Force and I can see that they're much more prepared to deal with the reality of secular life because they have a better relationship with God and they've had the opportunity to test their limitations.

Just because we're blessed children doesn't mean that a life of faith is easier to have, with less effort from the start.

We need intense training to understand our position in this world and what God's hope is for us. The Special Task Force environment was specifically created to help

blessed children understand who we are and what God needs us to do—carry on the tradition of the first generation.

While on Special Task Force, I've come to appreciate what the first generation did to begin this movement. I think back to the times when our parents sacrificed everything to change this reality we live in. They gave up school, careers, families, even marriages—all for the

**I know that what I am learning now will make a huge impact on my heart, my blessing, my family, my life.**

incorporating themselves into society as healthy members of the educated professional world. But what does God care about? How much we learn to love ourselves, our families, and the world around us. So parents, please remember the strong desire that carried you out of your old lives and into this movement: the desire to put God's heart and the state of the world first in your lives. Please desire for your children to do the same.

As a second year Special Task Force member, I desperately want to help my younger brothers and sisters do just that in their lives of faith. This is the best opportunity I've ever had to grow my heart,

and I want the same for them. The very nature of this mission, of any front-line work, is to challenge your own limitations and reach out to other people to convey God's love. Through fundraising and witnessing, I'm learning to forget myself for the sake of others. During my first year here, I learned so much about myself, my limitations, and my abilities, too. My second year, I'm being asked to use this to become sharper, become a better leader, and to encourage my brothers and sisters to do much more. I feel like two years is actually such a short time to devote to Special Task Force, when I think of all I've received and of the impact I can have on other people. Jin Hun Nim wants to send us out into the world to change its direction. But he wants to make sure we're as ready as possible.

I'm extremely grateful for my time so far in Special Task Force and I know that this next year, I'll be working on a much higher level and helping others to find God, too. I know that what I am learning now, during these two years, will make a huge impact on my heart, my blessing, my family, my life. Please encourage your children to take this same opportunity.■

sake of God and this world. Maybe they thought that by the time they had children, we'd have a much more ideal society. But the sad truth is that this world is still sick and dying. I'm proud to say that I have the desire to continue what my parents started. If there is no second generation to carry out our parents' beginning, all their efforts will have been in vain. I don't want that.

Some blessed children choose to worry about

[Edited for Today's World]

PHOTO: ALBERTO FACCON/TW



**Hyon Jin Nim speaks to second generation blessing participants the day before the Ceremony (June 12, 1998)**



## Develop Your Character...

Father told us many times that suffering is not necessarily bad. When I was younger I didn't really understand that, but as I got older I began to understand. The more difficulties we are able to eventually overcome or digest, the greater the blessing that will come in terms of wisdom, understanding, being able to digest even greater difficulties, or in terms of building a character that will not give way to panic or give up in times of crisis. When I was a younger student I used to love history and reading autobiographies of famous men. There is a quality that most people who were able to accomplish extraordinary things developed. They were all able to overcome some type of deficiency they had. Look at this as an opportunity to challenge yourself, to truly develop yourself internally.

That is why I come here to Alaska—almost as setting a condition of purification so that I can have a new mindset when I go back, and so as to utilize the lessons that I have learned here.

## From the podium in the evening...

I hope you have learned a lot from this workshop. I hope that besides learning about becoming a boat captain or how to run a boat or to fish, you also took the opportunity to search inside yourselves. I look at the opportunity to come to Alaska and spend time here as a time of spiritual cleansing. When you come here to Alaska and have this kind of give and take with creation you recognize the deep sense of love and commitment that God had for humankind in creating such a beautiful creation for us to enjoy. That is one of the reasons having this kind of relationship with creation is almost a humbling experience for me. It shows me how much I have to be grateful for.

Sometimes in our daily life we forget. Maybe as national messiahs you feel alone or isolated when you are in your mission countries, with not enough support. But when you come here you realize again how Heavenly Father has been with humankind all the time, and the kind of love and absolute dedication Heavenly Father has had for each and every one of us. I think this is a time for you to reflect deeply and to be grateful. I think it starts from the smallest things—when you go out there into the brush and feel hunger and then feel how fortunate you are to have even a chocolate bar in your hands. Or you feel so fortunate when you go into the mountains that there are raspberries and blueberries for you to eat, that there are deer for you to have give and take with, that you can hunt and eat. Everything is there; everything was prepared for man to truly enjoy the creation. It is a humbling experience.

I don't know if you have had an opportunity to go up into the mountains, but it's the same when you go out to the ocean and see the fruit of that ocean and of your efforts when

you bring in a fish. That should be such a moment of grace. You should feel Heavenly Father was able to offer you this beautiful fish, and that the fish itself has a long history in its evolution to have taken that shape and to be living in the sea at this time for you to have that kind of relationship with. You have a heightened sense that you, and humankind, are the center of creation. You feel it deep in your bones. All creation is there to give happiness and joy to you. How humbling is that experience and how grateful one must be.

If one wants to serve Heavenly Father and True Parents one needs to always have a deep sense of humility and gratitude. This is so important. Once you start seeing things from your own perspective, or are never able to see beyond yourself—then you lose the sense of God's providence. At

that point you can no longer stand as a historical figure because you have lost the sense of everything that came before and everything that will come after. You are looking at yourself in only one period of time. In the service of God and True Parents, attitude and attendance are so important. Having a deep sense of humility and gratitude are so important in maintaining a position as historical figures through whom God is working, and through whom the providence will expand.

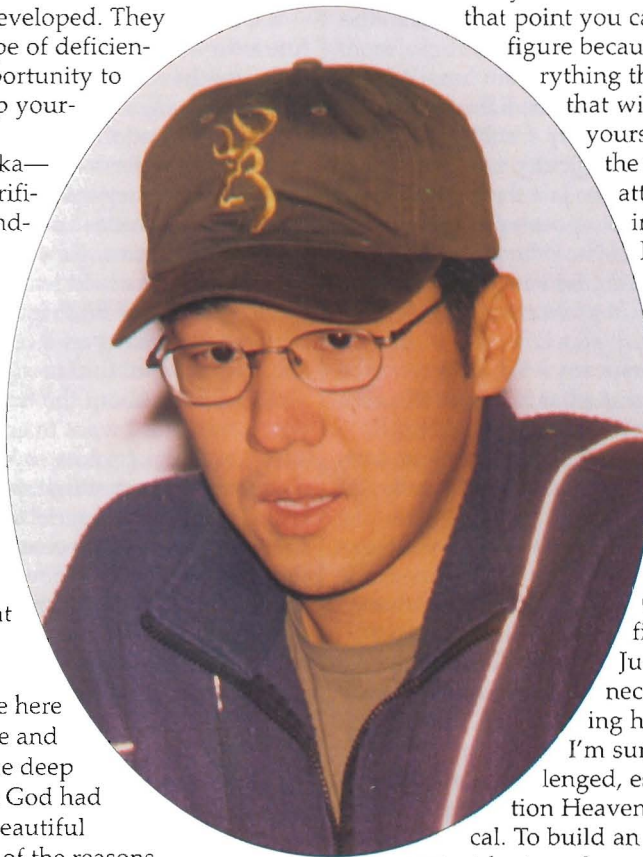
Although the things that one does might not be recognized now, it doesn't necessarily mean they will not be recognized in the future. I am sure the saints who are recognized in Christian history and the biblical figures who are also recognized in Judaism did not see their course as necessarily being productive or having historical significance at the time.

I'm sure their faith was often challenged, especially at times when the direction Heavenly Father gave seemed so illogical. To build an ark on top of a mountain goes

against logic and common sense. Yet to faithfully execute his responsibility and become a historical figure who furthered God's providence, Noah had to faithfully follow. I am sure even Noah struggled internally, wondering whether or not he was truly walking the role of a central person, because contemporary society did not seem to recognize his contribution. When you are playing the role of a historical figure, you are living for the sake of the future, not today. That takes a tremendous person with a willingness to sacrifice and set the pioneer path.

