



**COLORADO FAMILY CHURCH
NEW MEMBER EDUCATION
AND
INTERNAL GUIDANCE**

Part I

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Colorado Family Church
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The idea for my project found its genesis as a result of my recognizing a gaping hole that existed in the evangelism ministry that became apparent as a result of my assessment of the current CFC community's outreach efforts. The CFC's outreach ministry has been inspired in part due to our community's response to the Great Commission (Matthew 28: 19-20, RSV):

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

It is also connected to Rev. Moon's instructions to our membership to build God's Kingdom upon this Earth:

Citizens of the kingdom of heaven, this is a precious and blessed day of victory and glory. Now, as the King of Peace in heaven and Earth, I shall declare, on this thirteenth day of June in the sixth year of Cheon Il Guk, the fundamental duties and mission that every Cheon Il Guk citizen should understand and practice as they walk the way of Heaven.

Seventh, God and True Parents have opened the Era after the Coming of Heaven, a time of dramatic change. As registered citizens of Cheon Il Guk [referring to the worldwide Heavenly Society to be established in all nations of the world/the Kingdom of Heaven], you have the mission to make this era blossom and bear fruit in blessing and glory. (Moon 2014: 1398—1399)

In addition, it has been developed in response to the strategy for church growth that has been mapped out in Warren's (1995) book, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*. This is clarified in the following quote:

Use the Circles of Commitment as your strategy for assimilating people into the life of your church. Begin by moving the unchurched from the community to your crowd (for worship). Then move them from the crowd into the congregation (for fellowship). Next, move them from your congregation into the committed (for discipleship), and from the committed into the core (for ministry). Finally, move

the core back out into the community for evangelism. This process fulfills all five purposes of the church. (Warren 1995:138)

As I mentioned earlier, biblical knowledge is just one measurement of spiritual growth. In addition, we can measure maturity through perspective, conviction, skills and character. These ‘Five Levels of Learning’ are the building blocks of spiritual growth we use at Saddleback . . . One real danger of having knowledge without the other four components is that it produces pride. First Corinthians 8:1 says, ‘Knowledge puffs up, but love builds up.’ Knowledge needs to be tempered by character. (Warren 1995:337)

Saddleback’s strategy for developing disciples is based on the six truths I identified in contrast to each myth. We believe that spiritual growth begins with commitment, is a gradual process, involves developing habits, is measured by five factors, is stimulated by relationships, and requires participation in five purposes of the church. (Warren 1995:343)

Our congregation has developed a strategy to welcome new guests to our Sunday service (called the Welcome Ministry) and also a way to Segway methodology to introduce these new guests into the study the FFWPU theology, the Divine Principle. That takes care of the knowledge, conviction, and commitment steps of the formula identified by Warren. However, I believe that only addressing to those three aspects in a evangelizing strategy will eventually result in spiritual stillbirths and the revolving door phenomena. It is crucial for there to be a next-step phase that is concerned with imparting and introducing these newly committed members to a program dedicated to kick starting and nurturing their spiritual growth, thereby supporting the development of their skills and character, really the development of their real spirituality and heart. At Saddleback church they have developed a step they have labeled “The Life Development Process” to support spiritual growth and discipleship.

At this stage in the development of CFC’s discipleship ministry, we do not have a clear strategy to attend to this needed development of skills and character and yet doing so is

crucial in helping new members' cultivate their spiritual lives and progress in their spiritual growth. This is attested to from the following quote by Rev. Moon:

Why is our church not growing? It is because the church fails to take care of new members to the end. Instead of showing greater interest in them as time passes, the church pays attention to them only when they are being witnessed to. Once they join the church, they are neglected. The church needs to pay attention to new members for at least three years, no matter what. Why is this the case? People's spirituality develops gradually. Their state when they first listen to the Principle is different from their state one year later. After a year they are able to understand the multidimensional content of the Principle both internally and externally. The more deeply they understand its content, the thirstier they become. They have a craving to learn more about the Principle, and they will want to meet people who can teach them about it. Therefore the church needs to invest more time in such people. It needs to make a detailed plan about how it will satisfy the internal cravings of their hearts. (Moon 2014: 1015)

The existence of this gap in our discipleship strategy is what prompted me to develop my project.

The material included in the manual I developed is intended to be utilized in relationships, specifically in small groups settings that would be hosted by a ministry leader and include new members and their spiritual parents (members who have invited them to the church or are mentoring those who were sent by Heaven). I envision these cohort groups to be ongoing, stretching on over a number of years, with the material utilized to be at the discretion of the ministry leader. After the initial education process has begun for the first grouping of new members, new groups could be formed when the number of new members needing this kind of education has reached a level of 7-10 people. I also envision the ministry leader as floating between various cohort groups to provide stability, momentum, and oversight. Eventually, if the number of new members

reaches a significant number, new ministry leaders will need to be recruited to help provide oversight and elder care.

At this point I would like to list the material I have included in this initial manual. I expect that this content will be adjusted with less useful material being weeded out and new material being added through God's and member's inspiration. I was rather amazed at the material I came up with for this first go-around. As I went through the e-version material available from various locations I was quite inspired and led by the spirit to include items that I was familiar with and which had fueled my own spiritual growth. It was an additional boost to find books that have been used over the years by members to uplift and deepen their spirituality, as well as some that I recently encountered in my spiritual journey.

On God and Faith Life:

God, Rev. Ken Sudo's 1975 talk for the 120 Day Workshop
Noticing God, a chapter in Richard Peace's Spiritual Autobiography
Faith, Rev. Ken Sudo's 1975 talk for the 120 Day Workshop
Attendance, Rev. Ken Sudo, 1975, 120 days workshop
Faith and Life, a 3 Part manual by Rev. Yo Han Lee
Father's Course, a book by Rev. Won Pil Kim
Early History of the Unification Church, Nora Spurgin
Divine Principle impact on our Lifestyle, paper by Alice Fleisher
Spiritual Growth Testimony, Gelo Fleisher
Recommended texts for spiritual formation

On Prayer:

Prayer, a book by Rev. In Ho Lee
Prayer, a pamphlet by Rev. Jim Stephens
Prayer, Rev. Ken Sudo from 1975, 120 day workshop.

On Sin, Separation from Satan:

The Fall, excerpt from the H.S.A. – U.W.C. Second Generation Blessing Department, Denver, CO Blessing Education Course Manual, 2007.
Sex, excerpt from the H.S.A. – U.W.C. Second Generation Blessing Department, Denver, CO Blessing Education Course Manual, 2007.
The Meaning of purity, Alice Fleisher, 2008

The Meaning of Brothers & Sisters, Rev. Ken Sudo, 1975, 120 days workshop.

Adam and Eve Spiritual Problems, Rev. Ken Sudo, 1975, 120 days workshop.

Spirit World and Spiritual Problems, Rev. Ken Sudo, 1975, 120 days workshop.

On Purity and Fidelity, Rev. Sun Myung Moon, 47th Children's Day, 11/21/2006.

On Salvation and Restoration:

Sin and Salvation, Rev. Ken Sudo, 1975, 120 days workshop

On Training, Rev. Sun Myung Moon, Book 8 of the Cheon Seong Gyeong, 2014..

Peace Messages, Rev. Sun Myung Moon, 17 Speeches

On Tradition, Rev. Ken Sudo, 1975, 120 days workshop

Guide to the Holy Items, article from the Blessing and Family Ministry website.

Pie Chart describing the theoretical components of CIG, Alice Fleisher, 2016

On the Blessing:

The Blessing, part I, II, , Alice Fleisher, 2009.

Blessing = Fulfilling God's Purpose of Creation and Restoration, Alice Fleisher, 2006.

For the most part, this material has been downloaded as complete documents, except the recommended books – copies of these will need to be purchased. The process of constructing this manual involved my downloading material from the **TParents.org** website or including articles that I had written. Also, I am sure that the material that I have included in this my first pass will evolve and be improved upon to tailor the manual to its target audience. No matter how this manual it is amended in the future, I believe that basic concept is solid, will stand the test of time, and prove to be valuable in the process of making disciples of new members.

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GOD AND FAITH LIFE

Divine Principle Lectures from the 120 Day Workshop - 1975

Ken Sudo

God

God is the origin of us all. Everything came from God. And without God there cannot be anything. Nothing can exist without God. This is the most essential understanding of God.

Nevertheless, we came to be unable to understand God. There fore we lost everything. We became unable to understand anything. We came not to understand anything at all because we lost God.

Everything came from God, and we lost God. Therefore, there cannot be anything which has nothing to do with God. Nevertheless we lost God, therefore we don't know anything at all in this universe. We lost the beauty of nature, beauty of creation, beauty of birds, beauty of trees, beauty of the world.

Just imagine. Man was created as the lord over God's creation. When we look at a tiny flower, we can see the beauty of creation if our eyes are open. But man should have been far more beautiful than the flowers or the trees or beautiful nature. Man should have been more beautiful than the flowers or the trees or beautiful nature. Man should have been more beautiful than cherry blossoms in the spring. Beautiful cherry blossoms will bloom, but man should have been more beautiful than cherry blossoms. We enjoy seeing beautiful rose, but man should have been more beautiful than the beauty of the rose.

In the early spring, when we are walking in the mountains, there will still be snow there. But if we come to a small meadow, and we find one tiny, tiny green bud, how happy we will be to see this green and beautiful budding. But man was created far more beautiful than these creations.

But many of us don't like to live with brothers and sisters. Man doesn't like to see man himself. Instead he like to go out into nature. Why? In the fall of man, man became impure.

Man lost original value of man. Man lost man's nature, man's beauty, man's value. Man cannot find the original beauty of man in men. Therefore, man must go out to see beautiful nature.

This is sad; this is a sad fact, but it is true.

Man became ignorant of beauty of man. Men lost the beauty of man, and man became ignorant of man's beauty. Also, man became ignorant of the beauty of nature. He lost everything. everything. Man became ignorant of the existence of God. And so many, so many atheists are living now. Even though they are not atheistic, they cannot understand God's words. They cannot believe in God. They cannot understand God's words.

"What does this mean" How deep it is, how great it is, we cannot understand. And we cannot

feel God's love. We cannot feel God's love. We cannot feel the deep and warm embrace of God: we believe in God; but still we cannot feel existence of God with us. We cannot feel the fact that God is with us from morning to night. Therefore we don't feel the existence of God with us. Therefore; we think, "God is far beyond myself. Therefore, we can do evil; anything evil. If we truly can understand. "God is with me." we cannot do anything evil. Even we ourselves, as members of the Unification church, if no one is looking at us, we might do something evil. Because we don't understand God is with us.

Even though we believe in God, we understand Divine Principle, we believe that Father is the Messiah, still we cannot understand God. God is with us and He is desperately seeking us.

He is looking everywhere. Without God there cannot be anything. Because of sin, there came to be ignorance of God, ignorance of man, ignorance of nature. There have been many tragedies, but the greatest tragedy of mankind is ignorance of God.

Man became ignorant of God. Therefore, man became ignorant of man, and he also became ignorant of nature, of creation. Man became ignorant of God, therefore man became unable to love God. Therefore man became unable to understand and unable to love man, whom God loves. Therefore, man began to fight against his brothers, and so many troubles and conflicts have arisen because we don't love.

We lost the purpose of man, the significance of life, the meaning of life. Man lost true love and truth through impure love. Man lost these most precious things because man became ignorant of God. But open your eyes. God is revealing Himself through creation, through nature, through man himself. Listen to His voice. Hearken to Him. God is whispering through the singing of birds, through the whispering wind in the trees. God is whispering through them. We can find God. He's appearing, He is whispering! He is walking through the earth.

Therefore, through creations and through man we can see God. We can see God.

As you know, man is made after the image of God, and creation is made as a symbol of God. we know God has Original Sung-Sang and Original Hyung-sang. This is the essence of God.

Perfect Sung-Sang is His personality. The substantial world is the substantiation of God's nature, created after the image of God. Sung-Sang and Hyung-Sang both need attributes of positivity and negativity. And this is man; this is woman. As you know, man has the same shape as God has. Also, other creations are made as a symbol of God. Other creations also have Sung-Sang and Hyung-Sang, and many attributes of positivity and negativity.

For instance, male animals and female animals.

If you can understand this principle, you can find God in man. You can find God in man and in nature. When We look into man's essence, man's nature - man's original nature - we can see that this nature must have come from God. (This nature must have been the mirror, the image of God. An original man or Sinless man must be a perfect mirror of God. Therefore, when we look into sinless man, we can be very sure that we can see God in him. We can see God's

attributes in him. There- fore, when he speaks truth, eternal truth, God is speaking through him. Then we can see truth, we can see God's truth in him. In this meaning, we can see God in him. Therefore, he is a little bit of God. God is speaking through him, and we can see God in him.

And as you know, when Jesus was speaking, some Israelites came to him with one woman, who committed fornication, adultery. And people accused and blamed the woman before Jesus, and they asked Jesus to judge this woman to be stoned to death. They asked, they asked, they asked: but Jesus was silent. He was just looking on the ground. And they came and asked Jesus what to do with this woman. They wanted to stone her. And Jesus looked upon them and said, "Those who have never committed sin, let them throw the first stone." One left, two left, three left. And after a while no one was there except for the woman.

We know this story very well. We sometimes can find God in Jesus. His love is God's love. Therefore, it wasn't Jesus who forgave the woman, but it was God who was speaking. It was an expression of God's love. Therefore, we can see God and we can see God's love in Jesus.

For anyone then, who was struggling to realize goodness, to realize love, this figure, Jesus, was the figure of God Himself. If anyone of us is struggling to see God, to find God - praying to God, seeking God, thinking of God, and reading the Bible, reading Divine Principle - to find God's nature or to find God Himself, this is just a reflection of God, who is looking for His own sons and daughters. God is praying. Yes, man is praying to God, but God is praying to man, 'Please show me your true self. Please show your genuine self to me. My son, my daughter, please show me yourself. I haven't seen you in 6,000 years. I am sad. I am sorrowful. Please come back to me, my son, my daughter.'

If some of us are looking for God through prayer, through thinking, through struggling - this struggling is the reflection of the struggle of God for man, to find man, true man. This kind of behavior is a reflection of God's behavior. Without motivation from God, nothing can result. Therefore, without God, we cannot pray to God. Our prayer is the reflection of the prayer of God. Our struggle is the reflection of the struggle of God. Our desire, pure desire, is the reflection of the desire of God. Our love is a reflection of God's love. And if we can find this kind of behavior, we can see God even within our brothers and sisters. And only those who can find God in their brothers and sisters can see God in Messiah.

As you know, someone came before Jesus and said, "Teacher, let me see God." Then what did he say? What did Jesus say? "He who has seen me has seen God. Many and many people looked at Jesus, but they never saw God in him. Even the disciples couldn't find God in Jesus, because they couldn't find God in their brothers and sisters.

If we understand this point, we will always be looking for reflections of God in our brothers and sisters, and within ourselves. If we can find the motivating nature of God in our brothers and sisters, then we can find the entirety of God in each other. And then we can see God's nature, even the wholeness of God's nature in our brothers and sisters. We can begin to love our brothers and sisters. So if we cannot find God in brothers and sisters, then we cannot love brothers and sisters, but those who can find God in brothers and sisters are qualified and able

to love brothers and sisters.

Therefore, don't look at brothers and sisters as just brothers and sisters. We must see them as reflections of God. Then you can see God in your brothers and sisters. Sometimes it's true that you can see Satan in your brothers and sisters, but we have a tendency to find only Satan and accuse and criticize our brothers and sisters. But we have to find a reflection of God in brothers and sisters. If our eyes are open, even from now on, we can see God in our brothers and sisters. Okay?

Man's nature, man's essential nature is a reflection of God's essence, God's nature. Therefore, if we can find something good in our brothers and sisters. if we can see God there, then we can meet with God in our brothers and sisters. Through talk with brothers and sisters, we are talking with God.. Through smiling at brothers and sisters, we are smiling at God. When we can find a beautiful smile of a brother or sister, we can find the smile of God. If you find someone serving others with sincere love, you can find God who is serving him or her with sincere desire of love. It's not Carl, it's not Joe, it's not Cindy, it's not Cathy, but it's God, God who is serving, who is smiling, who is speaking, who is crying, who is struggling.

You can find God in brothers and sisters. Okay? (Okay.)

If only our eyes are open, we can see God. Therefore, man is second Bible. We have Bible in our brothers and sisters if only we can see that, in which we can find God and God's words.

And also, we have a third Bible, which is nature. We can find God through nature. We can find God's face in creation. For instance, when you find even a nameless, tiny flower, you can find God there, and God's truth. For instance, it's the nature of flowers to just go on budding and just blooming until the stamen and pistil can reach perfection. Until that time, these petals will never open. Okay?

Therefore, even though a butterfly comes or bees come by for pollination, they will just fly by. Do you know what I mean? Until positivity and negativity can reach perfection - formation, growth, and perfection - they cannot be united into oneness. until perfection, there can be no give and take action between positivity and negativity.

Therefore, we can find same principle as Bible. Okay? Can you understand? Same principle as Bible.

I don't know if you know or not, but in Japan. we have some special plum tree. How do you say? A plum tree, whose flower is small; a tiny plum. When its fruit is young or immature,. it contains poison, hydrogen cyanide, a very thin solution of hydrogen cyanide. But when it is ripened, it contains no hydrogen cyanide. Only then can we eat it. What does this mean? What does this hydrogen cyanide mean? Immaturity? Death? This has the same meaning as Gen.2:17. Understand what I mean? No? Why not? Do you know that hydrogen cyanide is? It is very poisonous. If you take 0.015 grams of hydrogen cyanide, you will die in ten minutes - no, no, one minute, one minute. No. If you take this much of hydrogen cyanide or potassium cyanide. If you take this much, in ten seconds you will faint, and in one minute you will die.

This is a terrible poison. The same thing is in this plum flower.

Now, do you understand what I mean? (Yes) Therefore, it has the same meaning as Genesis 2:17. "Don't eat of it." While it is immature, don't eat if it. Don't eat of it. "If you eat of it, you will surely die. Therefore, it's very clear that man is lord over creation. God's commandment appeared even in creation - therefore, if we investigate the nature of creations, if we open our eyes and we can find God's words, we can find God's truth. Therefore, in the kingdom God, or in the Sun Myung Moon primary school, we will teach botany lessons this way. Okay'

(Laughter and applause)

This is far different from other schools. Our students will investigate nature and the nature of the creation, and they will be able to find God's truth through scientific investigation - through experiments in the class. We can find God's truth and God's love. And next, we can find God's love because we can find a small, tiny flower. Just look, and look, and look at this same nameless tiny flower. You will find yourself in this flower. You can find yourself in this flower, because if you look and look and look, it will become bigger and bigger and bigger.