As most of you are national messiahs or elder members of our movement, it is paramount that you set the right conditions and standard and that you resolve the problems that exist within our movement—so that they do not become the problems of the second generation.

I know all of you have responsibilities on a messianic level in your respective countries, but you also have responsibility toward the second generation. As a representative of the second generation, and as someone who is keenly concerned about their education, I cannot over emphasize that you also play a role. Setting the highest standard will create the legacy for them to follow. That is why it is essential, especially at this





*If you rise to the challenge you actually expand your understanding and your ability to overcome difficulty the next time around. You become less and less intimidated by difficult circumstances.*

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time when there is some difficulty, that you create a standard and a level of faith—of absolute faith, absolute love and absolute obedience—that can become the standard for future generations to follow. Once you start thinking this way you are thinking as a historical man or woman taking on the responsibility of God's providence. So recognize that heaven and hell begin with your outlook, your perspective and in the way you conduct yourself.

I think one reason Father gave the direction to have absolute faith, absolute love and absolute obedience was that he recognized that there might be difficulty. Usually in any time of great transition there is great difficulty, because Satan is trying to attack God's foundation. The last days are a time of judgment. If you look at the biblical apocalyptic vision, it is a time of great chaos and unrest. But when there is a storm, in the eye or center of the storm you can find some peace, and if you actually overcome it you can find great calm.

One of the reasons I like coming to Alaska is that it puts everything back into the correct perspective. We have so much to be thankful for. Regardless of what kind of difficulty we might have to face, it pales in comparison with the difficulty God must have had in creating, and in comparison with the amount of suffering God must have faced in seeing the highest ideal of his creation fall away from His original expectation. Once you begin to understand this, you realize there is no room for complaint.

Right now the deer are all in the very thick brush and you do not see them. Usually in August and September if you go up on top of the mountains you will see them actually bedded down in the sun above the tree line, especially when the weather is nice. But now that it is October, and there is frost and snow on top of the mountains, they don't go up that high. So we couldn't see any deer in the last three days. But we will go out and try again. The more challenging it is, the more exciting, and the more you want to do it. If it were too easy you would lose interest. That in itself teaches us a valuable lesson: anything that is precious is difficult. If you rise to the challenge you actually expand your understanding and your ability to overcome difficulty the next time around. You become less and less intimidated by difficult circumstances.

When I look at you, all of you seem a little older than I am, but one thing I recognize is, even though I am almost thirty now, I feel mentally like I am seventeen—no different. When I was younger I used to be able to run up these mountains. Still I have that kind of desire but of course my body doesn't follow too well, and I know it's only going to get worse. But our mind stays the same. I think it's so important that as we get older we still maintain a youthful spirit and the willingness to accept challenges. When we are young we accept any challenge, right? Even if it ends up hurting us. Of course as we get older, through experience our decisions become far more prudent. But still being able to rise to the challenges, I think that is something we should always maintain inside ourselves. Especially when I look at Appa, who is 78 and still goes out to fish in high seas, I truly receive the inspiration that maybe I too, when I'm 78, will be able to maintain that kind of spirit. I encourage you to always maintain such a

spirit. Don't have the kind of attitude that makes it easy to make excuses, but rise up to the challenge. That's what makes life more exciting.

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## PREPARING FOR THE FUTURE

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I know many of you have made great sacrifices for the future through your life of faith and your dedication. But as we enter the settlement era, we are entering a realm in which we are no longer working just on the family level; we are trying to find a nation. Father has often explained to me that it means putting flesh on the foundation that he has created—especially with regard to the mission of the second generation, which includes young first generation members as well. Up until this point, we've been working on the family level, so elder brothers held leadership positions. But in the time of settlement and of finding a nation it will be those with capability as well as experience who will hold substantial leadership roles.

In thinking about the future, the message I want to give you is twofold: I want to emphasize the foundation of absolute faith, absolute love and absolute obedience. Internal development comes first, but in the future the external side will also reflect the perfected internal element, so that man can truly stand in the center of the physical world as well as the spiritual world. We will try to create the right balance. That will be my goal. You do not bring about that type of transition through resentment. You have to bring about those types of changes through natural volition. People have to want to make that kind of change.

Actually that kind of time has already come. Father has already given so much more responsibility to you on the family level as blessed couples. Father is also allowing you now as national messiahs to partake in Father's providential mission. More and more in secular organizational terms our movement is decentralizing. With that comes greater responsibility. With that comes greater accountability. Responsibility and accountability go hand in hand. This is something that I want all of you to hear. Such foundation or transformation has to come because we are entering the settlement era.

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## EDUCATION OF THE SECOND GENERATION

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I think there are a large number of blessed couples who think the education of their children is the church's responsibility. Those who think like that are not living up to their parental obligations. If you look at the Principle, it is within the family that a child's education begins, because the family is the school of love. It is in the family that a child starts building a social perspective and realizing moral and ethical issues. It is in the family that a child forms his individual identity. I want to make it very clear that the majority of the responsibility for education of children resides with blessed couples. The church has the responsibility to support the foundation level of faith you instill in your children with more concrete educational material such as workshops and literature. But I would say if you look at the breakdown of



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responsibility it is almost 75/25. Three fourths of the responsibility resides with parents; one fourth rests with the church. As national messiahs, I want you to take this seriously when you go back to your home nations as well. Please think about the education of your children, the second generation.

Although the era and the time have changed, the second generation cannot do everything by itself. Although we can educate the second generation to be prepared for the settlement era, you and your concepts and perceptions also have to start to change. You have to be open to change the old way of doing things. Often when I think about the future, I anticipate that the greatest challenge I myself, the second generation, or the True Family might face, are old perceptions and old habits. The Israelites' thinking in the wilderness was very different from what it was when they actually found the land of Canaan. Out in the wilderness with no nation, their purpose was just to survive, to build their level of faith and to maintain their integrity as a people. When they found that land of Canaan they had to start thinking about building a nation, building a common set of beliefs, setting up a structure of law and creating institutions.

This is the responsibility that the second generation faces. This is what Father meant by putting the flesh on the bones that he has created, the bones being the foundation Father laid with the first generation. In order for the second generation to fulfill True Parents' expectation, it is vitally important that these future leaders of our movement have the same level of commitment and faith that you have shown over the last twenty to thirty years. This is why I ask that you use this time as an opportunity to reflect upon yourselves and set the standard as historical men and historical women for future generations. If you are able to overcome such difficulties in your lives of faith, you are setting the standard for future generations, including your own children. During the settlement era they will have to maintain or even exceed your level of faith, love and obedience. You went through the pioneer course, basically shunning everything out there to show absolute dedication and service to Heavenly Father and to separate yourself from the fallen blood lineage and the fallen world. On top of this, the second generation now have to develop the capability to build that nation, those institutions and systems.

In a family it's usually the elders, the older brothers and sisters, who take responsibility initially. But when you have a nation of many, many families and want to create a healthy, strong nation, you have to bring the most qualified and most capable people to the top. Then everyone in that nation benefits. So the mentality in the settlement era will be different. It will be based upon merit or qualifications. For this reason I see education as extremely important, in the preparation of the future leadership of our movement, not only through the channels of the Seminary and Bridgeport University, but also through making it possible to send people to the best schools in the country and the world for graduate studies. An undergraduate level of education is a good base, but is not specific enough.

The settlement era is a different era. The way I look at the

second generation, it is not just a matter of who is qualified based upon intellect or education. There must be a history of dedication in the life of faith. Those who would qualify for that type of benefit would be those who have walked something of a formula course. This means, especially in high school, being involved in HARP or some similar activity, and actively coming to Sunday School—this type of thing. Only those candidates who demonstrate such a history and at the same time show the capability to receive the highest level of education will eventually become the future leaders of our movement. This is so we will have people who are internally stable and have the right type of motivation but who also have the ability to be effective leaders—a balance of both.

Especially those of you with younger blessed children: one of the sad things I have seen is that many older members have discouraged their children from having a life of active church participation, because they gave up their own education. That should not be the legacy of our movement. Those who live with a deeper appreciation for and dedication to the activities of our movement and who are connected in heart will receive the benefit. I encourage you to take seriously the education of your children and to encourage them to also follow your course, and at the same time to do well. There will be tremendous opportunity for those blessed children in the future. It will take time, and it may be a slow process. Those who work hard and deserve it will reap the fruits of their commitment and dedication as well as their capability.

With greater responsibility comes greater accountability. It's very easy, since often responsibilities are shared, to not want to be accountable when something does not go well. It's very easy to point the finger at others and not take responsibility or be accountable. But under this type of organizational context you can neither shirk your responsibility nor escape accountability. If you look at the spirit world, it's very similar, isn't it? Regardless of whether other people see what you do, your conscience knows and will be the judge when you go the spirit world. You cannot escape.

I would also like to say that although there are difficulties at this time, it is also a time of great hope. Those who make a contribution to bringing victory will receive the first blessings. God wants to give that blessing to you; you have to fulfill your responsibility. That is absolutely true. But to those who might be more cynical, I want to explain something to them: I've studied other organizations, religious as well as secular, and it holds true in any organization that loyalty and dedication are rewarded, because these are the things we most want to see in people.

I want you to recognize that the future will be different and that there is great hope for you and your children. I want you to know that your investment has not been wasted. Do you believe this? Even those of you who don't believe it will start seeing it. [Laughter.]

What kind of activity do you have tomorrow? [Fishing. Today the weather was bad.] You know, when the weather is bad, I actually want to go out more. The worse the weather is, the more I want to go out, for the excitement. I know I

CONTINUED ON PAGE 27



## Witnessing...

revealed to Mr. Lee that each of these five members would eventually fall away from the movement. Three would simply lose faith and drift away. Two others would become negative and work against the church. Mr. Lee was astonished and shocked.

When he returned to the physical world and resumed activity within the church he had an uncomfortable feeling whenever he saw the members whose destiny had been shown to him. Eventually he reported his experience to Father. Father was not shocked by Mr. Lee's report and told him that he had been given a special heavenly secret and that he should not spread this information to others.

According to Rev. Kwak, what had been revealed to Mr. Lee about the five persons was already known to Father. That is, just as Heavenly Father knew, based on an awareness of the internal tendencies, motivations and conditions set by the five persons, that they would not fulfill their missions, so too did True Father. Mr. Lee marveled at this situation, and especially that Father never wavered in his love and care for them.

Rev. Kwak did not convey this story to illustrate some doctrine of fate or predestination. Rather, he intended to make two important points. First of all, we each have certain internal tendencies and characteristics. God knows these characteristics very well. Father can also see our internal tendencies and characteristics. Secondly, whatever our internal situation and external position, we have our own portion of responsibility. The reason that God could reveal the destiny of these five persons was that God could see that each was falling short in fulfilling his own portion of responsibility. Success or failure in this all-important area has nothing whatsoever to do with our external position. Even though we have a relatively exalted position, if we fail our portion of responsibility and allow our weak or evil tendencies to dominate, we will not succeed in our missions.

In meeting with the Taiwanese members, Rev. Kwak also spoke about the significance of Father blessing, on June 13, 1998, many religious leaders, saints

and sages of history. In particular, he mentioned that those who had been blessed were extremely grateful. Moreover, the most important religious leaders had come to an agreement as to which regions of the world they would focus their work.

Rev. Kwak also mentioned that he had recently returned from Hokkaido, where he attended a very special religious ceremony among Buddhists. Those Buddhists gathered there testified to True Parents.

Rev. Kwak concluded the meeting by speaking of True Parents. Although Father is now almost 80 years old, he insists on continuing to live the life of a sacrificial pioneer. At this time in their ministry, True Parents could easily live in relative comfort in Korea or the United States. Instead, however, they are living the lives of pioneers in the jungles of Brazil. In Brazil, even though Father has constructed a beautiful educational center with living quarters and dining area for thousands of students, his own living quarters are very humble. Even his dining area is outside, with insects and mosquitoes everywhere. Rev. Kwak has tried to persuade Father to construct a more suitable house, but he has refused.

On the second day of our visit to Taiwan, Rev. Kwak met with two very important religious leaders. First he met with the Roman Catholic Archbishop of Taiwan, Rev. Joseph Ti-Kang. Archbishop Ti-Kang received Rev. Kwak very respectfully. He listened attentively as



**Rev. Kwak presents Archbishop Ti-Kang with a book**  
(Photo: Courtesy of Thomas G. Walsh)

Rev. Kwak spoke softly, yet with focussed intensity, of our movement's ideals of marriage and family, of Father's long history of promoting interfaith work through the IRFWP and the

Religious Youth Service, and of the World Culture and Sports Festival and Blessing. Knowing the Roman Catholic tradition of clerical celibacy, Rev. Kwak even gently encouraged the Archbishop to consider joining the blessing himself.



**Rev. Kwak with Dr. Walsh in Taiwan**

In response Archbishop Ti-Kang stated that he was in full agreement with the interfaith ideals and the vision of God-centered families voiced by Rev. Kwak. The Archbishop emphasized the need for reconciliation on every level: with oneself, with others, with nature and with God. He mentioned that while he fully respected our teaching on marriage and family, he maintained that there was a place for the single life, particularly since, according to Roman Catholic teaching, Jesus himself had chosen the single, celibate life over that of marriage. Rev. Kwak asked the Archbishop to consider the value of religious leaders becoming models of family life, as husbands and wives, as mothers and fathers, and in this way to both better inspire and guide their followers.

Rev. Kwak presented the Archbishop with a variety of materials, including a set of Hoon Dok Hae readings in Chinese, a copy of World Scripture, and information about WCSF 1999. The Archbishop presented Rev. Kwak with a rosary he had received from Pope John Paul II. He also indicated that he would be most happy to offer a prayer of blessing at the Blessing Ceremony to be held on February 7 next year. Later that same day, Rev. Kwak met with a very highly respected Buddhist leader, Master Cheng-Yen. Master





**Rev. Kwak and Master Cheng-Yen exchange books and traditional greetings**

Cheng-Yen has a very large following of Buddhists in Taiwan and in many countries. She teaches a form of "socially engaged" Buddhism. They are particularly active in education of youth, assistance to the needy, and healthcare, and have established numerous primary schools, hospitals and medical schools.

As with Archbishop Ti-Kang, Rev. Kwak witnessed to the teachings and works of our True Parents. Master Cheng-Yen mentioned that she had wanted to know more about our movement; she was very grateful for Rev. Kwak's explanation and she looked forward to further collaboration. Rev. Kwak presented Master Cheng-Yen with a package of materials, as he had done with the Archbishop. Master Cheng-Yen then presented Rev. Kwak with materials describing her movement's teachings and activities.

It is interesting to note that these two highly respected religious leaders from Christianity and Buddhism were celibate people, people for whom a lifelong religious commitment was divorced from personal engagement in the ideal of family life.

In the evening, Rev. Kwak was the keynote speaker and guest of honor at a special banquet. There were 150 distinguished guests in attendance, contacts from a wide variety of our movement's activities: WFWP, PWPA, IRFWP, and others. Rev. Kwak's remarks were aimed to inform those in

attendance of the work of the World Culture and Sports Festival and the Blessing. He mentioned that the problem of disunity among religions is a serious one. He emphasized the need for interfaith work, but also for international marriages, as a means to end the conflicts among the world's peoples. Moreover, if we are to solve problems such as the decline of the family, divorce and AIDS we need to reaffirm the sacredness of marriage. Throughout the world, many religious leaders are becoming aware of this need, and recognize Reverend Moon's role in developing a true love and true family movement.