Then you will find yourself in this flower. And look around yourself, look around yourself. What a beautiful structure it has, what a beautiful color it is. Red and clear, red and green, blue and green. Beautiful color, beautiful color.

And look; The world is filled with life, vivid life. And what a beautiful environment it is. You've never seen, you'll never have been in such a wonderful environment. And who created this world? Who created this environment? Who?

(God!)

As I've said before, even the most excellent scientist cannot create even one petal of a flower. However excellent the scientist may be, he cannot create life by himself. Who made this wonderful environment out of soil, water and carbon dioxide? God. God created this tiny flower in which I am living, in which we are now. Then for what purpose, for what purpose did He create this flower without resting even at nighttime? He worked to make this flower from morning to night without rest. Even though no one could understand how precious and how beautiful it was still Heavenly Father created this flower from morning to night, without sleep. For what purpose? For what purpose?

To give joy to whom? To man. Then this tiny flower in which we are now living, is just an expression of God's love to man. In order to give this present to me, Heavenly worked hard every day, every day, every day; even overnight without sleeping He created this flower when I didn't know anything. Have you ever cried to see one tiny flower? You have understood God's love for you. Is that right?

Then if you have this experience, you can understand what I mean. Therefore, through investigation - open your eyes and see this world. Then you can find God in creation - in the white snow, in the trees, in the twittering birds, you can see God. You can find You don't have

find Satan there. No Satan there, only God. God's truth, God's words, God's love.

Man and creation are the image and symbol of God's nature. Therefore, we can find God's love in them both. And next. Hearken to heaven. Listen to God with a pure mind. Then you can hear God whispering to you through your deep intuition. Not always through man, not through nature, but directly to you. Directly to you, through intuition.

The Bible: says, "Ask and it will be given you", and 'Knock, and it will be opened to you.' How much do you ask of God? To find God Himself, to see Him, to be able to meet with him? How much do you ask? If you truly ask God, you will be able to see God. He will speak to you. Nothing indirectly, but directly, directly.

God appeared to Moses directly when he was walking in the wilderness. He saw brightening of light, and went, and God called him. God began to talk to him. And also the same God spoke to Elijah with a slight voice. And Elijah could hear God speak. And the same God called Abraham from the Ur of Chaldea, and he heard Him. And he obeyed God. He put aside everything and obeyed God. and came to Canaan and became the ancestor of the Israelites. God called Noah, and gave him directions to build the ark, and he did it. The same God is speaking to you, if your ears are open, intuitionally. God can speak to you, through your deep intuition.

Then, because we committed sin, we became ignorant of God. and we became ignorant of man and ignorant of nature. But open your eyes and open your ears. Then you can see God in man, in nature, and you can hear God speak through man, through nature, and sometimes directly through your own intuition.

Now through these understandings we can understand God. Yes, it makes sense. We can understand God, but we cannot meet with God. Why? We can understand God, but we can not meet with God. Why?

We still have sin and we are far distant from God. Okay. And, we are in the indirect dominion of God. And we don't have God's desire. God is invisible to our physical five senses and spiritual five senses and we can see God through deeper intuition.

Okay.

Our troubles or our difficulties are these: We can understand God this way, but we cannot meet with God. We can understand God officially, on the blackboard, with this kind of talking. I think this kind of talking is more helpful than lecture itself, isn't it? (Yes!)

But still, this is the official God. It isn't my own God. We need our own God. I need my own God, with whom I can have secret and personal communication. And we really want to call

Him our Father, "my Father." We must understand God through experience. Yes, we are looking for God: for an experience of God. Is it true? (Yes!)

Experience God. Is there anyone who wouldn't like to meet with God? (No.)

We have been looking, looking, looking for God, for an experience with God, haven't we? Yes. "Oh, Heavenly Father, if You are with me, please show Yourself to me. Please show Yourself, please reveal Yourself to me. I haven't been with You for 6,000 years. Therefore, I've never been truly happy. I've never experienced true joy with You. I've never been embraced by You." This is our essential desire and intrinsic desire, our long-cherished desire which has never been fulfilled.

Then have you ever met with God?

How deep was it? How many can say that you have met with God? Then how did you meet with God? Stand up. Stand up. Okay, okay, through finding something in nature he found God.

Someone else. How did you meet God?

That's good. That reminds me of Tagore, the Indian poet. He had a similar experience.

Okay. Perfect man. Maybe his eyes must have been open.

Then someone else. Good testimonies.

Even though we met God once, still we cannot be satisfied enough. Our essential desire must be to meet with God every day, every day, every day; every moment, every moment, every moment. We must feel His love every moment, must feel His deep understanding, His warm embrace every moment. "I want to eat up God." Sometimes we try to eat God's head, head of God. But it doesn't taste so good. We must eat up God's heart. Otherwise, we are not satisfied. Until we eat up God Himself, our stomach cannot be satisfied.

We are looking for God, we are seeking for God, truly looking for God, because we know that unless we see Him, unless we are with Him, we cannot feel at peace and joyful. This shows that we are truly children of God. If we are not children of God, why do we seek for God so deeply, so honestly, desperately? If we are Satan's children, we should seek for Satan desperately - "Oh , my father, my father." Have you ever done this? (No!)

No. This shows that we are not sons of Satan. We are truly sons of, God. Daughters of God. How can children without parents be children? How can we be man without God? This is the reason why we must find God. We must see God, we must be embraced by God. We must be in the depths of His blood. Otherwise, we cannot be in peace.

Then why can we not experience God? Why can we not have an experience with God? This is a problem. We are not one with God. This is the reason. Why are we not one with God? Because of sin. Therefore, in order to experience God, not only to understand Him, but also to experience God sin must be solved. Because of same deep reason, or because of merit of ancestors, because of effort of ancestors, we are sometimes given the privilege of an

experience of God, just as these brothers and sisters testified: but unless a ceaseless effort to find God is made, it's very difficult to be one with God from morning to night, every moment. We need ceaseless endeavor, trial and effort. Yes, we must pay indemnity. Otherwise sin cannot be diminished. Otherwise we cannot be one with God. This is what Principle teaches.

One wonderful experience can be a foundation, but still we need ceaseless effort in order to be one with God. And by the way, I must say that if we try without the Messiah, we cannot see God. Therefore, through our effort, if we do see God, it's due to the existence of the Messiah.

Then, in order to understand God, in order to experience God, we must pay indemnity. Then what kind of indemnity should we pay? First of all, prayer. We can see God, we can meet with God in prayer. When we are praying deeply, in the depths of our prayer, it's very true that sometimes Heavenly Father can whisper to us. We can catch His words, not with our physical five senses, but with intuition.

Maybe some brothers and sisters who just now gave testimony, have listened to God this way.

Many inspirations came in the depths of prayer. Through prayer we can :feel God's truth, and also we can find how sinful we are. Without prayer we cannot feel sin, we cannot discover our sin. Tonight, let's discuss prayer. Maybe at this time I can explain more deeply what prayer is. Through prayer we can see God. In the depths of prayer, we can meet with God directly, directly. Still, prayer must be offered through True Parents.

And if our prayer is deep enough, we can feel very sure that this prayer was taken by God. Then even without being answered directly, we can be very confident that someday this prayer will come true. Then we can be at peace. Peaceful joy comes through prayer. We can become very confident, however difficult any situation may seem. If our prayer is deep, it will make us confident and steadfast. Even in violent storms, we can always see the peaceful blue sky. Then, in faith, and in prayer, we can always see smiling sunshine. We can see God's Smile even in the most violent storm. I always looked for this in Father, in the True Parents. We are always shaking and saying 'What should we do?' What should we do?" But Father is always smiling. And in the final moment, his faith comes through. We must share his secret. We have his secret. We must inherit his secret of faith in prayer.

I will give one testimony about Father, when Father met with President Nixon. I forget when exactly. But Father told us, When just a few people were talking with Father, he told us that he had to see President Nixon by the end of January. We never told this to the members, but I heard it from Father directly. He had to see President Nixon by January, by the end of January, from a providential point of view, Father said. It was not so far off, only one month - one or two months. We went to Washington and did many things. We went for the Christmas tree-lighting ceremony. And we met President Nixon with flags and said and did everything. But we couldn't do enough, as you know. Father's intention was more. We couldn't do enough. Something more than ordinary things. We couldn't fulfill our portion of responsibility. To tell the truth. Therefore, we were afraid and said. "Oh, the time is near, and we tried once but we were not so successful." And therefore Father called us all to Washington again and we went, and we did everything again. And I didn't know if it was enough or not, but still Father was

very confident. And the situation was very difficult.

For instance, Father was invited to President Nixon's Prayer Breakfast, but still it was a very difficult task to get tickets. Father's seat wasn't in such a good place. Many accusations were made against Father. Father was mistreated or treated improperly at this breakfast. So very early in the morning Father came to us - do you remember? On January 30 or 31, very early in the morning. If it was left up to us, we would have been very depressed. There was only one day left.

In that case, could you have kept faith? Father had to meet President Nixon by the next day otherwise the providence of God could not be fulfilled. The Messiah might fail his mission, and his mission in America might have failed. Only one day, and this day was slipping by. Many members were there, and expecting much.

That morning Father spoke very strongly and organized an IOWC and everything, and gave much inspiration. He was acting very different from us. And on the next morning, Father actually did meet with President Nixon.. A telephone call came from President Nixon himself, not from anyone else, the last moment of January 31, just before Father was scheduled to leave. This historical event happened just thirty minutes before his departure.

I couldn't understand this. I was completely in the dark. Father is truly great. He must have prayed deeply. And I felt through his prayer he must have had deep conviction, because he felt that God must have received his prayer. And so his faith comes from his prayer. Yes, truly through prayer we can be very confident that Heavenly Father can work. Through prayer we can see God, we can meet with God. In prayer, we can meet with God. And if this prayer is constant, ever if it isn't realized at that very moment, later it will truly be realized. Yes, Father can answer our prayer. We should have deep conviction. Don't give up in your prayer.

Mr. Cha? Mr. Cha, I heard you prayed five years to come to America. Can you give a short testimony? (Mr. Cha spoke.)

I heard you prayed in Korea five years to come to America, and it was realized now. Can you give us some testimony? How did you pray?

(Mr. Cha gave testimony)

Map. Good method . Always he must have concentrated on America, for America. "Heavenly Father, America; Heavenly Father, America.' Five years he continued, and it came true.

Therefore, we can have an experience of God through prayer.

And next. We can meet with God through challenging our limitations. Challenge limitations. We can experience God through challenge. Through challenging limitations we can see God. Who do think made these limitations on you? Satan. Therefore, if we are within limitations, this means we are within Satan. This means we cannot see God. Therefore, if we challenge, and break through the limitations, in the next moment, God appears to you. God will reveal

Himself to you.

Therefore, God is behind Satan. We must meet with Satan first and might fight against Satan, struggle with Satan. And when we can crush him, when we subjugate him, in the next moment.

Heavenly Father is smiling at you. What is the saying? Dark clouds and silver something? However thick and dark clouds may be, beyond - what is the American saying? Every dark cloud has a silver lining.

Therefore, usually we give up when we meet Satan. Therefore. Heavenly Father is just waiting for us, but we give up, Therefore, Satan wins, And we say, I couldn't, I couldn't."

Maybe this kind of - no time, already no time. I just intended to speak maybe one hour. Already it's been two or three hours.

Therefore, challenge limitations and destroy the barriers and in the next moment, God is waiting for us with both hands outstretched. Therefore, when you feel the situation very difficult, almost impossible, that is the very moment Satan is feeling. 'Oh he's strong; he's almost impossible.' And if you retreat; Satan wins. But at the next moment, at the price of your own life, if you penetrate to the depths with a desperate effort, Satan retreats and God will receive you. This is the one key to make miracles. The word 'impossible" doesn't come from God. Who made it? Satan made it and we made it. We made it. We are always putting limitations on God. God isn't limited. There are no limitations in God. We are putting limitations on God. We are making Heavenly Father impotent. Abandon this idea. Then after breaking through this limitation, this satanic limitation, God will be waiting for you with both hands stretched. Then Satan will be shrinking away, like this.

Number three. I've been talking about how to pay indemnity, and how can we experience God, through prayer, and through challenging limitations. And next. God is pure. Therefore, God cannot have give and take action with impurities. But even though we are in the Unification Church, we still have so many impurities within ourselves. This is the reason why God cannot reveal Himself to you.

Tears of repentance are the key to open the door to Heavenly Father. The biggest hindrances are arrogance and selfishness. Also Chapter Two problems - lustful desire. Arrogance, selfishness, lustful desire - these should be deeply repented. Then God can come to you, and you can have an experience with God. Tears of repentance are the best way to see God.

God reveals Himself to purity because He is pure. Therefore, don't say, 'I cannot understand God.' But say, 'I am impure.' Therefore, if someone says, 'I cannot understand God.' this doesn't mean he cannot understand Divine Principle, but it means he is impure.

If we cannot understand God, the existence of God, the works of God, God's words, God's love, it's not because we cannot understand the truth, or because we cannot understand Divine Principle. It's not because of lack of knowledge. We are given so much knowledge. It is not

because of lack of knowledge, but lack of purity. Because of impurity, we cannot understand God. Therefore, we are without excuse. As the Bible says, we are without excuse.

We see beautiful nature, we see many people, we see Father, we understand Divine Principle. We are completely without excuse. Yes. Purity. Since we are not pure, therefore, we need to repent. Repentance will take us to God. Tears of repentance are far more precious than a brilliant diamond.

And next. God appears based on our faith. God can reveal Himself where faith is, where faith exists. We can have an experience of God when we have faith.

And next. We can see God and we can meet with God in the rock bottom hell. We don't want self-centered happiness, where we cannot find God at all. By sacrificing ourselves, shedding tears, sweat and blood, and by serving others we can see God. We can meet with God. Because Heavenly Father is doing it this way, therefore the situation is same for us.

Therefore, we can have communication with God, we can have give and take action with Him. And if we can see God, we can meet with God. Father calls this, 'God's way of life.' He always talked in the Day of Hope banquets about God's way of life.' If we lead God's way of life, we can always meet with God.

Number three was purity, repentance, and faith. And rock bottom of hell. Maybe next time I will peak on some other key points. There is no time this time. Changing our point of view is the key to understanding everything. We are always feeling, understanding, looking and doing everything from our own point of view. Understanding, feeling, looking, judging, evaluating everything from our own point of view. If we continue to do things this way, however long we will have been in the Unification Church, we will have nothing to do with God. We will have nothing to do with God's heart and, we will have nothing to do with Father's heart. We must change our point of view from our own point of view to God's point of view.

I think this will be good homework for you; changing your point of view. What does it mean, what does it really mean? Maybe from this time on, maybe for a couple of days, really think - change your point of view. What is changing your point of view? This will be a fundamental theme throughout the 40-day training session, also the 120-day training session. If we can substantiate these contents, the entire atmosphere of America will change: the entire Unification Church will be changed.

Sometimes I feel the Unification Church is Godless; God is absent in Unification Church, because of this point, simply. This is just the beginning of the changing of the atmosphere of the Unification Church.

I prepared some personal testimonies of these five points but of course, there is time now. Therefore, maybe during this training session or some other time. I can give a testimony of my life.

Do you have your own God? Not the official one, not the official God, but your own God,

your own Father. If you have, please tell your brothers and sisters. If you don't have your personal God, find out how you can have your own God, okay?

SPIRITUAL AUTOBIOGRAPHY

**Discovering and
Sharing Your Spiritual
Story**

A Spiritual Formation Study Guide

By Richard Peace

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BRINGING TRUTH TO LIFE

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THE SPIRITUAL DISCIPLINE OF NOTICING

The spiritual skills one learns in writing a spiritual autobiography is that of noticing. We learn to notice God's presence throughout our lives.

This is not a natural sensitivity for most people-though there are some who seem to have been born attuned to the supernatural. Most of us, however, need to develop sensitivity to the spiritual. This is why I call this the discipline of noticing. It takes effort on our part to master this skill. A spiritual discipline is an activity that we practice so that it will become habitual for us and a normal part of who we are. The practice of spiritual disciplines is sometimes misunderstood to be a mark of piety. In fact, it is a sign of need. If we did it easily and naturally, then we would not have to practice the discipline!¹

The aim of the discipline of noticing is to move the spiritual from the edges of our lives to the center. God has created us to live within both the natural and the supernatural realms. But because of our brokenness, our natural habitat has become the world of sense and time. We barely notice the spiritual. Therefore we have to work at recovering this lost sense of the Divine.

The problem, of course, is not that God is hiding and needs to be coaxed out into the open by our prayers and supplications. God is active in the world around us. God is willing to be in relationship with us. The problem is not with God. The problem is with us. We are unaware or barely aware of God's presence, so we must learn to notice.

A spiritual autobiography is a concrete way to notice God. In this chapter we will examine seven other ways by which we notice the presence and work of God. In some cases, the presence of God bursts upon us (as in a mystical experience). We cannot help but notice God. In other cases, we place ourselves in settings that allow us to notice God (such as Bible study and prayer). In all of these ways, we grow attuned to the supernatural (in the midst of the natural) and so we develop our spiritual lives.

THE SEVEN WAYS

Mystical Experience

Sometimes God bursts in on our lives in such a way that even the most indifferent among us cannot miss his presence. These are easy events to note as we write a spiritual autobiography.

However, we need to be aware that mystical events can come in various ways.

Encounters with God: In certain instances, a person is confronted with the presence of the Divine in unmistakable ways. There is a sense of Presence. Sometimes there is a light, a voice, or a physical phenomenon. For example, on the Damascus road, a light greater than the Middle Eastern sun flashed around Paul and his companions. He heard a voice that revealed the essence and meaning of his life. His companions were struck to the ground and rendered speechless. There was a sense of Presence. Someone was there who knew Paul's name. This Presence turned out to be Jesus. In his dialogue with Jesus, Paul received a call that changed the rest of his life. Such experiences are unusual (though remarkably widespread - one research study indicates that more than thirty percent of adult Americans have had a mystical experience).²

Brushes with God: Not every experience of the Divine is so overwhelming. More common are what might be called mild mystical experiences. For example, in the course of reading the Bible, a text comes alive in an almost tangible way, and you know that God is speaking to you. Or while on vacation you sit in the garden of an old Spanish monastery, and you sense something about that place that rings of the Divine. Much prayer has been offered here. You rest in that reality for a long time before you move on to your next destination.