Rev. Kwak's address was very well received and several people came to the microphone to affirm Rev. Kwak's message. While those attending were from among the highest levels of Taiwanese society, the meeting had the feeling of a gathering of old and dear friends.



**Rev. Kwak with Brother Andrew Gonzales, flanked by Rev. and Mrs. Byung Wooh Kim (Photo: Courtesy of Thomas G. Walsh)**

I must add that I was very favorably impressed with my brief exposure to the Taiwanese movement. The movement is growing rapidly with many, young members. In addition, the movement seems to function in a highly professional and efficient manner. They had prepared very well for Rev. Kwak's visit.

On the morning of October 25, Rev. Kwak traveled to the Philippines. Speaking to the members at the church headquarters, Rev. Kwak spoke of how in general the children cannot know the depth of their parents' heart or about their earlier lives. It is only later in life, as the children begin to have families of their own, that they begin to have some grasp of their parents' heart.

I understood that Rev. Kwak was speaking, in particular, of our relationship to True Parents and to God. As children of True Parents, we cannot understand the depth of their heart; neither can we fully grasp God's heart, and particularly the unspeakable and painful suffering of both God and True Parents.

Rev. Kwak mentioned that while there are many religions with long, distinguished histories and many millions of members, the test of the quality of a religion is not its history or its membership, but rather the extent to which it expresses the heart and will of God. We are not saved by belief in a specific doctrine, but by fulfilling our portion of responsibility. We do not go to heaven alone, but with our eternal spouse. The blessing is not merely a religious ritual, therefore, but the dictate of heavenly law.

Rev. Kwak also urged members to reflect more deeply on spirit world. He advised that, while it is good to read Dr.

Sang Hun Lee's account of spirit world, we should be aware that this is only his experience of spirit world. Our best source of information on spirit world is Father himself. We should study Father's words about the reality of spirit world.

He added that many people were being blessed in spirit world. Not only the religious leaders, saints and sages, but also the ancestors of Unification Church members. Our ancestors are proud of our work for God's providence. They become disappointed when we become lazy or apathetic.

In concluding his speech to the members he



urged everyone to focus on their personal portion of responsibility, and not on the situations of others.

During the evening of October 25, Rev. Kwak was the guest of honor and keynote speaker at a banquet celebrating the Inauguration of the IRFWP in the Philippines. Seventy religious leaders were gathered for this event, including Protestant, Catholic, Muslim, Jewish, Hindu, Sikh and Buddhist leaders. Bishop Malagay, of the United Church of Christ of the Philippines, was appointed as the chairman of IRFWP-Philippines.

In the course of his keynote address Rev. Kwak departed from the prepared script and began speaking personally and from his heart about the interfaith work of our True Parents. At this moment, a great deal of distracting noise coming from a gathering in an adjacent room made it seem as though Rev. Kwak would not be able to make his point. However, he seemed intent on continuing. As he spoke it was obvious that his intensity and emotion were rising. Suddenly the distracting noise disappeared completely. As someone described it, "everyone became transfixed on Rev.

***God's will is that we live together with God, in true love. If we achieve this, we need not live a conventional religious life...***

Kwak's words, and you could hear a pin drop in the room." Rev. Kwak was speaking about the early years of Father's interfaith activity and he was clearly overwhelmed as he reflected on the great sacrifice and effort True Parents have made for inter-religious harmony. His words were powerful, heartfelt and very well received.

On the next day, October 26, Rev. Kwak met with Brother Andrew Gonzales, a longtime friend of our movement, who was recently appointed head of the Ministry of Education for the Philippines. Rev. Kwak suggested ways in which educational programs for the Philippines might incorporate the true love and family ideals, as well as the interfaith ideals, promoted by the Unification movement. Brother Andrew was very favorably disposed to collaboration.

In the evening of October 26, the Women's Federation for World Peace of the Philippines and Japan hosted a banquet and "Sisterhood Ceremony" for representatives of the Philippines and Japan (and Thailand). There were over two hundred people in attendance for what was indeed a very moving and

impressive ceremony. Rev. Kwak gave the keynote address.

At a breakfast meeting with several WFWP representatives from the Philippines and Thailand on the final morning in Manila, Rev. Kwak spoke about Father's lifestyle and his teachings. He mentioned that Father had taught us self control with regard to eating, sleeping

and sexual gratification, and how Father has devoted his life to educating others. Although True Parents had thirteen children, none of them spent time with their parents at the dining table, not until 1989. Rev. Kwak mentioned that he had been at Father's dining table more times than Father's own children. He expressed some sad feeling about this point, that he had "stolen" the time and resources of True Parents that could have gone to True Children. He also mentioned that Father's children never

enjoyed an ordinary childhood. Their parents never had time to visit their schools or visit with their teachers. They

always focussed on worldwide activities. This was difficult for the children to understand, especially during their teenage years. From a humanistic point of view this situation is impossible to fully understand.

Rev. Kwak also spoke of the fact that Father, although the founder of a church, had no desire simply to see his own church prosper. His desire is the fulfillment of the will of God. If this can be accomplished, then the church can be dissolved. Religion can be dissolved. God's will is that we live together with God, in true love. If we achieve this, we need not live a conventional religious life, asking forgiveness and making sacrificial conditions. God's

will is that we all graduate from a life of belief to a life of attendance.

The time in the Philippines was very fruitful and enriching. The movement there is thriving and growing, with many young members and very high-level contacts working with us. The level of unity among the Korean, Japanese, American, European and local lead-

ership is exemplary.

Having the opportunity to travel with Rev. Kwak and observe him "in action" is an inspiration. He not only has a vertical heart and mind centered on God and True Parents, but he has the social and political skills necessary to witness effectively. He always witnesses very directly and firmly, but in a way that is neither intrusive nor offensive. He has a warm and congenial spirit that is both friendly and dignified.

It is inspiring to experience first hand someone like Rev. Kwak, one who has spent almost his entire life living with, learning from, and being educated and shaped by True Parents. True Parents are not alone entirely, but their personal suffering, although not mentioned, must be greater than we can imagine; likewise, their level of joy and happiness. What must give them their greatest joy is seeing their heart and tradition passed on, first of all to their children—but also to their closest disciples.■

[Edited for Today's World]

***Rev. Kwak was clearly overwhelmed as he reflected on the great sacrifice and effort True Parents have made for inter-religious harmony.***



***Rev. Kwak gives the keynote address at the WFWP banquet and sisterhood ceremony in Manila, the Philippines, October 26***

PHOTO: COURTESY OF THOMAS G. WALSH



## Welcome to the Garden of Eden

Vicky Phelps  
Washington, DC

The overhead sign doesn't read "Welcome to the Garden of Eden," but well it might. This is a garden for blessed families. It is a place to leave behind egos and past hurts, to empty yourself and be filled anew, and to change your old thinking and ways of relating as a family.

The external focus for this is reading out loud in unison: *Exposition of the Divine Principle, Blessing and Ideal Kingdom*, and Dr. Sang Hun Lee's book on the spirit world. The words seem to penetrate deeper here. Then there is the environment. On one hand nature is the teacher. The macaws that live here, for example, can be observed preening and caring for each other. On the other hand, being with families from Korea and Japan is also uplifting. Whoever sits down at your table to eat usually tries to engage in conversation with you.

here, even when True Parents are elsewhere. We heard this may be the last chance to be trained closely by Father and live with Father before his 80th birthday, after which he is expected to take more of a behind the scenes role. During the first 40-day workshop Father spoke twelve times, either in Korean or Japanese. Western members would usually find someone fluent in English who would translate for them quietly in a corner. Father walked down the aisle on several occasions and reminded the American participants to study Korean.

Father told us that through nature he feels the love of God, and he wants us to be able to do the same. He said that the Jardim facility is very precious and that the protection of nature is very important; fallen human beings have destroyed nature and we have to go back to nature.