Longing for God: This is what C. S. Lewis calls "the inconsolable longing" for an instant We are drawn away from this world into another world- a world where we find Ourselves deeply at home. We discover that this is where we truly belong. But just as quickly as this comes upon us it vanishes, leaving behind a deep longing for what we encountered. We may return to the music, the words, or the place that triggered the experience, but we find only the longing. Lewis would argue that these are genuine intimations that our true home is with God and that someday, God willing, we will live there.

Empowerment by God: New Testament tells us that we can expect the Holy Spirit to give spiritual gifts to us, such as hospitality, wisdom, healing, tongues, and teaching. The nature, character, and use of these gifts is the subject of other books. Suffice it to say that sometimes we encounter God through these gifts, as recipients (we are healed when someone lays her hands on us and prays) or as practitioners (in the classroom we sense that we are much better teachers than , in fact, we should be; it is as if God is guiding us). Through charismatic gifts we know God.

Relationship with God: God is alive and present for us. God is no mere concept, but a companion. We pray. We listen. There is dialogue. There awareness.

These experiences change us. We lose our fear of death. We become more loving people. We find our true calling. We set aside lesser things that were once attractive to us. We develop a thirst for the spiritual. Mystical experiences have a prominent place in our spiritual autobiography. What mystical encounter have you had? What role has that experience had in your pilgrimage?

The Bible

I would like a world where the mystical was normal; where God touched me constantly and deeply so that my fear disappeared my questions were answered, and I became a deeply spiritual person. But that, alas, is not the way God operates. Were this the norm, I suspect we would have little need for faith. We would simply "know." As it is, we have a sufficient record of God's interaction with our planet and the people on it. This is what lies at the core of the Bible: the revelation of who God is how we meet and know him, what reality is all about, and how to become what we were meant to be. "The entire Bible is a record of god's speaking in human history."³ To understand and absorb the Bible (much less to live it out in our lives) is a long and demanding process. In fact, it takes a lifetime-and even then we will have hardly begun.

How do we notice God by means of Scripture? In the Bible we find:

The story of God: We learn of God's interaction with humanity. The many stories in Scripture alert us to God's presence in our lives. We learn what our lives mean. We know where to look for God. In particular, the story of Jesus gives a face to God. Jesus is what God looks like in time and space, living on our planet as a human being.

The wisdom of God: We learn how we are meant to live. We learn to see events through a biblical worldview. We gain insight into what is happening around us and how to respond.

The challenge of God: We find our calling from God, both Particular place in God's scheme of things and the way should live daily.

The praise of God: devotion to God in worship and thanksgiving.

The Bible opens to us the work and character of God. It helps us to see God. It enables us to distinguish between God and other realities. It trains us in the ways of God. What role has the Bible played in your pilgrimage?

Nature:

God is the creator. This is God's planet and we are the people God has fashioned from the dust of the ground. Thus, our whole world bears the imprint of God. Of course, the trick is noticing God's handiwork. One way we do this is by way of metaphor. A metaphor displays an attribute of something else. With metaphor we move from what we see and know to what we do not see or know. For example, sitting in the midst of a vast, green meadow dotted with spreading maple trees, covered with delicate flowers, alive with bees and birds, we learn about God's beauty. "If God created this tranquil paradise, how much more beautiful and peaceful must God be...."

A few years ago I visited Victoria Falls in Zimbabwe. It is such an improbable phenomenon. Up river from the falls the mile-wide Zambezi River flows along at a leisurely pace. Then

this quiet, steady, forceful African river suddenly confronts a great gash in the earth. It is as if someone took an ax and plunged it deep into the ground, cutting the river in two. The river, in protest and with great agitation, plunges over the edge and falls hundreds of feet to the canyon below. As it falls over the edge and dives down to the bottom, the water roars and boils. It sends up great clouds of mist and spray. It becomes a wild, enraged torrent before racing through the canyon below and over the cataracts, having been reduced from a body of water one mile wide to a swift and dangerous river a few hundred yards wide.

Standing there at the edge of Victoria Falls one cannot help feel the wild, untamed, irresistible power of God. As you peer through the mist, the falls are revealed, then suddenly concealed, only to be revealed again in a different way, much like the way in which God's power and presence are hidden and revealed in our lives, hidden only to come at us in a new way from a new place. I am not particularly sensitive to nature and what it tells us about God, but even I could not miss the sense of God's creative power at Victoria Falls.

We sometimes decry people who say, "nature is my church". We feel (rightly) that we need to meet with others on a regular basis to praise and worship God, rather than sit alone on a beautiful lake in the early morning. However, in saying this we may miss what is called "natural revelation." We can learn a lot about God by viewing creation with enlightened eyes. Again, the issue is learning to see properly. We must learn, for example, to distinguish between original and fallen creation. The earth and the people God created were perfect. But then a distorting element was introduced through human disobedience to God, and the world hasn't been the same since. A good creation was marred. We need to see beyond the flaws (hurricanes, disease) to the original (the grandeur of sea and mountain, flowers, giraffes). In what ways have you learned of God by noticing his creation?

Inner Experience

God speaks with a still, small voice within us—that is the testimony of many men and women down through history. How God speaks is the subject of conjecture (through our minds, the unconscious, in sub-audible ways); that God speaks is a matter of experience. God uses various means to convict us.

An inner sense of rightness: There is a tone, a sense that sometimes comes to us that carries its own weight of authority.

A divine compulsion: (*as opposed to a neurotic compulsion*): This is a sense of the "ought."

An inner voice: When we pray we often receive new insight, we find wisdom to confront what we are struggling with, or we gain a sense of mission as we listen. If prayer is, indeed, a conversation and not a monologue, we need to learn to hear God's voice and to distinguish that voice from all other voices.

Dreams: The men and women of the Bible assumed that God could speak through

dreams. For example, if Joseph had not known that God could speak through dreams, he would not have understood the nature of Mary's pregnancy, nor would he have known he should flee to Egypt with his wife and child to avoid Herod's wrath. Most dreams are not from God. Some are however, and these generally have a sense of rightness about them.⁴

Dallas Willard would argue that the "gentle whisper" or interior voice "is the preferred or highest form of individualized communication for God's purposes."⁵ This is not so strange when we remember that Paul says, "We have the mind of Christ" (1 Corinthians 2:16).

The problem with inner experience, however, is that it is internal. There is no external validation what we sense. The danger is that we may attribute to God what is not from God. On the one hand, we need to learn to recognize the voice of God by being in relationship with God. On the other hand, we should accept inner urgings with some care, testing them with scripture (are they consistent with God's voice there?), with the church (does this fit in with tradition?), and with those to whom we are accountable (what do those who know us best say?)

What experiences of "hearing God" have you had in the course of your pilgrimage? How has this affected you? Changed you?

Worship and Contemplation:

If God speaks to us in Scripture and prayer, then we should set aside time to engage in these practices, which are most conducive to noticing God. The rhythm of each person's conscious pursuit of God differs. For some, this involves a daily time set aside for Bible reading, prayer, reading religious texts, contemplation, and worship. For others, the focus is on public worship. Perhaps a weekly small group Bible study is the center of your conscious pursuit of God. Or it may be periodic visits to a retreat center or a spiritual director. The point is not what we do by way of devotional practices, but that we give ourselves some space in which we say. "Speak, for your servant is listening (1 Samuel 3:10).

There is yet another way in which we hear God's words: through the voice of other people. Perhaps the most common experience of this comes in worship. A sermon is preached, and in some way it resonates with us. We understand in a new way; we are challenged to a new path; we grasp a new truth. It is clear in Scripture that God speaks through people. For example, God appointed Moses as his spokesman (Exodus 4). The prophets knew that they spoke the word of God (see, for instance, Jeremiah 20:9 and Micah 3:8). In a lesser way, there are times when we sense that we or others are saying something that has come from beyond us. The word of God "can and does come to us through the living personality, mind, and body of other human beings as they, in unison with God, speak to us."⁶

What role has worship (the community seeking God) and contemplation (the individual seeking God) played in your spiritual pilgrimage?

Relationships:

In the parable of the sheep and goats, Jesus said,

"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'" (Matthew 25:34-40)

Apparently, we meet God when we respond to others in need. This is, after all, what the Great Commandment is all about: "You shall love the Lord your God . . . and your neighbor as yourself" (Mark 12:30, _31). To follow Christ is to be a member of this community of love where we meet God in one another. It is not that we are all divine or anything like that (God is God; human beings are made in the image of God). Rather, the Spirit of God works in and through people. We sense the presence God's spirit in loving acts of kindness. Through others we learn about who God is, how we are meant to live, and what community is all about. We are changed by these encounters. God has changed us.

What is the role of other people in your pilgrimage? I suspect that this will be a major area of concern in your spiritual autobiography. People affect our journey in all sorts of ways.

They start us thinking about faith: Who first raised religious questions for you? How? In what ways did they help you take the next steps in your faith pilgrimage?

They introduced us to Jesus: How did you come to follow Jesus? Who had the greatest impact upon you in this regard?

They model faith for us: Who are the wise men and women who guided and shaped your pilgrimage? How did they do it?

They care for us in times of need and celebrate us in times of Joy: Who in your community of faith has nurtured, supported, loved, and rejoiced with you over the years?

They open themselves to us for care and support: To whom have you reached out in the course of your pilgrimage? In what ways? With what results? How did you grow?

Your spiritual autobiography could not be written without including the names of many others. The Christian pilgrimage is not a solitary journey. It is a matter of walking alongside the Company of the Committed (to use Elton Trueblood's phrase). Our stories are intertwined with the stories of many others. In them we come to know about God and, in fact, to know God through them.

Fruit of the Spirit

Scripture reveals a concrete way to identify God's presence. In Galatians 5:22-23 Paul says, "the fruit of the Spirit is love,, joy, peace patience, kindness, goodness, faithfulness, gentleness and self-control." When we encounter any of these qualities, in some way we are in touch with the Spirit of God. As we notice these good fruits, we give thanks to God. Likewise, we should seek to display these attitudes in our lives. In this way, we yield ourselves to the work of the Spirit.

Think about times in your life where you have encountered these qualities. Then reflect on ways in which God was there.

Love. "God is love" (1 John 4:7-12). It is not just that God brings love (God does), that God promotes love (God does), nor that God desires for us to be in loving relationships (God does). It is that God's essence is love. Thus, where love prevails, in some way God is there. In Greek there are four words that are translated "love." In the Galatians text the word used is agape, which refers to actively reaching out to others simply because they are in need and without regard to reward or response. This is the kind of love God inspires in us and others.

Joy is not the same as happiness. Rather, it refers to a deep inner attitude of delight. This joy is not disturbed by hardship. It is connected with hope, which knows there is an inheritance waiting for us in God's future.

Peace is not contentment as much as it is a deep contentedness. The root meaning of this word is not negative ("an absence of conflict"), but positive ("the presence of that which brings wholeness and well-being"). The presence that brings this peace is God.

Patience is the ability to persevere with people who aggravate or persecute you. It is the ability to bear up under stress. This is not a natural trait!

Kindness is an attitude toward people, a way of relating to others. Goodness is closely related to kindness. It is, perhaps, a more active way to relate to others in word and deed.

Goodness is closely related to kindness. It is, perhaps, a more active way to relate to others in word and deed.

Faithfulness is the character trait of reliability. A faithful person is someone you can depend on.

Gentleness is another character trait: the ability to defuse conflict or find creative ways through conflict.

Self-control is the ability to master the desire and compulsion for self-gratification.

The first four virtues (love, joy, peace, and, by implication, hope) find their root in god. To display these qualities is to be touched by god. When we encounter these virtues in other people, we encounter God's Spirit at work. The next three virtues (patience, kindness, goodness) are expressed in relationship to other people. They are signs of love in action. Again, as such, they give evidence of the work of the Spirit. The third set of virtues (faithfulness, gentleness, and self-control) are more personal. They describe human character as it ought to be and again mark the work of the Spirit. In your pilgrimage, who are the people who display these traits? How do you learn of God from them?

Each of these seven ways helps us to track God's presence. The story of that Presence is the essence of a spiritual autobiography.

Issues in Noticing God

Being Loved by God

Central to our experience of God is knowing that God loves us. The mystical writers have much to say about this (Bernard of Clairvaux, Evelyn Underhill, Julian of Norwich, Ignatius of Loyola). This knowledge, perhaps more than any other, gives focus to our lives. It is one thing to know theoretically that God loves us (because the Bible tells us so) and another to experience that love (in direct and concrete ways). All of the above experiences-mystical encounter, worship, fruit of the Spirit, and so on-communicate that God loves us, and communication is at the heart of a loving relationship). To open one's self to God's flame of love is the foundation upon which awareness of God rests.

The Dark Night of the Soul

Mystical writers speak of "the dark night of the soul." This is the experience of God's absence. These writers explain that this experience seems to come to people who are about to move from a kind of spiritual kindergarten to a deeper spirituality. They also say that this experience weans us away from wanting God's presence mainly for the spiritual thrill and security that it (rightly) gives us, to a state in which we simply want God. It is important to notice that the absence of God is felt only because it comes after we experience God's vivid presence. We cannot know what we are missing if we never had it in the first place. For most of us, however, the issue is that we do not know the presence of God, not that we have lost the sense of God's presence.

Lethargy

If it is true that God is constantly present, that God loves each of us individually-not just as a generalized group-and that God desires a conversational relationship with us, why do we not spend more time with God? Why is the development of a "devotional life" so hard for so many of us?

There is no single answer to this question. The issue maybe a combination of several factors.

No sense of God's presence: We don't spend time with God because it all feels so impersonal. To read the Bible and pray seems like a duty, not a joy. These are pious good works that we are told will benefit us. The lack of a sense of-presence may be a matter of never having sought a relationship with God. Or it may be a matter of not expecting God to be present or not knowing what the term "presence" really means.

No sense of relationship: We will relate to God, in some sense, the way we relate to other people. The ability to enter into comfortable relationships varies from person to person and results from factors such as early socialization, family dynamics, an introverted versus an extroverted personality type, opportunities for friendships, past rejection and so on. If you can spend a whole day with your spouse and be content in the routine and occasional conversation, little emotion, and no real interaction, then these dynamics will probably be at work as you relate to God.

No conversation: Our devotional life becomes a burden when we do all the thinking and all the talking. Bible study is reduced to learning; prayer, to making requests. There is no conversation; that is, there is no silence where we listen for God and are open to God. But when one's meditations include both sneaking and hearing, there is a different quality to them.

No Time: Time is doled out equally to all people. The issue is how we use it. This, in turn, is a matter of circumstance and need. Some have little free time because they must work long and hard to survive. Others have little time because they work hard in order to feel good about themselves. Still others fritter away time or give it to lesser pursuits. Seeking God takes time. This does not mean that we have to enter a monastery or convent to find the time, nor that we have to give up high-demand jobs to be spiritual. It does mean that we have to work at finding time.

We can find chunks of time if we look: commuting to and from work; engaging in routine chores that leave our minds free for other activities; rising a half-hour earlier or going to bed a half-hour later (if we are getting adequate sleep); shifting from an exercise hike to a long walk; the final twenty minutes of lunch break; and so on. We also can find time through the choices we make. We easily can watch television every night, but we must *choose* one evening away from the tube. We can read a regular basis but we must choose less leisure reading. I suspect that in the

rush of contemporary life we will have to discover new ways of seizing time for our relationship with God. In fact, we may not find the time to sit and be with God. Rather, we may learn to speak with God while we are engaged in routine tasks. **No Routine:** Those who are strong "Js," to use a Myers- Briggs term (Js are people who need order, control, and routine) will struggle with knowing God unless they include God in their routine. Strong "Ps" (the more spontaneous types, such as Saint Francis was reputed to be) can seize the moment; J's have to schedule the moment.⁷

A Way to Begin Noticing

How do we begin the practice of noticing God? One way is by using the prayer of *examen*. This is a way of prayer developed by Saint Ignatius, originally for use by the Jesuits (the mission order he founded). Noticing God is one of the aims of prayer. It helps develop in us a greater awareness and sensitivity to the concrete ways in which God has been working in our lives over the past day. The more acute our sense of God's work, the better we are able to respond to God. Using the prayer of *examen* is a concrete way to begin practicing the discipline of noticing.

The prayer of *examen* is a three-part prayer process. First comes gratitude. We scan the previous twenty-four hours in order to notice the gifts God has given us. We thank God for all of this. Second we review the previous day again, this time to notice God's presence. We ask the Holy Spirit to show us in the everyday events of the past day where and how God has been present and working in us. Third, on the basis of our gratitude for the gifts God and our awareness of his work, we again examine our day. This time we ask the Spirit to show us the ways in which we have failed to respond to God or not lived up to our calling as Christians. We ask to know our Sin and failure. Because we come to sin and failure through the path of gratitude and awareness of God's presence, we are able to face and own these shortcomings; we know that even in the midst of them God still loves us and is at work in our lives. We don't make light of our shortcomings. On the contrary, the more we are aware of God's active love for us, the more sorrow we feel for our refusal to respond, and the more effort we make to follow God. But we do this out of gratitude, not out of guilt.

The discipline of noticing is not an isolated activity, unconnected with the rest of our spiritual life. It is part of that life. As we practice other spiritual (such as the disciplines of prayer, worship, study, meditation, service, and celebration, not to mention the discipline of spiritual autobiography), we learn the discipline of noticing. This is as it should be. A spiritual discipline is never an end in itself. It is a means to an end. That end is loving God and enjoying God forever.

Notes

1. See *The Spirit of the Disciplines* by Dallas Willard for a discussion of the nature of spiritual discipline.
2. There are numerous examples in the Bible of this sort of phenomenon:

the fire from God, which passed through Abraham's sacrifice (Genesis 15/17); the call of Moses in the burning bush (Exodus 3:3-10): the call of Isaiah (Isaiah 6), and so on. In addition, there are many examples of people addressed by angels: Abraham in Genesis 18-19 (see also Hebrews 13:2, which says we may entertain angels without knowing it) , Joshua (Joshua 5:13-15), Daniel (Daniel 9:20-27), Mary (Luke 1 :26-38), and Peter (Acts 5:19-20).