In the second Jardim declaration, which Father made on August 7, he stressed that God is unique, absolute, unchanging and eternal, and that therefore, each one of us as husbands, wives, parents and children should all embody these characteristics. Father asked workshop participants to be prepared to sell all their possessions and move to South America if he says the time has come for such a migration. "Don't be attached to material things," he said. "Don't look back. Just follow me."

Father's vision for this region was originally expressed on April 3, 1995, in the first New Hope Farm Declaration. He stated it would become a model "nation" transcending national and racial barriers, where God's sons and daughters live as one extended family and create one culture of God's heart, simultaneously loving and protecting nature. By showing all people what we accomplish here, we can educate them in how to establish a community of love. ■

*Vicky was blessed with her husband David at the June 13, 1998, Blessing Ceremony in Madison Square Garden, New York*

## São Paulo Hosts Conference on Religious Freedom

Dan Fefferman  
Falls Church, USA

The crowning achievement for the International Coalition for Religious Freedom (ICRF) in 1998 came with its São Paulo conference, entitled "Religious Freedom in Latin America and the New Millennium." The conference brought together more than 120 scholars, human rights activists, religious leaders and legal experts from 33 countries at São Paulo's prestigious Sheraton Mofarrej Hotel, October 10-12.

The São Paulo conference came on the foundation of three earlier conferences, also dealing with "Religious Freedom and the New Millennium," in Washington DC, Tokyo and Berlin. Speakers at these conferences had included such figures as Nobel laureate and former president of Costa Rica Oscar Arias, National Association of Evangelicals president Don Argue, Freedom House president Adrian Karatnycky, and former prime minister of Ireland, Albert Reynolds.

The São Paulo meeting was characterized by a spirit of openness and cooperation between North and South American delegates, as well as an attitude of mutual respect between Protestant and Catholic, and between Christian and non-Christian participants. Organizers were particularly pleased by the participation of noted representatives of the Catholic Church in Latin America, notably Fr. Carlos Mario Alzate, Director of the Ecumenical Department of the Episcopal Council of Colombia, and Dr. Lina Boff, Professor of Theology at the Pontifical Catholic University at Rio de Janeiro.



Participants sing for True Parents (Vicky is right of center)

Completion of our 40 days of training entitled each family to have their picture taken with True Parents. This photo has the feeling of being a passport to enter heaven. The photographer will make an album for True Parents. Being here for 40 days is the equivalent of attending True Parents for three years. After the 360 million blessing, those couples who have finished the 40-day workshop at New Hope East Garden will be given the authority to give the blessing to their children and their relatives. They come into the formation stage of the perfection level.

True Father's presence is felt strongly



Ideal Family Education Center, Jardim



From a practical standpoint, the São Paulo conference presented difficult challenges. Not only was it organized in a record short time of less than three weeks, but conference staff faced a serious problem in securing visas for participants. The Brazilian embassy in the US and other countries at first declined to issue any visas for the conference, claiming that the ICRF, because of its open and proud association with the Unification Church and the Reverend Sun Myung Moon, was suspect. Among those who stood to be turned down under this policy were the head of a prestigious human rights organization and a former US Assistant Secretary of State for the Western Hemisphere.

After several tense days of negotiations and communications between Brasilia and Washington, DC, the embassy reversed its original policy and finally issued visas for all participants. Several delegates commented that their trouble obtaining a visa helped them appreciate the fact that freedom of speech and religion cannot be taken for granted, even in a relatively open society such as Brazil's.

As if on cue on October 9, the day before the São Paulo conference, the US Senate unanimously passed the "International Religious Freedom Act" requiring the US government to impose sanctions on those countries that engage in violations of religious freedom.

At the opening banquet on Saturday evening, delegates were welcomed to Brazil by Mr. Marco Polo del Nero, a well known attorney and head of the Brazilian Federation of Soccer Referees. Mr. Jose Maria Eymael, head of the Brazilian Social Democratic Party and a recent candidate for president of Brazil, also greeted the participants. The keynote address was given by Dr. Robert Muller, Chancellor Emeritus of the UN University for Peace in Costa Rica, who inspired the audience with a vision of religious freedom as the foundation for world peace and unity in the new millennium.

Sunday morning began with the optional Interfaith Worship Service, followed by breakfast and a morning plenary session. Featured speakers were Mr. Dong Moon Joo of the Washington Times Foundation, who spoke on "Religious Freedom and World Peace" and Mr. Elliott Abrams of the Ethics and

Public Policy Center in Washington, DC, who addressed the topic "North America, Latin America and Religious Freedom." Both talks were greeted with great enthusiasm by the participants.

"The most essential freedom of all is the freedom of religious conscience—the freedom to worship, to believe and to practice the faith of one's choosing," said Mr. Joo. "Without religious freedom, the freedoms of speech, of the press, of association, of movement and of the marketplace are incomplete, and ultimately impossible.

"The most essential freedom of all is the freedom of religious conscience—the freedom to worship, to believe and to practice the faith of one's choosing...."

As the Second Vatican Council declared, 'The right to religious freedom has its foundation in the very dignity of the human person.'"

Mr. Abrams, who formerly served as the U.S. State Department's Assistant Secretary for the Western Hemisphere, also emphasized the central role of religious freedom as a fundamental human right: "Religious freedom came late to the world. It was far easier in many cultures to allow some freedom of movement, of political speech, of voting rights, than to allow people to believe what was seen as 'error' and as sin. But today we have truly realized that religious freedom is an essential cornerstone of all human rights and all freedoms. If men and women are deprived even the ability to worship their God, and to raise their children in their religion, we can be sure that no other freedom is safe."

The second plenary session dealt more specifically with the topic "Religious Freedom in Latin America and the Caribbean Today." Luis Ramirez of the Committee for Religious Liberty in Venezuela covered the Caribbean, while Dr. Paul Sigmund of Princeton University and Mr. Pedro Moreno of The Rutherford Institute covered Latin America from Catholic and Protestant perspectives, respectively.

During lunch, former US Senator Larry Pressler addressed participants on the question "Religious Freedom and Inter-American Relations." Sen. Pressler stressed the importance of democracy as a foundation for religious freedom and praised Latin America's progress in that regard over the past two decades. He said the US can feel justly proud that it contributed to this process by helping Latin American nations resist the threat of communist totalitarianism.

Throughout the day, profound and

articulate contributions were made by distinguished academics and commentators in the committee sessions.

The next morning, delegates gathered at 9:00 a.m. for the session on "Religious Freedom Concerns." Here, a panel of distinguished representatives of various religious groups gave brief presentations about the concerns of their particular religious communities. Included were Catholic, Protestant, Native Brazilian, African Brazilian, Scientologist, Unificationist, and Buddhist perspectives. Speaking on behalf of Unificationism, Mr. Antonio Betancourt of the Summit Council for World Peace mentioned several urgent problems. These included the infringement of Reverend and Mrs. Moon's right to travel to several major European countries through an unjustifiable use of the Schengen Treaty (which was designed to limit the immigration of terrorists), and the failure of the government of Japan to protect the religious freedom of more than 200 Unificationists who undergo the torture of forced "deprogramming" each year in that country.

The conference concluded with committee reports and the adoption, under the chairmanship of ICRF president Bruce Casino, of a Joint Declaration on Religious Freedom, based on the earlier documents created in Tokyo and Berlin.■

[Edited for Today's World]



**Mr. Elliot Abrams, former U.S. State Department Assistant Secretary for the Western Hemisphere**

PHOTO: COURTESY OF DAN FEFERMAN



# Ocean Challenge in Kodiak

*On her way back to Africa from Alaska, Mata Williams broke her journey in New York for a few days where she gave the following interview about her experience in a special Ocean Challenge workshop in Kodiak.*

**[Julian Gray:] Could you briefly describe the purpose of the workshop?**

Mata Williams: Basically, it was an ocean challenge workshop. There were nine national messiah representatives from each continent. Most nations that were called upon have coastlines or rivers, because this was to do with boating and fishing—Father is trying to eventually end world hunger. Father asked for Abel or Cain-nation national messiahs and we were fortunate enough to be asked from Senegal.