3. Klaus Bockmuehl, *Listening to the God Who Speaks* (Colorado Springs, CO: Helmers & Howard, 1990), p. 1.3.

4. The Bible contains many examples of God speaking through dreams and visions: Abimelech (Genesis 20), Jacob (Genesis 28), Joseph (Genesis 37), Nebuchadnezzar (Daniel 4), Paul (Acts 16 :9), and Peter (Acts 10:9-19).

5. Dallas Willard, *In Search of Guidance* (San Francisco: HarperCollins, 1993) p. 91.

6. Willard, p. 101.

7. For more information on the Myers-Briggs Type Indicator see David Keirsey and Marilyn Bates, *Please Understand Me: Character and Temperament Types* (Del Mar, CA: Prometheus/Nemesis Book company, 1989).

8. Though the prayer of *examen* is sometimes described as having five aspects or moments (gratitude, light, the account, deepening, and forearming), I have focused on what seem to be the three key movements.

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Divine Principle Lectures from the 120 Day Workshop - 1975

Rev. Ken Sudo

Faith

When we read the Bible, we find many stories about Jesus. There's one story where Jesus was preaching to many people and for some reason he had to go to the mountains; the Bible says he went to pray.

He sent the disciples to the land across the Sea of Galilee and during the night, Jesus appeared to them. Jesus was coming towards them walking on the sea. The disciples were amazed and some of them were afraid of him because they thought Jesus might be a ghost. Jesus said, "Don't be afraid, it is I." Peter said, "Oh, teacher, let me go with you," and Jesus said, "Come." Peter started to walk on the sea. Suddenly a wind began to blow and Peter was afraid. The next moment he began to sink and he shouted, "Lord, save me!" Then Jesus took him out and said, 'What little faith you have.' When the disciples couldn't heal people or cure diseases or cast out demons, they came to Jesus and said, "Why can't we cast out demons or evil spirits?" Jesus said again, "What little faith you have."

Another story is in Matthew 9:20-22:

"Behold a woman who had suffered from a bleeding for 12 years came up behind him and touched the fringes of his garment for she said to herself, 'If only I could touch his garment I shall be made well.' Jesus turned and seeing her he said, 'Take heart, daughter, your faith has made you well.' And instantly the woman was made well."

This is the story of the woman who believed that if only she could touch the clothes of Jesus, she could be cured. She did it and it came true. Her faith saved her.

The first story is the story of the disciples who had obeyed Jesus and who had been with Jesus for more than three years. The second is the story of someone who had been suffering from bleeding for a long time. If the same thing happened to you, which of the two do you think is closer to yourself? Can you believe that God can heal you? Can you do that? Usually, it is very difficult. If Jesus came to you now, what would he say to you? Would he say, "Your faith has made you well," or, 'What little faith you have?' Which of the two do you think he will say to you? Are you a man of faith or a man without faith? These are real stories of people around Jesus. If Jesus were here and came to us, Jesus would probably say to most of us, "What little faith you have."

Why could the woman believe that Jesus could cure her? And why did Jesus have to say to Peter, "What little faith you have?"

The woman had been suffering bleeding for 12 years, and must have tried to cure the bleeding. She must have visited a doctor and must have tried all kinds of medication. She tried, and tried, and tried; but nothing could cure her. Based on her own past experience it was quite impossible to be cured. Still she drew near to Jesus without any doubt. Then what was her belief? I'm sure she must have felt that God was working through Jesus. The woman must have believed in God, but Peter also must have believed in God.

Then what's the difference? What's the difference even in our cases? We believe in God. We say, "Yes, I believe in God. Yes, God exists. If I didn't believe in God, I wouldn't have come to Barrytown. Yes, I believe in God, therefore, I want to know something more about God." Through the lectures you have understood more about God than before. "Oh, yes, it makes sense. God is love. Oh, I didn't know that God is my Father. It's all very nice. Yes, it's good to have been here."

Most of you have probably felt this way. Likewise, Peter and the woman both believed in God. But the woman believed that not only did God exist, but that God had infinite capability. Peter believed in God, but he couldn't understand God's real force and real capability. This point made the difference. Do you feel the real capability of God? Do you believe that God can solve your problems, if not through so called miracles, then through your brothers and sisters or through real facts? Do you believe that God can do that? If you can't say, "Yes," Jesus will say to you again, 'What little faith you have.' We believe in the existence of God, but we cannot understand or recognize that God is alive and has real capability to solve your own problems. In this meaning we don't really believe in God, we cannot really trust God, we cannot really rely upon God because we cannot believe in His real capability. So, we have to rely upon ourselves. God exists, but He is far distant from me. Therefore, we do not have a real relationship with God because we have no faith. Because we don't trust God, God cannot work.

This is the reason why God seems to be incapable or impotent. Who made the almighty God incapable? I did and you did. We can't put limitations on God who created this world and who has guided mankind right up to this moment. The God who created this world is the God who created Adam and Eve on earth and is the same God who called Abraham from Ur of Chaldea and is the same God who sent Jesus on earth. By giving His only begotten son, God tried to save mankind. The same God is now living with me, the same God is living with you. Even at this moment, He's living with us who made Him incapable and impotent by our lack of faith. We believe in the existence of God; but we don't believe in the real force, the real capability of God. God can cure your disease. God can change your character. God can give inspiration to you. God can give answers to you. God can change you and change the relationships between brothers and sisters. God can work wonders.

One day we planned to gather many parents together to give a special workshop. We had planned on 200 people, but the time was near and only 30 or 40 had applied. We thought that

even 30 or 40 would be OK because we had never gathered any parents before. But one disagreed with us and said, "We can do it, we can do it. I'll never be satisfied with 40. We can do 200. We can do 200." He was very confident. Afterwards he came to me and asked for help. No one believed in God, he said, not even the leaders. "Help me," he said. He and I went somewhere and prayed and in the prayer I felt what little faith I had. According to the reality of the situation, it was very clear that we couldn't gather more than 40 or 50, at least according to a statistical understanding. But I could understand I was standing on past unsuccessful experience. According to a common sense understanding of the past, it was impossible to get more than 50. But, who manipulated the past, I thought. Satan manipulated the past. In the satanic dominion Satan is king. Therefore, if we think we cannot do something, it means we are still under satanic subjugation. Why should we be satisfied with 40 or 50? This is a satanic understanding, a satanic opinion. "Forty or fifty is OK," Satan was whispering. In the next moment, I could understand that there is nothing that Heavenly Father cannot do, Heavenly Father who made this world and who has guided this world.

We determined to begin not with reality but with God. God's intention is to bring all mankind to Himself. He cannot be satisfied with 50 or even 70. He has the right and the force and the real capability to do anything if only we have faith and we repent. We started to gather members and stimulated much excitement. We said, "We can do it because God is with us. There is nothing that God cannot do." On the final day of the campaign one week later, we had a sermon. The Master of Ceremonies reported that now 199 had applied to attend this workshop. How very close, but not enough! The Master of Ceremonies took his seat. I was the speaker at that time and just as I got to the hall a note came from the office that said another one had applied just now. The people who were there were amazed at hearing this fact. They all stood up and cheered. It was a victory of faith, a victory of faith! They shouted, "We got a victory, we got a victory, a victory of faith!" Actually, 204 people came. If we truly have faith and we can move God's heart, Heavenly Father is then responsible. If we have true faith and if we do our portion of responsibility 100% or more than 100%, then in the next moment God works and He can execute His almighty power.

We believe in God, but we don't believe in the real capability of God. This is the true meaning of faithlessness. There are so many Christians living now on the earth. If they could all have this kind of faith this world would be changed at once. God can work through them. There is now almost no faith in Christianity. This is the reason why God cannot work and why Satan can work. This world is involved in impurities and corruption. Christianity, as a result, has lost the spiritual force to save this world. We must restore true faith, faith in God, not only in the existence of God. We must believe that God can solve the world's problems. If we trust God, God will work. If we trust and believe in God and do our 100%, God can do anything. When one meets with difficulties, his attitude will determine whether he is a man of faith or a man of faithlessness. If he says only, "Oh, I cannot, I cannot," and retreats, he is out of the question. Another says, "Oh I can do that OK; I can break through," and he does it. But after a while, he feels fatigue and he fails. Another one penetrates and penetrates and he does it. What's the difference between the second one and third one? I will tell one short story in a word or two. America and Japan fought each other and in some small island of the Pacific Ocean the Japanese troops were compelled to retreat because of American attack. Many ships sank and

there was no supply of food. They had to walk a long distance around the seashore to find a place to protect themselves. Everyone began to walk without food. In retreat, they died one by one because of fatigue and starvation and very few came back. Most of those who came back were Christians who had faith, and those who had no faith died on the way. They all tried to survive but they couldn't because they tried with their own efforts alone. Without God, this is just 5%. Those who survived were given another 95% from God.

This is the difference between men of faith and men without faith. When we truly have faith, however difficult the situation may be, we can still all have victory. In the coldness of winter we can live in the warm spring, if we have faith. Is there anyone who doesn't believe that the sun will shine in the morning? At midnight it's very dark and at 2 o'clock, 3 o'clock it's still very dark. But is there anyone who doesn't believe it will be light very soon? Then you have faith. You have no experience, but you have faith. Even in the coldness of the white snow is there anyone who doesn't believe that beautiful flowers will bloom very soon when spring comes? We can believe in these things because it was God who prepared morning after night, and God who prepared spring after winter. The same God made a promise that if only we have faith He can work. Why can't we believe that the same God can have real capability to change this world, to change ourselves? Whatever big problems you may have; in family relationships, in your character, anything: do you think that God is incapable of solving these problems? Truly, Heavenly Father can do it. The only reason why Heavenly Father hasn't done it is because of our faithlessness and our own lack of 100% effort. Faith will solve our questions and problems without fail.

As you know, Noah was an old man, but still he was able to make an ark. He was ridiculed by people; but he had faith and because he had faith, he could do incredible things. When Abraham was called from Ur of Chaldea, he put aside his job, his family, his estate, everything he had, and he followed God without knowing anything about where to go. He had faith and because he had faith, God made him great. God made him the ancestor of the Israelites. When the Egyptians chased after the Israelites, the Egyptians were behind the Israelites and the Red Sea was in front of them. Women and children cried and men shouted. But Moses had faith in God and prayed. Because he had faith, God was able to work. God divided the sea into two because Moses had faith. Noah was a man of faith, Abraham was a man of faith, and Moses was a man of faith. However difficult their situations were, they broke through the difficulties due to their faith. . .

If we have faith, even in the coldness of winter we will be able to foresee the coming of beautiful spring. Standing in the cold snow we will see blooming of flowers and hear the twittering birds. This is faith. When others are about to die because of despair and hopelessness, you will still have hope and you will be able to smile because you will see the solution to the difficulties. You will already have solved them within you and joy will come to you. Others will not understand why you are smiling. This is faith. Where there is no hope you can be hopeful and you can give hope. Where there is coldness you can be warm and you can give warmth. Where there is grief you can be consoled and you can give consolation. Where there is darkness you can be light and you can give light. This is faith. Where there is no love

you can give love because you're living in the new world already. However dark it may be, you will be able to see light. Every dark cloud has a silver lining. This is faith. You will see brilliant sunshine even in the darkness.

Faith brings hope however difficult and hopeless the situation may be. When you have faith, faith itself can create hope with a deep and steadfast foundation. Where there is hope we feel love. When people are hating each other, we have hope and love because we have faith. The plant of faith will bloom in hope and a bloom of hope can bear the fruits of love, hope, and faith. Therefore, we can say with St. Paul, "Now faith is the assurance of things hoped for, the conviction of things not seen." Yes, it's true, with faith we can change this world. Many people are now caught up in corruption, degradation, and hopelessness. But, however dark it may be, God has slowly prepared the coming of the new age, the coming of a new era. Yes, through the Messiah's Second Coming this world will be changed completely. If we have faith, if we have hope, we can create a world of love. God promised to send the Messiah again. Yes, this is as true as the daily sunrise and the nightly darkness of midnight. Because God made the promise, the Messiah must come. God never fails. Through the Second Coming of the Messiah, the kingdom of God will be established here on earth. If we have faith in this point, then we are not really living in this impure world. We are all living in the kingdom of God. With faith, we can love each other and we can have hope. We are already in the kingdom of God if only we do our portion of responsibility with faith. Now we can truly realize the kingdom of God through faith, true faith.

Divine Principle Lectures from the 120 Day Workshop - 1975

Rev. Ken Sudo

Attendance

We are discussing heavenly tradition. I said we are born anew; therefore, we are not American, we are not European, we are not Asian; we are children of God. We are children of True Parents because we are born through him, and from him we should inherit everything. We have life. We have truth.. We have love or sacrifice. At the sacrifice of his life, he gave us life. We were born anew, therefore, in this meaning my entire life belongs to him. Therefore, without him no Unification Church. Without the Unification Church we cannot be here. The fact that we are here now depends upon him.

Everything came from him. Therefore, he gave all he has. Therefore, we are willing to give back all we have, including our own lives. In this meaning, to offer service is joy. It is a joy to offer service, an offering on the altar of the world. Because by doing this we can reduce or diminish his burden. Then he'll be happier and to see his happiness we'll be happy. This is an offering of joy.

Then how to sacrifice ourselves or how to offer ourselves. The answer is attendance. How to offer ourselves before True Parents. The answer is attendance. In the Old Testament Age, a symbolic Messiah was given -- tabernacle and then the temple. Just that much; and then the Ten Commandments that Moses brought. Therefore, obedience, faith, and attendance. In the Old Testament Age they were made righteous by their deeds in obedience to the Mosaic Law. They kept the Ten Commandments. By doing this they were made just. In the New Testament Age the substantial Messiah came, but as you know, because of the crucifixion, the substantial Messiah vanished, disappeared.

Therefore, they could not meet with the Messiah, they couldn't see the Messiah, they couldn't live together with the Messiah. They could just follow a trace of the Messiah. They followed a trace of the Messiah, but they couldn't see the Messiah. Because of the crucifixion, the New Testament Age became an age of faith. They were made righteous by faith in Jesus' crucifixion and resurrection. Therefore, they were made righteous by faith in Jesus' crucifixion and resurrection. Once vanished, it is impossible to see anymore. Therefore, just believe and by believing they are considered to be righteous and to be just, qualified to get into Paradise.

The Old Testament Age was, as you know, an age of deeds: keeping the Ten Commandments. The Ten Commandments came from God, and are God's words. As you know, even sinless Adam couldn't keep the commandment, then how about those who are sinful and have a condition through which Satan can accuse? Can they fulfill God's words? It's impossible. Satan can claim always. God's words were righteous, but no one could actually keep the Ten Commandments. This means no one was saved by Mosaic Law. Just a battle between God's words and fallen nature -- this is Abel and this is Cain-they tried to establish the foundation for the Messiah, but actually they failed. No one could fulfill God's words, the Ten Commandments. Therefore, no one was saved by the Commandments.

In the age of faith, the New Testament Age, there was faith in Jesus' crucifixion and resurrection. This is spiritual rebirth, and this is, as you know, lessening of the amount of the indemnity condition. Therefore, only by believing in Jesus' crucifixion and resurrection was there justice. Therefore, through this grace, many Christians were saved but just spiritually. But in the physical world, physically even though there are Jesus' words, still the physical body was captured by Satan. Therefore, God's words were Jesus' words, but actually, there was no solution at all. Physically, there was no solution at all. Even though Jesus' words were given, it was still impossible to be saved physically.

Now the Complete Testament Age is called the Age of Attendance. They will be made just by attending. In the Old Testament Age, Satan was stronger than fallen man both spiritually and physically, therefore, even though God's words were given, there was no salvation spiritually or physically. In the New Testament Age due to the victory of Jesus on the cross, Christians were able to subjugate Satan through faith in Jesus' crucifixion and resurrection. Physically, Satan was still stronger than Christians. Therefore, Christians couldn't overcome Satan in the physical world, but they are saved spiritually. But now, in the Complete Testament Age, in the Age of Attendance, we can be made just both spiritually and physically.

In the Old Testament Age, there were God's words, therefore, there was no substance at all. Therefore, the Israelites had to find out how to divide themselves with no example to follow at all.

In the New Testament Age an example was given but people destroyed the example.

Therefore, they could just follow the image or trace of the example, just the footprints of the example.

In this age we have the greatest grace -- we have a living example of how to reach perfection. It's the greatest grace. The Messiah is living with us. He is inhaling our atmosphere; we can live with him.

The New Testament Age was the age of betrothal. Now the Complete Testament Age is the age of conjugal life. Husband and wife are living together. Our position is that of the bride of the Messiah, the wife of the Messiah. We can attend as the bride attends the bridegroom. Mankind will be the bride of the Lord of the Second Advent. Their conjugal life has begun -- they live together, eat together, love together, sing songs together, and have worries together. When he feels joy, you feel joy. When he feels happy, you feel happy. When he has troubles, we have troubles. When he cries, we cry.

He is a perfect subject. He can be the perfect subject because he is the perfect object of God. When we can be perfect objects before the subject, we can be perfect subjects before the object. A newly married wife or bride is just thinking of the bridegroom. Likewise, the first image, the first idea we have in the morning must be "How about Father!" The last idea we have before we go to sleep should be "How about Father?" If you can find something new and wonderful, then your first idea will be whether Father likes this or not. If you give him a

cookie, then consider first of all "Does Father like this?" This must be your first idea. By doing this, can Father be happy or not? This should be the first idea we have. In the morning when we get up, it's usually very cold, "Oh, how about Father?" This kind of thing.

This kind of feeling. How about Father and Mother because we are living with him, we are living with her. Before always when something happened, something occurred -- it began to rain heavily, then if your father and mother are out, "Oh, how about Mother? How's Father? Are they all right? Good heavens, what are they doing?" This is a natural feeling. We must come back to this feeling. If he is in Korea, "What are you doing today?" Oh, this is the 13th, the early morning of the 13th, therefore, he must be preparing to speak to many people just like at Madison Square Garden. Then he must be serious now. Then we must pray for him. First of all, always we must feel like this. Twenty-four hours a day our feelings should be concentrated on Father and Mother. I think this feeling is ideal and still far distant from our usual feeling. Is it true? Therefore, we are distant from the attitude of attendance. Therefore, the essential meaning of attendance is to realize a life relationship, a family relationship with Parents.

I know it is difficult because we have no experience of living with them. I know you may feel that it is very difficult; but Christians who have never seen Jesus, who have just heard the story of Jesus 2,000 years ago, still love Jesus and obey Jesus. Then, if we can remember this fact, we can't say that because we never see him directly we can't create this kind of feeling. We are not qualified to say this. This age is the age of family life with True Parents.