There was also a group of Korean second generation leaders whom Hyun Jin Nim had brought. They participated together with us. There were some brothers who had had a lot of experience of ocean life, some actually having been captains of fishing boats. There was only one sister among the second generation group, and only three sisters among the national messiah group. We represented the three races—black, white and yellow—so that was very exciting. The continental directors were already there with True Parents before we arrived. It was almost like a microcosm of the Unification movement, represented by first and second generation leadership plus the Cain and Abel nation national messiahs. Everyone was there to do the same course on the same level. We all had the same experiences and were given the same opportunities.

**[JG:] What kind of schedule did the workshop follow?**

Mata: Internally, the workshop was centered around Hoon Dok Hae. Father wanted the western members to hold their own Hoon Dok Hae service prior to the 6:00 a.m. service True Parents, the continental leaders and other Korean members would have. Therefore we had to get up at the crack of dawn, around 4:30 a.m. to start our own Hoon Dok Hae at 5:00. Then just before 6:00 we

would go to North Garden where True Parents and the Korean leaders already were. Sometimes we would arrive a little early and were able to greet Father and Mother as they came in. Mrs. McDevitt would read the Korean text very quickly. A lot of the material was focussed on the spirit world. She read all of Dr. Sang Hun Lee's book while we were there; she read excerpts from revelations that had been given decades or even hundreds of years before Father came, that were really in line with today's providence. They actually spelt out more or less the kind of character or person the messiah would be and even the nation the messiah would come from.



*Three national messiah sisters with the day's catch*

We also heard something new from Dr. Lee in the spirit world. As a result of the blessing the religious leaders in the spiritual world—Prophet Muhammed, Buddha, Confucius, Socrates and Jesus—all these people wanted to give their gratitude to True Parents. Sometimes in the middle of the readings Father would explain something either in Korean or in very hushed English tones, so if you didn't listen carefully you might very well miss something very important. I feel that Father tried to make it very personal. Of course he's not pleased with us because not many can speak Korean. So that's something we'll have to work on.

After breakfast, some of the continental directors would give lectures. This workshop was not planned in the same

way as the Chung Pyung workshops where one knew the schedule beforehand. The schedule was expanding and developing as we went along. Much of the time the coordinator had to improvise on the spot. But there were basic guidelines. For instance, we had to take a Coast Guard course about boat management and the rules of the seas. Before the Coast Guard instructor arrived, Kevin Thompson had given us many lectures on related topics in the light of Father's ocean church providence. We had also heard many testimonies and received a lot of guidance from brothers who had already had years of experience on the ocean—to help get us into the spirit of ocean life.

A good sixty percent of the time was spent listening to lectures. At first we spent a lot of time in lectures, but as time progressed the schedule of the day was divided so that one team would go out in the morning while another heard lectures. Four boats were available to the workshop participants. We were organized so that two continents would go out to sea together in one group and we'd have to take turns like this. In the evenings there were usually testimonies from workshop participants or from someone who had had a deep experience with True Parents in the ocean providence. It was very enriching actually.

The official schedule ended by midnight each night, and there was always time to unwind. But then you had to get up again at 4:30 a.m. The Hoon Dok Hae was like being at Chung Pyung. You could feel that some of your ancestors didn't want to listen to that content. It was like a spiritual battle going on. I felt personally that this was a time for renewing our relationship with God and True Parents, for stretching within ourselves and trying to cleanse and purify ourselves.

**[JG:] Was there further elaboration about the Hoon Dok Hae tradition?**

Mata: We as parents must take responsibility for our children from now on and try our utmost to raise them according to the traditions Father has set. We were urged very much to take the Hoon Dok Hae seriously. Father is

PHOTO: KEN OWENS/NFP



saying that if you don't take it seriously you are losing your lifeline. All the words Father has been speaking all these years just come to life now—you feel you understand for the first time things that Father has said many times. Hyun Jin Nim said that he himself is so grateful for Hoon Dok Hae and that it is a very great opportunity for families to pray and study Father's words together. At the same time we must not be limited by the hours, because in a practical sense, sometimes it is not so easy for the whole family—I'm talking about children, early in the morning. If we can do it in the morning, that's very good, but also in the evening, or when our children come home from school, we must provide that hour of Hoon Dok Hae together with our children. That can be their spiritual guidance. Even if they don't understand everything it is a tradition they can get into.

We can split it up: maybe half an hour for the younger ones, or twenty minutes, then the older ones can continue on their own.

**[JG:] What challenges did you face during the workshop?**

Mata: A lot of the participants had had some kind of boating and fishing experience in their lives. As for me, I'd not—of course I'd been on a ferry, but that can't be compared to being on a fishing boat! So that whole experience was very challenging. I had to imagine that there weren't fathoms of water beneath us. The first two times I received grace from God and I didn't feel seasick at all. I thought, "Oh this is wonderful. This is lovely—the ideal of creation." But that ended, and it was terrible. I was seasick. But I'm the kind of person who will not be defeated by the circumstances, so I absolutely refused to take tablets or make some feeble excuse to stay behind. I had to go out even though it was going to be an awful experience.

It was okay being with the sisters, but a little bit oppressive sometimes being with a whole team of brothers for forty days. Some of them, also, didn't feel comfortable with the presence of the sisters. I think they would have rather just had an all male workshop. But somehow Heavenly Father arranged it in such a way. I hadn't invited myself. My husband, who has attended many workshops decided that I must definitely go. I just took the opportunity and went.

**[JG:] Can you say something about your experience with Hyun Jin Nim?**

Mata: We had the privilege of being in Kodiak when Hyun Jin Nim returned like David who had fought Goliath [following his successful hunt for a bull moose], worn out and exhausted but full of victory and full of determination. We had this amazing experience. There we were going out in our little boats and he was facing the front line of life and death. So he was able to show us something in life that he had accomplished. It was not something he talked about that he was going to do or might do, it actually happened. And we experienced his amazing determination right to the very minute—the last day, the last hour they were all ready to go and he never gave up. For me that was so inspiring. It was a real turning point in my life of faith, for the whole challenge. From that moment I realized how we sometimes just let ourselves drift like a boat drifting in water. You feel you are kind of still, but if you're not anchored you can just drift and drift way off course. In a sense spiritually I had done that without even realizing it. He testified about this and it just changed my whole outlook on things.

Hyun Jin Nim exemplifies the son of filial piety that True Parents are asking us to be. I am always moved by Heung Jin Nim. He is for me a guiding light. When I saw Hyun Jin Nim and his example and the words he spoke I felt he is like an extension of Heung Jin Nim. I felt God and True Parents can be so happy and can have their anguish removed a little bit because of this son. In the darkness of the conflicts and difficulties of the movement and everybody is experiencing, that Heavenly Father quietly has been working to raise up a truly beloved child, true and filial to True Parents. And he comes across to us with so much warmth and embrace. He's not there to criticize or judge anyone at all. He's there to educate and embrace us. He wants very much that we unite with the second generation and they with us. He wants us to support the second generation and try and create a whole new movement.

**[JG:] What particular aspects of Hyun Jin Nim's guidance helped you?**

Mata: I found with Hyun Jin Nim that he was able to get into my heart somehow. Because of that all the fears and inhibitions disappeared. This had such a tremendous effect on me that after listening to him, the last two days I decided, "Okay, I've got to go back to the ocean. I haven't caught many fish and I haven't caught a salmon. I'm the

worst fisherwoman in the whole place and I've got a reputation for throwing up every time. I've got to overcome this, so I asked Chris, one of the brothers who lives up there, together with two other brothers we went out on the ocean. The other members were coming back saying it was too rough, but Hyun Jin Nim said that the more difficult the situation is, that's the time you must go into it—if the sea is very, very rough, that's the time to go out. So I thought, "Okay, let's do it." So eventually we all went out. It was freezing cold. The boat was virtually tipping on its side; it was such a traumatic experience for me. So I felt that if I was going to overcome anything, life or death, it was going to be there. It was very scary. On top of that Chris said, "Now you're the captain; you drive." I had to try and maneuver this ship with the wind against the boat. The wind was so powerful. It just forces this huge vehicle you have in different directions. Then it was my turn to try to go out and catch a salmon, so I wasn't skipper anymore.