Yesterday, I told some small testimony about how I felt about Father. In the beginning it was very difficult. I was a member for four or five years before I could understand Father was Father. Once I went to Korea and I was talking to Father and an overseas call came from Japan. Father went and Father took the phone from me and talked some contents with the operator and gave the message to me and called me and I went to talk with the Japanese member. When the talking was finished, Father planned to go to the airport earlier than I could go. Then Father gave a direction to someone to prepare a car for me to go to the airport. I sent him off and afterwards, one man came back and said that the car was prepared for me. He said, in the car Father had said, "How about my car? Did you prepare enough?" Something like that. Then the man came back and prepared it all. Such experience, even though it is such a small thing, is an expression of parental love. He took care of all the things -- the car, the airport, the telephone call, and he's the Messiah. From the solution of the world to the solution of a telephone call arrangement. Through this kind of experience, I really feel that he is Father. I really feel he's my Father.

Therefore, even though you have no experience, you must look for many, even through testimony, because if you had been there, Father would have done the same way. Therefore, you could have felt Father. Therefore, you should hear many testimonies about Father. Old-timers, even in America, have many experiences with Father. Those who are living close to Father have had many experiences with Father. Therefore, from those family members living close to Father you should get much information about Father to understand that Father is Father. Then next, you feel you are children. If you pray deeply, it is very sure that Heavenly Father will give you a chance to get such information and sometimes to have a direct

relationship with him, a personal relationship with him.

Therefore, life in the Unification Church is far different from Christian life or life in the Old Testament Age -- because we have the Messiah living with us. He is smiling at us, talking with us, living with us, eating, sleeping, laughing, singing, living in the same place we are living, on the same earth we are living on. This kind of feeling is the fundamental feeling of the Age of Attendance. How about Father now? What is he doing now? What is he thinking now? What is he speaking? What day is he talking? Those kinds of comments. Always concerned, our interest is always with Father. Our interest must be in Father. Then always our idea must be how to give joy to Father. How to give joy to him. Then our feeling of mission can't be confined within the mission -- the so-called mission. "Oh, we must do this . . . this I must do. Anyway, I must do this." This kind of feeling isn't the feeling of the age of attendance -- just responsibility, just obligation, no. It isn't just obligation: must raise money, must witness, must stay awake, or must, must, must, or should, should, should, isn't the right feeling for the age of attendance.

Joy -- because this makes him joyful, this makes him happy. Therefore, this is joy. Witnessing is joy because through witnessing you can make him happy, and through fundraising you can make him happy. You feel joy. Therefore, always his joy is my joy. By making him joyful I can be joyful. Always thinking and feeling about him. Therefore, this age is not an age of obligation, just obligation. But no obligation-I do this because this makes him joyful, and to see his joy, I feel joy. Therefore, I do. Can you understand the feeling, this fundamental feeling?

Then by doing this in the Complete Testament Age, we can attend him or serve him directly. The original meaning of attendance is to serve directly. The key point is to give him joy. I do this because this can make him joyful. If only I can see his joyful smile. OK? Only to see his smile I can invest my whole energy. Then the key point is to give joy -- for his smile I can sacrifice my whole effort -- because of gratitude and love, love and gratitude. This is attendance.

How can we give joy to him? In the beginning when Father came to Japan, wherever he went brothers and sisters prepared water, just water. They thought that in order to bring joy to Father they should give him just water. But even Father wants to drink tea sometimes, or 7-Up or Coke or Ginger Ale. Therefore, first of all we must understand what he does like. We cannot decide what he should like. He can decide.

Likewise, man couldn't decide how the Messiah would come. In Jesus' time, people thought Jesus might come on the clouds. But he didn't come on the clouds; he came to earth through Mother Mary. Can Christians say that he shouldn't have come from Mother Mary? We might make this mistake. Therefore, many Christians think the Messiah must come again on the clouds. But the Messiah doesn't come again on the clouds, he comes again from his mother's womb.

Can Christians complain about this? No. They are not qualified to complain. Therefore, they cannot decide how the Messiah should come. Likewise, they cannot decide what the Messiah

should like. They cannot decide. Therefore, attendance is now to know what he does like first. Then, if you are completely one with him, you can feel what he does like, but usually it is impossible.

In Korea sometime, those who were in a responsible position equivalent to regional commander sometimes gave the same sermon that Father gave in Seoul at the same time on the same morning without any information, because they had a sudden revelation. Therefore, they felt the same way, so they could speak the same contents. But usually, it is very difficult. Therefore, how can we attend him? Ask. It's the best way of finding out what he wants. It's far better than any other. In this age, it is far more important to ask than to pray. Can you understand? We can understand through prayer, it's very true; but still it's far better to ask Father. After I do, then Father says do this -- this is revelation. Very clear. "Make money." OK. "Make money. Witness to many people." Yes, this is revelation far better, more fantastic, than the Ten Commandments. Moses wrote the Ten Commandments on rock and he was standing on a mountain and light, heavenly light came, "Whoosh, whoosh, whoosh!" So to be very precious, Father's words must be far better than this commandment, greater, more precious than this commandment, than providence. We cannot understand the value of Father's words. "Pray, make money." This is better than the Ten Commandments. "Witness. Make money." This is revelation. Therefore, ask -- this is best.

Therefore, it is better to ask, "What should I do?" than to pray. Praying is important. Still, to ask directly and to be given a direct answer is better than prayer. Therefore, is it better to pray if Father likes water or 7-Up and unison prayer, what does he like? Just ask Father, "What do you like, water or Ginger Ale? Club soda or Ginger Ale?" This is far better than unison prayer. Therefore, ask. Find out what he desires through asking, or even through prayer -- by asking sometimes directly and sometimes indirectly, "What shall I do? What shall I do?" Because he is right here on earth, it is possible to ask directly. It wasn't possible to ask Jesus, therefore the only way to understand Jesus' will was to pray.

The original meaning of attendance is just to serve. Service just like a wife or bride serves a bridegroom. Therefore, to know about Father's desires and to realize what he desires, this is attendance. It's impossible for every one to bring Ginger Ale or 7-Up to him, because more than three billion people are living here on earth. It's impossible for three billion people to bring 7-up. To do what he desires, to do what he requires, to realize what he desires therefore, if his desire for you is to go fundraising, then what is attendance? Fundraising is attendance. If his desire for you is to witness, then what is attendance? Witnessing must be attendance. Then if Father wants you to go to the North Pole, what is attendance? Go to the North Pole.

This is attendance. Therefore, whatever the contents of his desire may be, it is attendance to do what he requires.

Then if he requires us to do something and if he expects 100% and if you bring back 30%, is he happy? That is not enough from the point of view of attendance.

Then, also if you can bring back 200%, he must be very happy. This is best attendance -- to do more than he requires.

Also, sometimes you must be careful of this point. Some capable person sometimes tries to go his own way, do his own things different from Father's way. He doesn't say it but he thinks this way is better than that. Therefore, I can do it this way and we can get more victory or something like that. It doesn't work. Therefore, be obedient to Father's desire and do more than he requires. OK? This is attendance.

We must know that we must witness, we must raise money, many things. Then if you are given some responsibility, then ask your central figure what to do. If you are responsible, a big responsibility, you can ask Father, "What should I do?" to get Father's idea or image about your mission.

Recently, I didn't know my mission at all. Sometime last summer Father implied I must retreat from my team. I didn't like this so much in the beginning because I liked my region and my IOWC. "Is it possible to go to Japan?"

I had my own idea. I didn't know that the mission at Barrytown was that important. Someone said that Father intended something like this -- something like this mission. I knew that in the beginning Father gave me an important responsibility in America -- something like this. I knew, but it's very nice to travel all over America; and to travel over the world is better. I didn't want to come to Barry town. This was my feeling in the beginning.

When Father made the final decision, there was no possibility to escape. But when Father came to Chicago, still I wanted to make sure if I could go abroad.

I asked this and Father said, "No." Definitely no. I could understand Father's desire. Then, what should I do? Then Father said, "Make a pattern of education and revitalize America." Oh, now. . . what should I do? What should I do? This is my real confession. Next I asked Father "What should I do? What do you like?" We talked about many things, but the key point was to give advice on how to establish a new tradition, heavenly tradition. Must reeducate and revitalize America and also Europe and Africa. Then, based on Father's words and no other thing on earth, based on Father's words, I began to think and pray. And the 3-Day Workshop, 7-Day Workshop, 21-Day Workshop, and now the 40-Day Workshop and Training Session. I am planning the 120-Day Training Session even now. I'm giving a lecture and on the other hand, I'm planning the administration of the 120-Day Training Session. It's a terrible one, a terrible training session. You will be scared. When you pass through this course, then you will be the strongest leader in America. Whatever problem may come to you, still you can solve it. OK? Good idea? -Are you scared? (No.) But still, this is under the approval of Father. Father gave the direction and within his direction, I can figure it out. I can report it to Father and get his approval and then I can do it. Therefore, this pattern is a fundamental pattern of attendance. Don't do it by yourself. Sometimes you think you can please Father, but you can't please Father. However wonderful it may seem, if Father didn't like it, it's nothing. If no one liked it and Father loved it, it's successful. OK?

Therefore, you must understand the meaning of attendance is to give joy to him. Therefore, attendance isn't to give joy to people but to give joy to God -- God, Father, and people. The

fundamental or rational idea doesn't come from yourself; it must come from Father. Based on his idea, we can make a plan and under the approval of Father we can put it into practice and realize more than he requires. This is attendance.

Six thousand years of human history have been just for him. Mankind prepared everything just for him. His value is more precious than the world. He is the only man throughout human history for whom all mankind has been looking. The Messiah is the only man by loving whom my sin is solved. Sometimes, if we love someone by loving him or her we increase or multiply sin. Except for the Messiah, there is no one, whom by loving your sin is solved.

One day, maybe two or three members were having dinner with Father. Father told many things, and one thing Father said to us was, "You don't know how precious, this moment is. You can't understand how precious this moment is." Father said, "In the vast desert, one heavenly dew drop falls. When one heavenly dew drop falls, the first granule of sand on which the very dew drop falls is you." Millions and millions of people and billions and billions of people have been looking for the chance to see him and they couldn't. We are alive on earth, and he shows us and we can see him and we can hear him speak directly. His value is incredible and inestimable and immeasurable. He is greater than the universe. He's more precious than the universe. It is only he from whom sinless mankind can start. He is the only man in the universe by loving whom my sin is solved, by loving whom I can be born anew, by loving whom I can be given rebirth and new life. Therefore, the fact we can attend him must be the most precious event in our lives.

Now, through the foundation for the Messiah, we can really receive him and he can visit us directly. This is the blessing and solution of original sin. Therefore, through your offering centering on yourself, the offering of your mind, your body, your life, and the things you have, you can establish the foundation of faith, and by loving brothers and sisters more than yourself, we can establish the foundation of substance. Love God, and love brothers and sisters.

The Messiah will be here and you can attend the Messiah. You can lead a family life with the Messiah, and we can be a true son or daughter of Heavenly Father, not an adopted son or adopted daughter, but lineal son or daughter of True Parents and eternal joy will be given to us. This is attendance, okay?

Therefore, this attitude toward the Messiah is the essential attitude of the Unification Church toward Father. OK? (Yes.) This is the real aspect of our unwritten life -- attendance. Pray for the Messiah. Pray for the Messiah. We must have faith in God and faith in the Messiah. Because he gave me life, I can give him life and joy. I can die for him, sell for him, live for him, die for him, suffer, serve him with joy. This is the faith in the Messiah. Without God there is no Messiah. And without the Messiah there is no Abel.

Abel doesn't work in the Unification Church without the Messiah. Because there is a Messiah who approves Abel as Abel, therefore, through him we can restore the 'failure of Cain. We can establish the foundation for the Messiah. This is Cain and Abel. This is faith in the central figure. Therefore, we must understand that God is working through the central figure.

One advice as to attendance: someone visited Korea and asked Father what is attendance. What is the most important in the life of attendance? Then Father said, "Reviewing and reporting." Reviewing and reporting. First of all reviewing. Eating, sleeping, having joy, anger, grief, and pleasure in the routine life, then check yourself. And the last time we ate something, for what. Did you eat, "Oh, I'm hungry ... oh, I must eat, oh, I must eat!" Or did you feel "Oh, I'm eating this food, I'm hungry; but by eating this food I can do what Heavenly Father requires." Check when you are eating if you are eating for yourself, for the family, for the nation, for the world, or for God. Try and check. Joy because of whom? Joy for yourself. When you feel joyful, why did you feel joyful? Because you are happy? Because you made the world happy? Because you made God happy? Why do you feel Joy? Anger? If someone laughs at me, then I am angry at him. Because of whom did you get angry? Because of individual feeling. But if someone said something against Father and you got angry, then for whom did you get angry? For Father, for God, because if someone ridiculed you, and you got angry, it's not so good. If he ridiculed God and the Messiah, and therefore, you got angry, or he denied Divine Principle, therefore you got angry, it's OK. Therefore, check yourself. You eat just for yourself, but when you sleep, you are thinking something about America. How to solve America's problems. "Oh, Heavenly Father, I love America, what should I do?" This is just for your nation. You can grade yourself. Then you can improve every day your internal feeling. Therefore, you will be getting closer and closer to Father's desire.

Reporting. Many of us, when given direction, work very hard, but even when we are finished, we don't give a report to the central figure. The central figure greets us, "What happened today?" You say "I did it already." Or something like that. Therefore, if you are given direction to anything, do it. Right after doing it, report to the central figure. Then the central figure will check you, check what you have done. When you report, report not only the job. "We got \$265.00, that's all. Need anything?" That's all. "Good-bye." Not so good. The report must be heartistic. How did you feel through this? How people felt. How your members felt. What happened, and if you had some difficulties, you must report the difficulties first.

Therefore, a report isn't simply a report but an offering before True Parents. OK? Therefore, what you have done must be offered before True Parents, otherwise Heavenly Father cannot approve it. Therefore, you must think that the report is one part of the life of faith, an important part of the life of faith. OK? Life of faith. Everything you have done should be reported. Can you understand? Are you getting more information about what the Unification Church is? (Yes.) So many things. We are just making a foundation.

Therefore, as to attendance, another point -- our attitude in the Unification Church or anywhere you may be -- we must feel as if Father, True Parents, is with us. We must do anything as if Father is with me. OK? This is final advice. OK? Therefore, when we are eating lunch, we arrange the table in such a way as if Father is here. Then whatever we are talking about, still we feel that Father is with us. Father is with us. This is the reason why we have many pictures of Father. Father's picture reminds us of Father. Therefore, always I'm with Father. Some sisters are attendant in the family -- Father and Mother, two like this. This is a good attitude of attendance. We always feel that Father and Mother is with me. In the room we have Father's picture, Mother's picture, Father and Mother's picture. Brothers and sisters

have sometimes when hearing lectures a picture on the table,. It's OK. Therefore, we always lead our life, 24 hours, as if we were with True Parents. If real True Parents are with you, can you do anything evil? (No.) You cannot do that. Good. It's very good. If you feel like doing something evil, but still Father and Mother are looking at you, then you cannot do anything. This is very nice. This is good attitude of attendance. In the beginning when we could not have so many pictures in Japan, one sister got a picture from a newspaper. She put this newspaper picture on the table and she prayed there every night with tears. She thought that picture was Father himself. Without this kind of attitude, you shouldn't have a picture. Don't abuse Father's picture. OK? Also, when Father is coming for a training session or something like that, we must put pictures when Father comes down.

Also, we must understand that we must attend Father's children. Maybe afterwards you can understand -- we cannot attend directly to Father, but through the children we can attend Father. They are Abel-like children and we are Cain-like children. Therefore, unless we can be one with Father's children we cannot receive Father. Later you can understand, but anyway, we must attend Father's children as much as we attend Father. OK? If you are invited to Father's table or something like that, then you shouldn't eat earlier than Father however hungry you may be. When Father begins to eat, then you can start. OK? This is the right attitude. Therefore, even in the usual dinner or lunch first of all, the central figure starts to eat, then you can all eat. This training session is a preparation for Father's coming, eventually. Therefore, the central figure is just a representative of Father in a sense. Therefore, when your group leader starts to eat, then you can start to eat. Without giving anything to the group leader, if you eat, this is like dogs and cats.

Therefore, this is the beautiful discipline of attendance. Especially in America there is no tradition at all of this kind. There is no filial piety, therefore, American young people cannot understand the meaning of parents because there is no example in your physical family. In many cases the children don't respect their parents because the parents don't love the children so much. The parents didn't sacrifice their lives for their children because Americans are prosperous. Therefore, the parents don't have to work from morning till night shedding sweat and tears for children. Therefore, the children don't feel love from the parents, and therefore, they don't respect them. Therefore, there is a separation, and they cannot understand parents' love. This kind of awful tradition must be corrected and a heavenly tradition of routine life must be established here in Barrytown and all over America. OK? (Yes.) America is inconsistent. Everything makes no sense in America, from the point of view of heavenly tradition.

If you are invited to be with Father, according to heavenly tradition you must bow to Father three bows to Father. If Father is sitting in this room and you get a different room, you should bow to Father. Formally three times but actually only once which includes the number three also. Even a little child of Father, when he is going to Father, does what we are doing. Even a little boy, or a little girl does this.

When sovereignty is restored or one nation is restored, heavenly law will be put into practice. The constitution will be in line with God's words, Divine Principle. Divine Principle will be the constitution of America, or some country. Then there will be no fornication, no adultery.

Then heavenly tradition will be substantiated through the constitution. Therefore, from now on we must start, we must establish the kingdom of Heaven. In the kingdom of Heaven there is a tradition of heavenly law. The spiritual world or Father knows heavenly law, therefore, one day when we went to Korea, Father said, "Your attitude doesn't make any sense at all." From the point of view of heavenly law, therefore, we are doing strange things. If precious heavenly law is applied to us, we can't do anything because we are so strange. Therefore, Father never said the contents of this heavenly law because if it is applied we cannot do anything. Someday the heavenly law will be put into practice. That is attendance

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Internal Guidance

Introduction

I'm going to speak about how to apply Divine Principle in our daily lives. As you learned in Divine Principle, our life is composed of continuously setting indemnity conditions, by walking the course of indemnity. We are standing on the point between the two opposite sides - one is to solve the problem of history and our own selves by paying indemnity. The other is to pay more indemnity because of failure in paying the previous indemnity condition. It is decided by the condition if we win or lose. We, who are standing in the middle position between God and Satan, are on the point which determines whether we can escape from Satan by applying Divine Principle or get caught by him. As for us, who live with God and Satan at the same time, it is exactly in the life on earth that we must remove the relationship with Satan and unite with God.

1. Connect Yourself with God's Standpoint

To the fallen people, God made a foundation according to each era, working through Abel directly on Adam's family, giving ten commandments in Moses' age and sending the Messiah 2,000 years ago. This foundation was not sought by men but made by God in order for men to

be saved through it. And the foundation of God is established substantially, not spiritually. For example, God sent a substantial entity such as a prophet or Jesus in the age of commandment and prophecy. You are motivated to come to Unification Church by the person who believed in Divine Principle. God taught you such a foundation or such a point of God through this kind of substantial entity.

2. Who Washed Your Fallen Nature?

The life of faith exists in order to remove your fallen nature. It is not God or Jesus but the person of more sinfulness than you who removed your fallen nature. Existing churches believe that Jesus saves them. That is not true. The person who has more fallen nature than you only can wash your fallen nature. Then in this life the person whom you hate most and dislike most takes care of your fallen nature. The way to remove it is to connect yourself with God's position on one hand and persecuted yourself by those people on the other. Unless you have God on one hand, you cannot bear it.

In the general world, people can't be joyful and glad when they have trouble with others. But the man of faith can be joyful and kind to them and grateful in such situations, because he can see God's position by connecting with Him. A man of faith is joyful even when he suffers damages from the horizontal or worldly viewpoint. It is because he can see that it is more valuable to gain the eternal future than to lose in the present time. The Bible says that you should be glad to carry the cross. If you feel unhappy and bad when you get persecuted, it means you have the same fallen nature inside of yourself as the persecutor has.

Otherwise you can't help taking pity on the persecutors. When you are not completely within the principle, Satan invades you. On the contrary, even Satan praises you if you are totally principled. Therefore, when you encounter something unhappy, don't forget that it is happening because it is necessary for you. Then, I want to emphasize a man of faith has no enemies. Whenever you confront any hindrances and troubles, you can be glad considering that they are happening because you need them. Through that you can liquidate something important. You can never redeem anything if you leave God's position.

3. Don't Be an Onlooker

A person who witnesses from his own personal desire and worms when situation suits his own taste becomes depressed when he gets bad results. That such a person gets depressed to find the result turning worse reveals his motivation, that he started from his own standpoint. The problem of faith or belief should be God's will or viewpoint. But there are many members who don't connect themselves strongly with His standpoint. Master calls such people "on lookers." As people are looking around the park, some people are "looking on" into the church. Among them many people lose their faith in the church. For example, there were many onlookers when Moses took 600,000 to Canaan. When Jesus performed miracles, there were many onlookers; even His disciples were so. Peter should have followed Jesus, carrying the cross. But the reality was different, that he denied Him three times. In the same way, those who get depressed to find the result coming, out differently from what they expected, even though they devoted themselves completely to the church, have the wrong motivation. You don't have to

be glad or sad when you gain good or bad results. However God uses you, you are apt to mistakenly think that you, yourself, do God's work, and therefore you feel happy or sad according to your own accomplishment or failure. However, in doing this you ignore the truth that we work for God. We are His instruments and not just our own selves. When you do not connect yourself with God's standpoint closely, your motivation goes wrong.

This is the most important point for men of faith; that is, the relationship between God's standpoint and yourself is the key for you.

Then God holds us by the hand and gives us many proofs that we cannot help believing. Everyone experiences being given some mysterious power beyond explanation when he starts his faith with God. Nobody believes without proof. Faith is keeping the standpoint which was connected with God, as in the beginning of your church life.

4. My Position

If you ask a person fallen away from the original position, "Are you a son of Satan?", he gets unquestionably mad. If you ask, "Then, are you a son of God?" he may say, "I'm not so sure..." Then you ask whose son he is; but nobody can answer clearly what his own position is. This is the conscience of the fallen man. The position is vague to him. But the man of faith who knows God's standpoint should be aware of whom he belongs to. As his subjective substance is determined, his own position is automatically determined, too. How does he purify and keep his own position? This is the matter of character.

Jesus always kept it in His mind that He was the only Son of God. He never changed the position in His mind, even once, throughout His life, that He was the Son of God -- even until He was finally crucified, no matter how miserable He was, or even if He had something regrettable, or slept at the foot of a tree in the wilderness or looked like a beggar.

That is called chastity of faith, which we are apt to fail in accomplishing. If you run off the position, you destroy your character and get your horizontal human relationships confused as well. It sounds arrogant to keep or cling to your own position; but don't mistake it. For example, when you are alone in the crowds like in a movie theater or so, it is the question of by which position you came to such a place. God appreciates the person who has the conviction of being God's child and keeps the position continuously, even in such an awful Satanic world. Then God must be given good people. In Jesus, the confidence of being His only Son became stronger, as He was disposed. Many of us, however, begin to doubt our positions when we encounter miserable situations. We doubt if God really exists with us together, when we come to the dead end. We doubt our positions by ourselves. Even Satan would bow down to the person who keeps his position and is responsible for the portion of being God's son without His intervening when he feels no connection with God. Jesus showed the standard of it.

As long as we have faith in God, we are supposed to always be glad in any situation. The circumstance has waves; like sometimes when we are deserted by God and we get hold sometimes of Him, then we grow like waves. It becomes our relationship with God as to how

we can set indemnity conditions and what result we can bring.

5. Domination

The problem of domination in our life of faith exists in this point. The person who knows his position is never dominated by Satan. It is the fallen nature to reverse dominion. From seeing the lives of fallen men, we can find they were dominated by the material, evil sovereignty or the rich people in front of them. We can see they were dominated by those who could not dominate originally. By whom are we dominated? This domination must be done with love. Then children want to be dominated by their parents and women are glad to be dominated by their husbands. The word, "dominion" in this meaning is different from the normal "dominion" we have used so far. When we say "I want to be dominated by Jesus from the bottom of my heart , "it does not mean Jesus is my dominator or dictator. He is the subject of life, the subject of heart eventually, and he is adored and longed for. This is the domination of love. You must develop this kind of dominion. Therefore, the Bible says, "Don't be tossed, ignored by people. Give love and virtue to people even in hell, and you are adored and praised by them." This is the way to develop your dominion. Then by sacrificing yourself for others, you get the power of dominion eventually as the result. What kind of dominator or sovereign is the Lord of the Second Advent? He is, in short, the dominator who unites all mankind into one, like a family, by love. Without the fall, we were originally united with such a dominator of love. Since mankind fell, we were dominated by those who were not original dominators. Then we have much resentment and repulsion against this in our veins. But it's hard to have the dominion power in your life of faith. However you come to this church thinking it is the way of life, unless you have a heart to long for someone in the church, you're considered to have no power of dominion. Many members don't connect with the heartistic relationship. Then they become as I mentioned before. The life of faith must be the life which flows out from the bottom of your mind. In other words, it is the problem of emotion; that is, how your emotion moves. You have no connection with God unless you have someone in the church that you are more strongly connected with than your own parents or brothers. Jesus said, "Love me more than your own parents." How do you apply the words in your present life? Find the person in the center who is most responsible and suffers most for the public and the center, and especially find the person among the members who has the notion and heart to be most responsible for you. And if you can love and long for him more than your own parents and brothers, and can connect with him not by your notion but by your heart and soul, it means you have found out the dominion. In other words, you have found the standard of dominion. The dominion means love, doesn't it? The dominion which we used before was the power for a commander to order his soldiers, or the action for soldiers to follow the commander in one accord. It is not of love that the sovereign of the nation dominates the people by the laws and power. There are the dominions by force and the one by love. The latter one is the original dominion. When you come to this church and overcome the lonely feeling experienced before by words, you may be an onlooker but you feel no deep joy. However you may gain something there, you are not touched spiritually.

You just come to the center and get blessings, then you can remove the darkness in this way. It is better than nothing that you come to church and become an onlooker. But as an onlooker you can't keep the same feeling which you experience in the center after you go back home

and stay with your family.

Then the responsible person must lead such a person to connect with the dominion, which means brothers and sisters reporting to each other and getting acquainted spiritually and internally with each other. If you come to the center without telling about your own family or internal struggles, you can't be separated from Satan even after coming to the center for many years. So the leader must know the situation and let the person catch the dominion. He must restart witnessing to the person.

6. Shifting the Crime Action

The fallen man has thought that a good thing was done by him, and that a bad thing was done by somebody else. When he finds something that may be praised by people he thinks it becomes like that because he was there. In case he sees that something wrong happened, he wants to say, "I did not know anything about it." In this way he is inclined to justify himself. This is the fallen nature, not the original nature. In such a case, Jesus said, "I own the sins of the world." It is completely the opposite of our attitude. We may complain and judge this world saying, "This world should be destroyed," or "The world is too dirty even if I'm pretty pure." But Jesus took the responsibility totally. It is the standpoint of a man of faith that he should take responsibility for bad results even though he is not sinful, and that he should return the glory to the people. It's hard to practice it. We can understand the logic intellectually, but we often hide ourselves unconsciously, when we face the reality of practicing. If you are aware of it and pray about it with tears, God helps you. When you make a mistake by being defeated by the fallen nature, and pray in reporting the fact, "Heavenly Father, it came out wrong when I did like this," He assists you and works through you. Therefore, unless you pray concretely, you can get no answers. When you witness, you should pray for the nation as you pray for the person witnessed to. And you should pray for mankind as you pray for the person who persecutes you and despises you. Then unless you pray with the substantial conditions, your prayer can't be accepted.

7. God's Heart

Because of the fall, man's standard of happiness is relative. To perfected man, however, happiness exists only when he knows the joyful heart of God. You may ask, "Has God ever been as happy as I feel sometimes?" The answer is "God has never been happy." If you pray about it, you will get the answer. When you feel happy being stimulated in your life, you must not be happy by your own standpoint. If you experience happiness by your own standard, you share only a little part of God's work. You should ask God first, "Who is responsible for the whole work?" There you will find that God is still sorrowful. Then you can see His attitude toward mankind. Knowing God's heart lets you know it is wrong to move your emotions by your own circumstances and standpoint.

On the other hand, when you face the greatest difficulty, and are in the deepest troubles, you should not take those sufferings as your own. When you are distressed, you must not think your own circumstances gives you a hard time. If you think that you alone must go through such difficulties while other people only have a good time, it is a very unhappy and miserable

train of thought. You must appreciate, that even though you are weak, faithless and small, God entrusts you with the portion of sin which all mankind carries. Even when you are in deep troubles, you should think that all mankind carries the same troubles, and you share only a small portion, and that the Messiah is responsible for the entire population of the world.

Fallen man shifts the blame for sin because he thinks he has nothing to do with sin. He who complains and judges others thinks he has no connection with sin. This is not true. He alone is to blame. The one committing sin wants to think he has nothing to do with sin, and is eager to escape from the situation. But a sinner is a sinner.

You should set a condition to apply Divine Principle in your daily life against each of the four fallen natures. Even if you hear an explanation about the fallen natures, unless you apply the Principle, you only remain in status quo.

8. The Sixth Sense

The sixth sense precedes the intellect, and distinguishes good from evil, right from wrong. When a person makes a mistake, he has a strange feeling. This confusion is due to intellectual ignorance. "I sensed something wrong. I thought it would happen. But still I made the mistake," No one says, "I did not know at all." Everyone says, "I had a premonition about it; I felt something strange." When Japan lost the war on August 15, 1945, I was in Japan with some company presidents. On that day they said, "I thought it would come out like this." "I thought the newspapers were telling lies." "I could see easily that the newspapers told lies when they kept saying that hundreds of American B-29's were shot down by the Japanese air force." Even before April 15, 1945, Mr. Tanaka, the manager, felt that the war would be soon over. This was the sixth sense. The same applies today. Today, Christian ministers know that it is not good to maintain the same situation and to interpret the Bible in the way they do. They also know their teachings can't give new spiritual life and lead young people. Their sixth sense tells them this. They know that, as well as knowing the time of the Age.

9. No Action with Much Realization

The reason why the sixth sense exists is that God does not pursue His providence secretly. Because He loves man, He reveals the secret three or seven years in advance. Because man is stubborn, he doesn't put into practice what, God reveals to him through a sixth sense. (Also because he is a pessimist). Eventually, he is swirled into the deepest sufferings. Even though some people realize their interpretation of the Bible is wrong, unless they act to find something new, they struggle very much over giving up the old interpretation, and endure in vain spiritually. Your sixth sense knows God's standpoint. Even though you don't realize it, subconsciously you know this. When the Messiah was among the Jews, they didn't know who He was; but they knew somehow who He was. How much did they know? They knew up to the end. We know the Garden of Eden and that world of love even in detail. Although we have never lived there in reality, still we have contact with it heartistically. Then our minds become so nervous. The body is behind the mind; and the sixth sense is in the original world. Then the mind, which is in between, feels nervous and restless.

A man of faith feels nervous because of that. Even a man not of faith, such as a normal young person today, also feels restless and un-peaceful, then tired and exhausted in these days.

10. The Sixth Sense in Faith

When you're with God, you feel peaceful in your mind. On the contrary, when you are away from God, you feel something different. You can tell by your sixth sense. When you are separated from God's standpoint, you feel that something is lacking and strange. You should distinguish it in your life of faith, you can't keep the content of your life of faith. Nobody can teach you the sixth sense. You can't find the way unless you use your own senses. When you leave your original position, you must feel uneasy, uncomfortable and fearful. Satan tries to catch these conditions and to dominate you under this kind of circumstances.

When you feel uneasy like this, go to the person who is optimistic and thankful, and tell him the whole content of your uneasiness; and you will feel recovered. If you feel you are leaving your position, find the person who is closer to the standpoint than yourself, and confess all the circumstances of your anxiety; then you can get well. If you spend more than three hours in vain since the happening, you get sick spiritually and have to pay the indemnity somehow. Three hours is the limit. Then, unless you solve all your anxieties of the day before you go to sleep, you could get sick or accidents might happen in three days.

They occur inevitably. In Korea, we had many experiences, like when someone got into an accident while he was witnessing, or someone had a robber steal everything valuable during the night. They might say they didn't know why such things happened. But once you investigate your feelings of three days before, if you sensed anything uneasy, you can find out what is wrong. Before you get into such accidents, you could definitely have a premonition through a dream or the sixth sense.

11. Reversed Dominion I

When a person often gets angry, it means he reverses the dominion. Since Satan dominated Adam and Eve, because of their own fault, anger is flowing in the veins of people. When you are praised, you are happy and joyful, but once you are ignored, you are uncomfortable. Japanese people especially have a delicate sensitivity. When I was in Manchuria or in Japan and I lived with Japanese, they did not like me nor Koreans in general. They did not agree with nor get along with Koreans. A Korean remains silent with no greeting even in the morning. He doesn't greet you, and he looks hard to please, even when he doesn't mean to do so.

A Japanese gets angry at him, then. In Japan, they often greet even though they are not in such a mood.

In Korea, they don't express their appreciation, even though they feel very grateful: which is sometimes their weak point. However much they appreciate, respect and even worship someone inside of their minds, still they don't express their emotions in words. If they express and tell their feelings, their minds, they think, become wrong. In other words, when you say

something by words about the feeling, which is like something filled with compressed air, your mind becomes like a balloon blown out. Then they speak so much. We received that kind of education from our family. Parents said "don't be so frank and expressive, and follow your heart." "You must hide your feelings deep in your mind and not take them out so often." A wife does not come out of the kitchen to greet her husband when he comes home, even if she loves and respects him. She suppresses her feelings strongly. General family education is like this. Japanese may misunderstand that when Koreans don't greet or just gaze strangely, it does not mean something is wrong. After all, you cannot hope or order someone to do exactly what you expect him to do by your own standard. He will express his feelings in his own way. A man of faith must know and consider this point. You cannot determine a person is evil because he is not the same as you. There are always internal reasons for his actions.

12. Reversed Dominion II

John 5:5 says, "One man was there, who had been ill for 38 years. When Jesus saw him, he knew that he had been lying there a long time. He said to him 'do you want to be healed?' By saying "Do you want to be healed?", Jesus wanted to know if the man would become angry. The man wanted to get into the pool, but other people went first. He had been sick for 38 years. He had spent his fortune to get healed. Jesus despised such a person so much, asking "Do you want to be healed?"

Can you guess how much anger and rage he felt from being asked such a question by a person who looked like a young beggar, not like a doctor or priest?

Everyone must oppose and resist such an arrogant question at the risk of his life. But the fact was different. The man said "Yes, sir. I have no one to put me into the pool when the water is troubled," and he endured the words of Jesus. Then Jesus said, "Rise, take up your pallet and walk." The patient was healed at once. What does this story mean? The fallen man has an instinct to feel unhappy when he received an order or request from someone who looks lower than him. Because of this nature of anger, Satan has held man for a long time. Jesus tested this point by despising him.

We can bear being despised and oppressed by someone higher than us. But we cannot help feeling displeased when we are ignored and made fun of by the person who is lower and more miserable than ourselves. However, it must be the attitude of a man of faith to take an order from the Lord, even if it is given by a child, because no one knows what kind of secret it implies. The important and serious problem occurs where people cannot believe so easily, not where they can believe without difficulty. Therefore, God has never used as His representative a person whom people can easily believe and follow. On the contrary, God uses a person in the providence whom people can hardly believe. As for Jesus, he was born in a stable and grew up in Nazareth which was said to be the most uneducated village at that time.

By the same token, people can hardly believe that God has started His providence on the worldwide level in Korea; a country which has never done anything good or influential for the world in the aspects of life, science and spirit. Even now, you can see how miserable the life of the Korean people is, and how far away it is from ordinary human life. It is hard to believe

God's providence started in such an undeveloped country. It is not normal to believe what is absolutely unbelievable.

Then, those who believe in the providence of God are called crazy.

Since the fall, because man was dominated by the angel, the restoration must be done by the person who stands lower than the archangel. That is why God chose the most unbelievable person to save the family.

For example, in Adam's family, God chose and blessed the younger brother, Abel, rather than the elder brother, Cain; even though in the Old Testament Age, the birthright was considered absolute. Cain and his parents would have to bow and kneel to Abel and be dominated by him. However, this was very difficult to do.

We don't feel anger toward a person who stands in a higher position than we; but we feel anger toward a person who stands in a lower position. We must make an effort to humble ourselves; otherwise, we cannot walk the heavenly way.