Eventually, one got on the hook so I grabbed hold with all my strength. I had no idea about fishing. Chris was actually training me as I was holding onto this salmon. It's an amazing fish. It's just wild. It drew the line out as far as it could go. Meanwhile the boat was going up and down like this and I was screaming for help, "Brothers, help me. Please help me; I can't do this." They refused to help me of course, because that was the whole challenge! I had to win this victory. It's interesting with a salmon, because the moment you slack off that's it; the fish just spits out the line. You have to leave it taut, but at the same time you can't pull it in too much because it needs its own freedom to move around. So it's a real game that's going on. On calm waters it's okay, but when you're holding onto the side, trying to stop yourself from going overboard... The drama of the end was that Ian Curry grabbed onto the back of my clothes and said, "Okay, go for it!" So I'm reeling in this huge salmon with Ian trying to stop me from falling into the water. Eventually I managed to bring it in on board.

It was truly amazing: from having no result to this—after listening to Father's son. He gave us internal guidance, such as telling us that we need to understand each other, to understand the level at which others are at; we must have the heart of a parent to raise each other up, not to look at each other from our own viewpoint; we must overcome our own



anger and see God's anger as much greater, and see that God's pain at being rejected or cheated is so much greater; then you see yourself as not having any problems. Compared to God we have no problems, so what is the problem? We have to just go out and do it. That guidance brought that result.

On that foundation, I really have to reassess myself. In fact that is what this workshop was about.

Hyun Jin Nim also told us that it's not just about fishing; we have to get close to nature. Father said we have to claim the oceans, the seas. We have to love and respect the creation. The creation is God's blood, sweat and tears. We have to value the creation and have a relationship of love with it. Because of this the creation wants to come to us, the fish wants to come to us. In the same way we have to love the land. The Bible says the creation has been groaning in travail for the revealing of the sons of God.

Truly this is a son of God. Hyun Jin Nim is giving us hope. He said that if we want to help the True Family, we should love the True Children

and try to forget about the difficulties of the past. Love them and unite. What Satan wants is for everybody to be divided. If I can love the person who hates me the most, Satan has no choice but to go. He cannot stay in that situation. But if I multiply that hatred by multiplying sin or resentment, I'm actually feeding Satan more and more. This kind of guidance was so rich.

I pray that brothers and sisters can unite with Hyun Jin Nim and let Father be able to rest. Let's work together with him to go through this period. He spoke of this period as a transition point. It looks as if you are in a fog. On the sea there are all these rules about what to do in a fog. You have to blow the horn continuously. Alarms are going when there's a fog because you can't see where you're going. You can go into a

rock. You can capsize. It's like we are on an open sea and there is a thick fog. You feel as if you don't know where you are going, but you've got a compass. That's your guiding light. You've got to follow your compass. Hoon Dok Hae is like our compass. Hyun Jin Nim is saying that we have to go through this transition period. But don't look back. You don't want to turn into a pillar of salt. We have to go through it and at the other end are great blessings. If we want to have the blessing of all things, we've got to be prepared to sacrifice more. So he said, "Please, just that bit more. Real-

Mata: I'm moved by True Parents' love for humanity. I'm living in Africa, in Senegal, and I'm an African. Of course we hear many things about Africa. The difficulties national messiahs are going through, and all sorts of things. But the bottom line is that the people are really suffering. They are suffering physically and they are suffering spiritually. Things that we are taking for granted they just cannot have over there. I'm very much moved by this ocean church providence. Father has created a fish powder from all the parts of the fish one might normally throw away after you have filleted the

fish: the head, the bones. It's all crushed together and refined into a fantastically fine powder. The protein level in this powder is very high. We have to find a way to get this powder to the rest of the world. If we can do this, it will solve a lot of problems. It's an awesome form of food protein that is going to save a lot of people. I'm just so moved that True Parents, who have sacrificed themselves and their family are just so worried about humanity. I just cried when I considered how much love the True Parents have shown.

Our responsibility is to find a way to get this content to people out there so they can



*Workshop participants amid the beauty of the Alaskan wilderness*

ly pay indemnity. Do lots of conditions. Pray a lot, work hard, believe in the True Parents, do your Hoon Dok Hae, don't think about your external situation and God will bless you in the end." But it's a shame if we just give up at this moment when the blessing is just around the corner.

With this kind of guidance I just have a lot of hope. Even in a situation that may not look ideal. I have a lot of hope and I believe that we have a great leader and that True Parents can be truly proud of their son. Eventually we must all embrace the True Family and all brothers and sisters and all of humankind. It's the only way to make Heavenly Father happy.

**[JG:] Can you tie this experience in with your present mission?**

also enjoy the same love from True Parents. All the members felt totally grateful to Father that he is just pouring out his love and concern for all of us, more than for his own family. The least we can do is to reciprocate that and love, take care of and pray for the True Family and support Hyun Jin Nim whom God and True Father have called at this time.■

*[Edited for Today's World]*

*Mata Williams and her husband Winston are the national messiah couple to Senegal, her ancestral homeland, where their family now lives. They were blessed in 1982 and have five children.*



## East and West

Lynne Kim  
Seoul, Korea

*This column is presented to offer readers a more profound understanding of the Korean culture from which True Parents have come and which has a profound influence on the culture and relationships we share.*

July 7, 1998, marked 21 years from the time I joined my husband—a 21 year course of sorts. Looking back over those years I realize that although I still feel American, I have changed. The degree of that change becomes more evident when I visit America and realize that I am no longer just “American.” I often find myself looking at things through what seem to be Korean eyes, or imagining how a Korean would feel about a certain situation.

Many such moments have led me to imagine the challenges for the Korean and western members of the movement to understand each other. Since it was I who went to Korea, it seemed natural to follow the old maxim, “When in Rome, do as the Romans do.” But as Korean missionaries and members going out to the world have the desire to bring True Parents’ tradition with them and see it swiftly adopted I cannot help but imagine, then, that the cultural differences have led to mutual culture shock. Since the western members mostly experience this within their own cultures, they would naturally tend to assess matters according to their own cultural viewpoint. Koreans, too, may fail to fully estimate the impact of cultural differences on relationships.

I offer this column in the hope of raising mutual awareness of the impact these cultural differences have, and hope that it might open the way to further dialogue and discussion.

For over twenty years in the Unification movement we have been involved in intense inter-cultural experiences between East, West, North and South. We have a lot of knowledge that could help unite the world and help people involved in larger exchanges in the future avoid some of the pitfalls we have fallen into along the way. If through this column we can increase

our sensitivity to, and understanding of each other, and thereby bring our love to a new level, both God and man will have been served.

I’d like to begin with a fairly straightforward, easy topic: the eyes. During my time in Korea, I discovered that the eyes are sometimes used in completely opposite ways in Korea and America.

One American assumption about eyes is shown well in the words of song that was popular in the 1960s: “Darling, just believe your eyes, and look, look, my heart is an open book.” Of course everyone understood that the singer’s



**Father transcending the cultural barrier**

heart would be read through his eyes. “The eyes are the mirror of the soul” is a sentence almost any English speaker has heard. Accordingly, in America if one has nothing to hide, one shows his eyes willingly. One looks the other in the eye, directly, as long as anger is not involved. And the person who is being looked at in this direct fashion generally finds it reassuring, and thinks, “Ah, he’s not hiding anything. He can look me in the eye.”