Faith and Life - Volume 1 [Part 2]

Yo Han Lee
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13. Cain and Abel

Unless you have determined the heartistic position between Cain and Abel among the brothers and sisters of the church, you will suffer. This is true not only in this church, but also in a family outside the church. Unless the relationship is clear, society becomes spiritually dark. It is better to have your Cain/Abel relationship decided very clearly; that is to say, the relationship between church director and the position of the church director implies the archangel. Because the archangel stole the word of God from Adam and Eve, in the process of restoration, he must transfer them to the sons and daughters of God. It is the position of the archangel to teach and give the Word.

Our purpose is to give you some testimonies of our experiences; to support and help you take the responsibility of the age. Then, the subject is no longer us, but you Japanese brothers and sisters.

The church director is also in the same position as he went to the place assigned for the people there; his position is the mediator or the servant. Therefore, he must encourage the members to become more dutiful than himself. This is his responsibility. Archangel is in the position to respect and serve Adam and Eve as God's children.

In Korea also, church directors often educate and lead their members in their own ways and order them or get angry at them. But in this way, they hinder their member's way and cannot grow themselves either.

In the Old Testament Age, God served man in the position of servant. Jesus did not live on earth as an only Son. He was in the position of the Son of God in the internal value, still He pursued the mission of the servant in the practical life. He was the servant and He was in the position of John the Baptist when he transferred the Word to the people. John the Baptist was in the position of the archangel. Then Jesus served as the archangel in reality for three years, even if he had the internal content of the Messiah sent by God. Afterward, he should have been able to take the people to the position of the sons and daughters of God. He could stand for the first time in the position of the Messiah. The same things applies in the case of the church director. He must take the role of the archangel for some period necessary, maybe three years or seven years. During that period he has to gain 12 children who are more dutiful than himself. Then, the question occurs whether he is to be in the position of the Son of God. In other words, unless you accomplish the mission of the archangel in the position of servant in real life and in the position of parent having the vertical connection with God in the spiritual life, you cannot go back to your original position.

Since it was by the fall that man fell away from the son's position with the archangel, it is the way of restoration that he should go back to the son's position through service in the archangel

position.

The position of Cain and Abel is very flexible. For example, when you go witnessing your physical body becomes Abel, because your spirit cannot go anywhere out your physical body. Then, the mind is not always Abel. The relationship is determined according to the job or mission. In the church, sometimes, the person who is responsible for the economy becomes Abel and sometimes the preacher is Abel. At home also, the person who is responsible for the matter is Abel. Then you must be humble to Abel and serve gladly and comfort him when someone also is in the position. You cannot consider yourself always superior to others. According to the respective job, the central figure must suffer in the position of Abel. The peace exists there. However, if someone thinks he should always be Abel, the whole church must suffer and the family as well.

Therefore, you can learn clearly what is your position if you understand the above. Then you can comprehend automatically the position of others also. When you insist on your own opinion, saying "I go my way," this is resistance, not obedience.

The difficulty is that you must consult with your Abel about your secrets of faith. This is the main point. As it is the central position, your mind is never in the mood to do so. Before you meet your Abel, you determine to talk frankly to him about your family problem, your internal problems of life and the contents of your faith. But once you meet him, you cannot speak so well. You often come back home without telling anything important. It means you have lost your position.

Then you try to pray by yourself in troubles. But God cannot accept such a prayer. If you speak to God without going through your brothers and sisters, especially your Abel on the earth, even if you tell God about the secrets which only you know, God cannot listen to you. Then you get into much trouble. In this case, the church director must open the door of your mind.

There are two types of people; one type to whom people want to reveal their secrets and the other type is the one to whom people do not want to reveal anything.

As, for our Master, as soon as someone meets Him, they begin to confess the secrets which had been hidden all their lives. No matter what their religion is; Christian, Buddhist, Confucian, etc., they immediately start to tell everything to our Master. He has the power to make people reveal their deep secrets.

14. Get Anxious About People

In the world, many people are anxious about their own living condition; but there are very few people who are anxious about people. I can recognize the one who suffers for the family, cries for the race or makes effort for the people. Unfortunately, I cannot meet such a person often. Therefore, such a person is very precious and necessary. You cannot lose him even at the risk of your life. The church director is supposed to be such a person. Unless he sheds tears for the people he is responsible and has a connection with, he is not qualified to pray for the place

assigned. From the viewpoint of heart, he cannot pray for the area unless he has a heartistic relationship with the people.

We have to be concerned about the people whom we associate with; pour our concern for the people we know. Unless you can do this, how can you pour your heart toward the unknown people? You can never do it. Your emotion cannot move or function without the reciprocal function.

When you notice some points that you can advise or correct, among the people you are witnessing to and associating with, you should pray about those points. When you have something to say, try not to point this out, but first of all, pray about it. You should try to tell the person as little as possible.

For whom does the devoted member devote himself? The kitchen members must pray as they cook meals for the people who are going to eat the meals. While you cook, you should pour your heart to the people who will eat the food -say, two or four people - then, pray abstractly about the race of heaven. Such a meal, then, becomes very delicious and joyful.

You may feel the difference between someone you have prayed for and someone you have not prayed for. The church director may be able to get acquainted with his members' situations and conditions up to around 20 or 30 people. He must report to God about their contents in detail and pour his heart to them, their family and even their relatives. Eventually, they want to come to the church. They find the person who has been praying for them even while they did not notice and they now want to speak to him about anything in their life.

The church director must offer such people to God; then, he can pray for the area assigned. For example, I go to a given city and meet a person named Nakamura. I pray for him and shed tears for his circumstances; he becomes the first offering in the city. Then, I can make it the condition that I prayed for the whole population of the city from eyes of God.

Without such a concrete condition, even if you pray, "I come to witness to this city, please lead the people and take care of them," God can do nothing even though He truly wants to help even before you ask.

Then You must comprehend heartistically the members' situations and report them to God concretely.

Church directors should pray with the members as soon as they come to the center. They should then reveal their internal secrets to the church director. This is very important. The director must not lose the chance. Once the member tells his internal problems to the director, he feels very comfortable. The director then must report the member to God at once. Then the member can gain God's power and re-determine himself. Thus, God can work directly through that member.

15. One Person Can Make God Prosperous

The existence of a person really raises God's hope. God regards you not only as a person, but also as the whole population of the world. Then, unless you give all your loyalty to God in such a position, you cannot meet God. How does God regard the sufferings and situations of the three billion people in the world today? We see the number of people from man's viewpoint, but God sees only Adam's family: that is, there is only Adam and Eve on the earth. God sees only Adam and Eve. Then, He doesn't think there are many people in the world. As the main stream is flowing centered on fallen nature. God considers as Adam and Eve whomever He sees. When He finds a person who knows this reality and sheds tears praying in the historical and providential contexts as the representative of the whole world.

God feels joyful and tries to forget the sadness which He has ever experienced.

Thus, a person can make God prosperous and cheerful. When you go witnessing in the countryside, God regards you as the representative of all ancestors, past and present, in spirit world of that area. You should never forget this position. But it is very hard to remember and keep the position because you don't see the position from God's viewpoint.

16. Your Own Suffering

Many people complain about the church director not being subjective. When you went to talk to him and you can't, then you go home. You may talk with your brothers and sisters about the difficult points that you were unable to talk about with your director. When you talk horizontally to your brothers about your internal suffering, Satan takes that condition. You must hold the problem in you with God.

Anyone is useful even someone with only a primary school education or a servant. But you are apt to think you are useless as a man of faith because you cannot solve even your own problems and you tend to underestimate yourself. You may find a person struggling more than you. You can share your experiences and solve his struggling by saying, "I could overcome the problem you are struggling with." Thus, you can lead him to the church. And by watching him solve his suffering and problems, you will appreciate your own suffering and the fact you were able to help someone else at the same time.

If you lead a few people to rebirth your own problems are automatically solved by God.

17. God's Direct Dominion

It is very hard for a man to talk about his own problem or his nature. It is also hard for you to discuss this person's problems with him. It is easier if he has a trinity. You should relate his problems to the person closest to him, preferably his trinity leader saying "he is like this or like that, but this is not good for him. He must change in this way..." The trinity leader must then advise this person directly. There is no free choice in this matter. Then God may intervene directly through the trinity leader.

So, you cannot go the way of faith by yourself. You may have too many secrets when you go alone. When a spiritual mediator prays alone and communicates with spirit world, God does not tell him directly and plainly; but reveals to him symbolically. Receiving the symbolic revelation, he tries to interpret it in his own way. This only results in bad consequences.

The spiritual mediators are specially apt to be self righteous. The mediator's purpose is to be a speaker for those who have not communicated with spirit world. His mission is to give personal testimony of his experiences. However, he is inclined to be joyful in communication with the spirit world and look down on to others. This is completely against God's will.

18. Reversed Dominion III

Satan invades you through the gate of complaint, anxiety, anger and short temper. The Bible warns you to be in peace, appreciation, loyalty, fidelity, sincerity and humility - not to be angry. In order to remove your fallen nature you must separate yourself from those with whom you are connected and the position in which you use your emotion.

You can't use your emotion in your way, but in two ways -for God or for Satan. You have only two choices. When your emotion is within God's standpoint, you feel peaceful, not self-conscious and joyfully grateful even if you're persecuted. You can smile even when someone gets angry at you. Then, he gets more mad and enraged because he takes up the anger that was even in you. For example, someone has ten units of complaint or anger and I have five units of them. When the other person gets mad at me, if I can keep smiling at him instead of becoming angry, then he takes upon himself my anger, aiding it on to his own, thus carrying the weight of 15 units of anger.

If you feel angry at him at the same level he is, you share your anger with him and a fight occurs which may last for some time. When you, a man of faith, complain and get angry, you automatically come into Satanic dominion, together with him. If you endure and remain patient and smiling, he must take over your Satanic side and pay indemnity. Then an angry man might fight with another angry man. On the contrary, a humble person never fights with an angry man. Therefore, sometimes a person who often used to strike people before the family, might have to be hit in the family by a stronger member to pay indemnity.

19. The Original Nature

The fallen nature of stubbornness is the opposite of our original nature's loyalty. But if a stubborn person comes to believe in God, he becomes a very loyal man of faith. Saint Paul used to be such a tenacious person. Thus, even fallen nature turns into original nature when the standpoint is reversed. You should not be so quick to regard yourself as evil because you have much fallen nature. If you use your fallen nature properly, it can be just as valuable as your original nature. Conversely, when your original nature is misused and leaves its original position it becomes sin. Therefore, a sin doesn't exist essentially. Then when do we call something a "sin"? This "something" causes Satan to work through us. This is why we can liquidate all sins through Jesus. Even if we express anger and rage because of Jesus or even kill people to accomplish Jesus' desire, it is not a sin at all. Trained men and faithful men may

pray desperately enough to have blisters on their knees or go without meals or sleep, but they can never grasp their Satanic nature. It means to change the original nature that bore the fruits of evil because of Satan, to the original nature which bears the holy fruits because of God. Then, once you acquire faith, you come to have a higher and more public purpose. Examples of this are being more anxious about your family than yourself or caring more about the nation than your own family. After you have faith in God, the level and standard of your heart becomes higher than before as you shed tears for others. Finally, you love others more than your self, and the history and the future more than the people of the present. You will even love the heavenly purpose of creation more than the most wonderful thing you can find on the earth.

You shouldn't worry too much about your sinfulness, weaknesses and faults. We should carry God's anxiety and worry instead. As long as we live and eat only for God, our heart will become His Heart. We should realize we have entered a new realm separate from Satan's dominion. If you think you're in the same position you were in before, even a long life of faith will not change you. Even as the Bible says, "Your faith has helped you," so will your faith make it possible to fulfill your desire. It is important to know to whom you belong - to yourself or to God. You must see your emotions as God's emotions. People in the existing churches don't know this and so they pray, "I'm so sinful."

"Save me from sin." They should know they are originally God's children.

20. To Serve

When you were called and excited by the Divine Principle, from the viewpoint of heart you were in the position of a newborn baby. Then from the beginning in the church, without knowing your position as a newborn baby, you might have come to find God and be happy knowing Him as your Father, saying "Father, Father," Truthfully, it requires much responsibility and many indemnity conditions to be able to call Him, "Father." Because of this, you might feel you would do any kind of work at all in the church, which means you would put yourself in the servant's position.

Parents want to serve their children through any means. This kind of heart is the servant's heart. The heart that move you to do good to those under you and give them joy is the heart which parents have toward their children. So too, you would want to humble yourself in this way. Once you are aware of your sinful nature, you find that the relationship between spiritual parent and child is the same as that between Cain and Abel. In the parent's position you may sometimes have to scold your child instead of welcoming him with a smile.

To serve your spiritual parent and God means to accomplish your responsibility for God's will. Serving is not doing something for your superiors or God. On the contrary serving means that a person in God's position brings himself down to earth to fulfill the purpose of creation. This is the original meaning of service which God desires. In the world of heart, nobody wants to be dominated on the horizontal level by another person. All men want to follow God directly in a vertical relationship, even fallen man. It is the most joyful thing for you to bear the necessary fruits that grow your heart. In this case, parents would prefer to see their children

praised by people in society rather than have their children give them praise or materials things at home.

As for spiritual parents, when our spiritual children become church directors before we do, we feel joyful that we could bring a person to God who could show much loyalty and closeness more than we. But you would feel ashamed to have children who have not done much for God yet, while you have become a church director. It is the hope of parents to see their children become more famous than they are. When you need someone who came to the church after you, and who has some glorious work for God, you gladly regard him as your elder brother in faith. Though Cain was born as the first son, Abel was the first blessed to go back to God. In this case, a person in Cain's position who was "passed by" doesn't have to serve the person in Abel's position in the strict sense, but regard him as someone very precious to God. So also, the person who came later to the church should look at the one before him as his elder brother who led him to the faith. It doesn't mean you have to consult and receive guidance from this elder brother, but rather that you speak with him about what you are doing to comfort him.

Again, to serve means to bear fruits in the form of results for the purpose of God's creation. Therefore, serving means to go beyond position. Yet, even though this is true, the ones who led you to the family might feel lonely when they see you pass by without any acknowledgement from you. It is certainly good that you are accomplishing God's will, but still they might feel abandoned somehow if you have no relationship with them. From God's point of view, if you make someone feel lonely it's an evil condition for Satan to invade. You should write to them sometimes and comfort them. They will be so grateful and feel you did not take them for granted.

21. Spiritual Thirst

In the beginning of our life of faith we gladly work for God, but after that we may not grow spiritually. There are two reasons for this. First, the problem may be with your central figure. For instance, if a church director is anxious for results but does not have this anxiousness as an original subject, he can destroy a man's heart with his attitude. When you can't keep the same heartistic relationship with your subject as you experienced in the beginning, your faith declines. If you can maintain a foundation of unity with your church director on the heartistic level, you will be able to have 50 members in your church, but if you don't have more than 50 member it's because you haven't multiplied your heartistic foundation. The heart is compared to the root of the tree. Though the root is invisible, the wider and deeper the root is, the more the tree grows. From my experience, if you , as a church director succeed in having three members who have the same heartistic standard of faith as you, you can easily increase your membership to 30. If you unite with 12 members heartistically, you can gain 120 members automatically. Unless you have a heartistic relationship with three core members, you can never have more than 30 people. What is worse is to have members who were once united begin to leave. All members and even spiritual directors have a spiritual thirst. Sometimes a church director might feel no joy in seeing his members visit his church and just think, "Oh, here they come again," The situation is completely opposite to what it was in the beginning. This is a critical time for your spirit.

The second reason you may not be growing spiritually is that you yourself aren't setting indemnity conditions. The problem lies with you, not the center director. Unless your attitude toward God progresses after a while, you can't grow in your faith. We always have to set conditions in some ways and progress. Otherwise we are apt to have "faith by habit" after a long time in the family. The church director should watch each member and talk to him about internal things. After the director comes closer to him the member might begin to say, "I don't think I can keep this life of faith much longer..." He will become concerned about his situation and confess unconsciously that he should get some kind of indemnity condition. When a person who has already set indemnity conditions and walked the life of faith hears this he can see very clearly what the member should do. Even the member can figure it out by himself.

When you joined the family for the first time, you did it by paying a heavy indemnity condition, that is, the condition of devoting yourself completely to the church. Still maybe in one or seven months, your mind changed from the mind you had in the beginning when you joined. It was not as serious. On the condition that you gave up all worldly things - your parents, family, vocation - when you joined, you could retain a standard of spirit for some time. But now after some time has passed, your condition is determined by your success in accomplishing the purpose for which you gave up all those things. The important thing is what you overcome and what result you brought in. Unless you have such things to bring before God, your faith will decline gradually.

22. The Result

When we hear the word "result" we immediately think about an external thing. Actually, the problem is an internal one. Some of you worry saying, "I've been in the family for four years but I have no spiritual children as a result of my witnessing. I taught many people the Divine Principle but no one joined at all." This is wrong. The external result of gaining members is brought by the merit of your ancestors not by your own ability. You merely convey the message to the people. What is called "result" is what you have remaining in your mind after you convey the message in place of your ancestors. You must not only fulfill the role of trumpet, but you must also bear fruits in yourself as the player of the trumpet. The problem is the contents of the fruits. A person who brings in many members does not always grow spiritually. Even if a person can witness so well that many people join the family, his own mind may become empty. No matter how many people join the family in this way, we can hardly stand in front of God. What finally happened to Moses, even though he could take 600,000 people out of Egypt. He could perform miracles such as separating the Red Sea, but still he couldn't enter into Canaan. The works Moses performed were not done by Moses himself but by the power of God. In another example, the apostle Paul was a famous preacher. Still, his missionary work was not done by Paul himself, but by God through Paul. However hard he worked for mission, unless Paul gained something in his own mind, everything would come to naught. It is the same for us. We are not working just for an external result. The reason our faith weakens is because we work for the external result instead of feeling joy through what we received internally. eventually, our hearts become hollow. Therefore, the central figure should not push members to work for the external result only - as in setting up a church or bringing in members. The church director must become acquainted with members personally. He must check whether each one is joyful and if each one can turn his external Joy

into internal food to digest. We should not be happy just because a large number of people gather at one of our rallies and are amazed at what we can do. That kind of happiness has nothing to do with internal growth.