American parents and teachers use this dynamic frequently. Teachers expect the students to look at them, to keep eye contact with them. If a student’s eyes wander, he will probably be warned about it, “Keep your eyes front!” People with experience teaching often testify that they can see through their students’ eyes whether they are understanding or not. And particularly when disciplining or scolding a child, parents and teachers fully expect the child or student to look them in the eyes. If the child looks down or away, it is interpreted as rebel-

lion or indifference. It’s assumed the child is thinking something like, “That’s *your* opinion, Mom, not mine,” if he looks away. The child who looks down will probably be scolded again, “Look at me when I’m talking to you!” In fact, one disciplinary technique of American mothers is telling their children to look at their eyes—where the child will perceive just how serious Mom is.

But in Korea it is quite the opposite. Looking someone directly in the eyes is considered a challenge or an affront. It is impolite. Even Korean adults rarely look each other in the eyes. But if a child or student does this to a parent or a teacher, it is interpreted as open rebellion, a confrontation.

A graphic example of this difference can be found in Korean children who studied in America then came back to Korea. They were punished by their Korean teacher for looking at him while he scolded the class. In Korea, the proper posture when being scolded is with one’s head slightly bowed. It means that one is listening to and accepting what is being said. Short glances up might be allowed, but nothing like the

steady matching of the eyes required in the States.

The opposite expectations of the two cultures are also evident when meeting someone for the first time. How do we greet a new person in America? What’s considered important? We should smile, look the person in the eye and give a firm handshake. We are allowed in our culture to go up to strangers, greet them and look them in the eye. How about in Korea? First one doesn’t usually greet strangers, and even if introduced to someone by a mutual acquaintance, the two people bow to each other. The very act of bowing makes looking each other in the eye difficult, but that’s okay because it is not expected or desired. These days the handshake has become very common in Korea even among Koreans. But even though the handshake has been adopted as a way of greeting someone, looking someone in the eye has not. Consequently one sometimes gets the dangerous combination of a handshake and a bow which



ends up with the two people bumping their heads!

When I give lectures on cultural differences in companies, I often ask the men to stand up and shake each other's hands. Grown men hesitate, and are visibly uncomfortable when I ask them to look each other in the eye. It is that unnatural for them even between equals. Then how much less dare a younger person look an elder in the eye, or a person in a lower position in a company look a superior in the eye! And this of course carries over to the parent-child and husband-wife relationship. Even after 21 years I still sometimes look my husband angrily in the eye, and he still nearly has a heart attack. I often wonder how my parents-in-law survived all my direct looks which were meant to mean: "I'm all ears! I'm listening with my whole heart!" Perhaps they could see beyond the culture to my heart. I would like to think that, but probably they just were giving me the leeway they give small children who don't know anything. They never challenged me on it.

But when I mention that in lectures to Korean people, they groan, laugh and nearly collapse. It shows me that even today when I am conscious of the "eye" issue and can talk about it in a lecture, I don't feel it as deeply as they do.

Another way in which the eyes are used in an opposite fashion is when one is angry or trying to intimidate another. In America, when people want to show their anger or look intimidating, they usually narrow their eyes. In Korea, however, although people sometimes squint like this, they often show their anger or try to look intimidating by opening their eyes wide. In America that is what one does when one is shocked or unable to believe something one has seen or heard. When I first saw a Korean person do this in a moment of anger, I thought he was going into some kind of shock. I cannot help but wonder what Koreans must think when I am surprised about something and open

my already big eyes wider.

If one thinks about it, the naturally narrow eyes of the East resemble the look of intimidation used by Americans, and the naturally larger eyes of the Caucasian people resemble the look of intimidation used by Koreans.

Another case where the eyes are involved is when passing a teacher or leader, say in the hall of a building. In America I think students or young people would tend to wait for the teacher or leader to acknowledge them or to at least give some eye contact before greeting him or her. This tendency probably comes partly from the "Don't speak unless you're spoken to," training of childhood. But even a glance from the leader or teacher would be enough of an opening for a greeting. On the contrary, in Korea the students or young people are not to wait for eye contact or a greeting. It is their place to greet the elder first, whether that person is looking at them or not. They are not required to wait for an "opening." My children are constantly reminded by their grandmother to greet people, and they usually do so. From my American viewpoint sometimes their greetings seem almost brash, not sensitive to the other person who may just want to be alone or be quiet. But that is not the issue. If they see an adult, they should bow and greet them. And the response is almost always warm. I am often complimented on the fact that my children greet the adults of the neighborhood well.

It was quite an insight for me actually when I finally understood that. Before coming to Korea I was in Upshur House in Washington, DC, when True Parents came in 1971. On several occasions I happened to cross True Father or Mother or Mrs. Won Pok Choi in the hall. I felt so awed that I didn't feel I dared say anything unless they deigned to recognize my presence. So I was quiet, frozen. And several times they passed without saying anything. I was crushed. I thought they didn't consider me worthy of being talked to. It later occurred to

me that perhaps they were waiting for this young member to offer a proper greeting which never came, and perhaps that caused them to wonder what was wrong with me. And they perhaps were wondering why I keep looking at them. I was watching for the glance that would let me know I could speak! If I had known then what I know now, I would have brightly cheerfully greeted them, "Good morning, Father. Good morning, Mother." and bowed.■

*Lynne Kim heard the Divine Principle in 1969 from John O'Boyle at Lawrence University in Appleton, Wisconsin. She immediately began teaching other people the Principle and in 1971 moved to Washington, DC, Unified Family Center. In 1972 she was invited by True Parents to go to Korea to help edit the English language magazine, The Way of the World. While in Korea, she worked on the magazine and witnessed to westerners. In 1975 she was blessed in the 1800 blessing to Chong Moon Kim who had been led to the Church in southern Korea during his middle school days. He was active in the international trading department of Il Hwa Co. for nearly 20 years. They have been blessed with four sons, Lym Sung, Lym Choong, Lym Chang, and Lym Young and one daughter, Lym Hwa. Although busy at home, Lynne worked with Universal Ballet Company for eight years. She wrote a book about her adventures adjusting to living in a conservative Korean family. After the book became a best seller and was made into a TV drama, her family had a busy four year period when they were in demand on television and as public speakers. More recently she and her husband are keeping busy translating books for the church, and they are often speakers at blessing seminars in Korea. Lynne warmly invites and sincerely desires readers to contact her and express their viewpoint (or personal experience) regarding any of the points she raises: her fax number in Korea is (82-2) 431-1131, and her e-mail is kimhome@ifree.net.*

[Edited for Today's World]

CONTINUED FROM PAGE 17

## Develop Your Character

have to be careful when I say that because maybe people will think I am irresponsible and have to be more careful with my life! But you know, the kind of advice Father gives me is that we have to live with our neck on the line. If you don't live with your neck on the line then God cannot really work through you. In other words, you have to be willing to sacrifice yourself. I think that is very good advice. I think it is

something one should try to strive for, and I think it goes back to challenge—one always has to have mind and heart to always want to challenge oneself and do something one feels not yet prepared for, or even intimidated by. "I want to do it, I want to overcome." That is what enables a person to grow. Over time you build the kind of character that allows you to feel, whenever you face a great obstacle, that you want to go out and overcome it.

I strongly encourage you to develop such a character.■

[Edited for Today's World]





Father at North Garden during the special leaders' training, September 1998 (Photo: Ken Owens/NFP)

What we have to understand about studying the Hoon Dok Hae materials is that I spoke these words more than forty or fifty years ago. I was at points of life and death, desperation or crisis. There was persecution and opposition, all kinds of trials; thus I was truly desperate in my prayer and in giving this truth. God was therefore with me all the time. Even when we study this material now we can experience God's presence as it was right at that moment.

REVEREND SUN MYUNG MOON  
SEPTEMBER 8, 1998  
KODIAK, ALASKA