The external result that comes about is not because of us, but because the heavenly time has come on earth by the power of God. It is not because of us, but because Father's word has the explosive power of an atomic bomb no matter where it is set. Another reason we get such a large external result is because spirit men were mobilized by heaven to bring many people to one place. When we see such a magnificent sight, we must realize something internally. If we become businesslike looking for quick returns in our witnessing, we'll become empty spiritually. Furthermore, if we continue to live in such a situation over a period of time, we will completely destroy our spirit and lose the power to do anything.

23. To Practice

If someone orders you to do something you don't want to do, but you do it anyway, you will surely gain something from it after, God will never force us to do something or sacrifice us without giving us something in return. At the same time He is using us. He gives us something and makes a living give-and take action with us. Therefore, the martyrs had such a relationship with God even as they were being killed. So, they died without feeling suffering even though they were in the midst of suffering.

You might have a new member who doesn't even know about God, work hard doing God's will and after that he'll tell you he has such a wonderful feeling but he doesn't understand what it is. This is because he is unconsciously dominated by someone good.

An any situation, unless you move according to your heart you will gain nothing. For instance, if you eat your meal reluctantly saying, "I'm not so hungry but I'd rather eat now or I'll be hungry tomorrow," the food won't be digested well. It's the same with your faith. If you follow the church reluctantly saying, "I joined this church and even gave up my parents, but if I were to go home now, I'd be ashamed, I have no alternative but to stay with this church," your faith is in critical condition. In such a case you had better take some time to rest and reflect on your internal position.

24. The Problem of Adam and Eve

Even though a person may be strong and gifted in accomplishing the purpose of his life of faith, he can lose his vertical connection because of horizontal emotion. In the beginning when you joined, you were so eager. You would rush to the center as soon as you finished your meal at home. You wanted to work under your church director and follow any orders from him. This is like the time of restoring through indemnity the Old Testament Age in which people followed closely the orders of the priest. But after this you may go through a period when you are not willing to go to the church and follow the orders of the church director. During this period, you're apt to fell closer to brothers and sisters in a horizontal way. Then unless you have a strong vertical heart, your emotions will flow horizontally and brothers and sisters will come closer. Since this problem is necessary as an indemnity condition for spiritual growth,

no one can judge it as wrong automatically. This phenomenon is inevitable in the course of restoration.

If you struggle about this problem, talk to your church director and tell him everything about it. It's absolutely not advisable to talk about this problem horizontally with other brothers and sisters. A church director must be able to control this kind of horizontal love by standing between the two people and connecting both of their emotions with God. You will face the time when your emotions will flow strongly in a horizontal way. You must know before hand how to control it vertically. The problem of love is an indemnity condition because it was the cause of the fall. Then, we must go over this action of the fall. When it happens, we have to grab that point where we can change the emotional, horizontal flow into the vertical flow.

The emotion is the flow. Love flows wherever a reciprocal relationship is made. When you witness to a person you never met before and begin to have a connection with him, for instance, in speaking with him all day, he might become your central concern and you'll wait for him and think about him, rather than your work or anything else you're doing. Then your emotions are flowing to him. In this case the leaders must be able to connect the emotions of their members with themselves, who are in the central position. But of course they can't always stop what they're doing to help. Then you should be able to control your love. You must have the ability to perceive whether the love is yours or not. When you long for something, you must check whether you are longing for it or God is longing for it. Don't think of it as your own feelings and don't connect these things with yourself.

It's good to talk about these things with your church director or state leader because they are not directly involved with your problem and can see the situation more objectively to give you advice and guidance as to whether you are right or wrong. In the case where the church director has this problem of love, you as members, must pray for him in groups of two or three and report to his Abel or state leader by mail, telephone or by meeting him.

25. Solve Your Problems Within Three Hours

In Korea, when we have some problems and suffer an emotional collapse, we call it a "wrinkle." Just as you have to iron your clothes after you wash them, you have to iron out your "wrinkles" in one day. This means that when negative feelings influence you and you can feel your mind "shrinking" because of it, you have to iron it out before you go to sleep. If you pass the night in that same state of mind, you can hardly iron out the "wrinkle" the next day. It's the same thing as not being able to make your clothes smooth after you ironed them carelessly. If you still have your "wrinkle" after three hours have passed, Satan invades and accuses you. Once you do something wrong, Satan comes to accuse you in time periods of three: three hours, three days, three months.

What you have to do in such a case is find the cause of the "wrinkle." This means resolving the cause that brought about a wrong relationship with others. You must talk to the person directly with whom you are having the problem or else include your church director in your speaking with him. When you have a problem with someone and feel badly about it, you should resolve it and forget it immediately by shaking hands and smiling. Small things often

become a big problem after some time, so a man of faith must be aware and careful of this point.

26. Regard Small Things As Heaven And Earth

Abraham had the major difficulties of sacrificing Isaac and having his descendants suffer and toil for 400 years because he did not cut a small pigeon in the first sacrifice. In the same way we will have much difficulty in our life and take the wrong direction if we lay the condition of complaining about trivial things. Such small complaints can prevent people from going to the church. Those who stop going to the church do so not because they found the Divine Principle was wrong but because they didn't like some person or couldn't have good relationships with the other members. It's obvious the Divine Principle must be more valuable when compared with such a relationship with others. Still, such a small problem can make many members give up the church, and thus, destroy their whole lives. Therefore, the important thing is to take small matters completely seriously. When True Father watches a leaf falling down from a tree blown by the wind, He takes it seriously and tries to find out what God wants to teach Him through that falling leaf. Although we become serious over things that look very important, usually we find nothing serious there at all. God hides important secrets where we tend to overlook them in situations that don't appear as life and death. Therefore, it's a serious thing to hold off until tomorrow what our internal, confused mind experienced today instead of solving the problem before we go to sleep. The more time passes, the more effort and time it will take to resolve the problem.

27. One Who Returns

It takes a certain period of time for members who have left the church to come back. Many of them come back in the time period of the number seven, such as seven months, seven years or so. They come back to the church to visit the person who was closest to them when they were there. You, as church director, must welcome them by recognizing the standard of love and affection which they had before they left. They feel so ashamed and accused when they remember their situation seven years ago. They can lose their shame if you treat them as members by resurrecting the standard of their joy they had in the family seven years before. They have to pour out their sincerity and suffering three times more than they originally would have had to undergone. You can restore historical and vertical indemnity by making small indemnity conditions, but you have to make three times more conditions to restore the indemnity which you brought upon yourself.

28. The Significance of the Seven-Day Fast

The seven-day fast represents 40 days separation from Satan. Since Satan invaded and destroyed the four position foundation, the fast must be the fight to restore the number four by paying indemnity. The number seven represents the growth periods for Adam and Eve. After they passed these periods they could get blessed in the position of man and wife. Then, to get blessed as heavenly children, we must go through the number seven, but because of the fall, we lost the substantial four position foundation as well as the number seven. To restore this foundation substantially, mankind has been fighting and setting up the condition of time

periods, such as 40 days or 400 years. The seven-day fast means the same as this number four.

Faith And Life - Volume 1 [Part 3]

Yo Han Lee
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29. What You Should Do First

The starting point in our life of faith is to have a worried heart about the problems of others more than our own. Concretely speaking, when you begin worrying about the church's affairs more than your family events, you start walking the way of faith in the true sense. Most young people are anxious about their own future, but the conscientious ones believe they, as individuals, exist on the foundation of the family, family on the race and the race on the nation. So, in Korea, most of the people who cared about the nation came to believe in some religion. Religious people came to be persecuted by the Japanese government in the past. All of those who loved the nation became Christian. The reason why the faith is identified with patriotism is that both exist for the public good. In this case, patriots and scientists are treated more warmly in the spiritual world than those who lived for their own sake on earth. If you try to figure out with your own mind or according to your mission, what is more important for you to do, instead of searching for it with your heart, you will find out that you came to the church because you yearned for it very much. Then, naturally you'll feel like cleaning the house, for instance. In Korea, a high school teacher who majored in philosophy and who visited the most famous philosopher in Korea to discuss the problems of life, heard the Principle of Creation one day and it clearly answered all the questions left unsolved in his life. Because of this, he felt like coming to the church and helping with any necessary work. He began cleaning the bathroom and I wondered who was cleaning it every day. He cleaned it secretly when no one would notice him, as early in the morning or late at night as possible while the others slept. If you think in a theoretical way, you will have to ask what you can do since you joined the church, but if you decide with your heart, a person who is anxious to work can find for himself, without any problems, what he should do. We couldn't order the high school teacher to clean the bathroom. yet he eventually quit the school and devoted himself completely to the church without being asked to do so at all.

He deserted his wife and put his two children, who were so miserable, in an orphanage, but if he had not heard the Divine Principle, he would have deserted his wife and children and killed himself anyway. When he left his wife he said, "Consider me dead and don't think about me." So, each person knows what he should do, but the reason why he doesn't really know it is because he thinks. Thinkers lose.

30. To Think

Strictly speaking, to say you shouldn't think means you'd have to become an idiot. When you think, don't think about your future, but think happily about your heartistic relationship with God. Thinking has to be accompanied by joy or else you'll become gloomy. Now, I don't mean you shouldn't always be thinking. Neither should you ignore the search for your hope and plan for your future. I mean that thinking if apt to be separated from joy, so you'd better not just follow your brain. You may become so convinced of your ideal and future as to be full of joy

and hope, but however much you gain conviction, unless you have a vigorous flow of emotion, you become merely a thinker. This point is the difference between a man of faith and a thinker. Even though left-wing people are very active, their context is different from a man of faith's. In the left-wing movement some people experience forced oppression, yet we don't have anything like that in the world of faith. In a family, parents must give all their children joy and happiness and educate them to be dutiful to them as parents, but when someone feels oppressed in the family, the family is destroyed. In the heavenly kingdom, no one feels forced and fearful. When your body is sound, you feel no pain anywhere, nor suffering in the smallest part. Yet, if even a part of your body gets hurt, your whole body must take responsibility. For instance, when you have a pain in the tip of your finger your whole body has to stop working to take care of the pain and treat it. Then your finger starts to move again for the whole purpose. In the same way, there shouldn't be any fear or force in the group in which heavenly people like us are gathered.

31. The Original Sin and Individual Sin

How much pain did you experience when you heard you were a child of Satan? After you find your position through Divine Principle, there's a big difference between the pain you feel for what you did in your past life and the problem of blood lineage. Although we take our mistakes so seriously, we don't care about historical sin saying, "Everyone is in the same position." But after listening to the Fall of Man, there are more people who suffer over the sins they committed before, than people who struggle over the reality of original sin. Then, some people commit the original sin with simultaneously having faith in God. Those people don't know how dreadful the original sin is.

To commit the original sin makes the condition of multiplying the blood of original sin in yourself even more than what you were born with. The problem is how to help a person who has unfortunately committed it. When he comes to ask what he should do, you must not interpret his sin literally according to the Divine Principle. If you do, become depressed saying, "I have no means to pay indemnity. This original sin is so serious. In addition, I committed this sin individually. So, "I'm at a dead end." Therefore, you can't give a frank explanation according to the Divine Principle. You, the leader, must know the Principle for him, but you can't explain it exactly as you know it. Your purpose is to save him. He comes to you for advice because he wants to be forgiven of his sin, and he has hope that you'll treat him in the same way as you did before he committed it. You must be sensitive to his motivation. Inside his mind he knows what he had better do. The reason why he asks, even though he knows the answer, is that he has an internal desire to be forgiven and saved. Therefore, you can't give him an explanation using principle and law. In this case, it's best to comfort him saying, "It was not you who committed the sin. You just inherited it from your ancestors. I'm the completely same kind of man even if I didn't commit any individual sin yet. Your blood and my blood are exactly the same if you were to analyze it" By doing this, you can explain from a direction of giving him hope and courage. God calls a man with the promise that He will forget the man's sin because of His love, but God can never forget. That man must pay all his indemnity afterward. As the Book of Revelations says, it will be noted if a man has washed his robes. However, God gives hope to a man first, saying that He will forgive his sins.

Even though a person doesn't commit a sin according to the original sin. For example, there is a difference between a married man and an unmarried man. A married man represents and restores the Old Testament Age. A person who has been engaged but separated after hearing the Fall of Man, gets blessed as the representative to restore the New Testament Age. A person who has never had any relationship with the opposite sex becomes the lord to create the future history. Such a difference exists of blood and lineage. Even a man of strong faith can't change this fact. A person married once before is chosen as the offering who must take responsibility and pay indemnity for all married risen in the Old Testament Age, in the position of a child in the Old Testament age, and a representative of the spirit men of the Old Testament Age. Therefore, a person who committed individual sin fell to an age lower. He loses the hope of being the ancestor of the Completed Testament Age, and he makes the condition by himself of owing more indemnity as the representative of many spirit men in paradise of the New Testament Age. He made a hill for himself on the even, flat road.

32. God Works on The Base of Your Attitude

God often gives a person three or four orders at the same time. The purpose of saying, "Go!" isn't to watch him go, but to see the attitude of his mind toward the order "Go!", when he receives it. If you have a heart deep enough to sympathize with God because he even has to give such a person so many works and responsibilities, you will find the vertical connection with Him that He needs, and He can trust even such a miserable man as you. Thus, once you can make the reciprocal relationship between God and you, the person to whom He gives the orders, even if that person sits around, God will do all the work. Without this kind of faith you will tend to complain, "I've only got one body, yet He orders me to do this and that.." On facing the Red Sea, 600,000 people led by Moses complained to him, demanding to know what he was doing, leading them to such a dead end. If they considered it shameful to be trodden to death by the Egyptian army, they would rather have jumped into the sea, believing that God, who had led them there, would never let them die. Then Moses would not have had to separate the sea with his rod.

When you have been asked so many things to do and you pray, "How pitiful God is that He has to choose such a small man as me among many people," and you shed tears in your prayer, those tears are God's tears. At that time you experience God's grief. God gives orders and he also fulfills the orders. A man shares in the Providence of Restoration, yet all the work is done by God. He does it on the base of our minds. Especially when we go out pioneer witnessing, we experience this truth. Even though we succeed in something, we can't say to God that we did it and no one else could. do it but ourselves. As long as you have a desire to do anything on the foundation of the vertical relationship with God, He does everything.

33. Problem Before Witnessing

Before we started our Principle life of faith, we already had a base of faith to begin with. Then we could listen to the Words. A person without the base of faith can hardly come to believe in a deeper faith, even if he listens to the Words. We present the Words in the way we think everyone else listens to them and the way we think they are willing to walk the way of faith. But not everyone can listen to the Words because not everyone has the base or foundation for

goodness in his past life. When you witness to such a person, you must put yourself on the same base he is. A person with such a base can easily follow the church. He will visit the church on his own and say, "Please let me follow you." So you have to check once if a person has that base or not before you witness to him. In order to check it you can examine his joy and sorrow, that is, in what situations does he feel joy and sorrow. If the base of his heart is rooted in the public good, God will take care of him first, even though he doesn't ask God for anything. At first you must listen to him to see how much of a foundation he has and then you should give him the Words according to that base or standard. Otherwise you'll lose those Words, just as you pour water onto the desert sand. Also, he won't be able to receive anything either.

When you go out pioneering, you must make the internal base of faith as an individual and then search for a few people as well who will become the foundation centered on yourself. At first, Jesus tried to make this foundation at home, but neither his mother nor his brothers responded. Secondly, he went to Jerusalem searching for priests, but they refused to be the foundation for him too. Thirdly, he went to John the Baptist. Again, both John and his disciples denied him. Thus the foundation of Jesus was completely destroyed, so he had to begin all over again to make the foundation for himself. So, in the most miserable place in Jewish society where the poor, the deserted and the jobless were gathering, Jesus found Peter and John and chose them to be the foundation. Jesus came down to the same level they were at and made the foundation with them. It was a foundation based on their sorrows rather than on their faith. It was the foundation built on people who were in the same position as those being deserted by the world and the age. As Jesus had nothing, he could sympathize with those who had nothing. In the beginning of his mission, he tried in vain to make a relationship with the priests centered on his mission, but he gave up making the foundation on his own standard. He had to start over again making a foundation to comfort sorrowful people and to educate them. That was not the position of the Messiah nor of John the Baptist. Jesus served and satisfied the miserable and sick people and tried to make the foundation centered on them. Then the disciples began to realize the value of Jesus by observing his miracles. However, they welcomed him for their own sakes because they thought he could remove their sorrows by the power of miracles. No one received him for any other reason. Some also observed his spiritual power and thought he would be greater in the future than their own priests. They followed Jesus to use him, only to gain happiness as his followers. That way the standard of their faith in him.

In Korea, what we do first in pioneer witnessing is to look for the most miserable family in the village or town, for example, the home with only women whose men were chosen to be soldiers or a home with only old people whose sons and grandsons had gone to war. We visit those houses and instead of using words or talking about faith, we have relationships with them first as men of character, making ourselves useful and bringing them joy. In this way we come to the town in the position of a servant and look for work that we can do with the physical body. Master showed us how to do it. It's to find the household that goes to sleep last and gets up first. Biblically speaking, the witnesser in the village represents the chief priest, who keeps the fire burning on the altar through the night. Not to turn off the light means to protect this world with all your heart. As Father often says, we must go to bed after the last family in the village goes to bed and we must serve this family by such things as cleaning up

their yard before they awake. Then you can have a heartistic relationship with them without even speaking a word about faith and on this foundation you must shed tears and sweat for them. While you become the object of God and serve them, you grow so much-When you have a "secret" with God, God helps you so much.

34. Public Standard

The way for you to grow by yourself without a central figure is through prayer. We have to teach young members how to pray. You should not pray for yourself nor worry about your family but pray for the race and the world. Each one of us has an organic relationship with the nation, which is included in the world. Therefore, the nation doesn't exist without the world. Neither do we exist without the nation. When we care about the public good rather than ourselves, God must possess us and dominate us. Satan can't invade us if we have such an attitude of mind. This is the stepping stone to faith. So, it must lead them to the standard of living their lives for the public good. It is the mission of the witnesser to make such a base in people's mind before speaking the words. When we pray, we should go beyond that standard of prayer centered on the church only. If we don't, our faith won't go beyond a certain point. Then the best attitude for your spiritual growth is for you to understand the relationship between your work and the whole.

If you are committed to the public good, the spiritual world will give you revelations. In case you're in trouble, even when God can't reveal things directly to you, He will reveal them to the person who is praying for you. It's a rule in the spiritual world that God always shows you the way whenever you pray in a group of three (trinity) at the same time and place. You, in the position of central figure should not lead members by your own standard or feeling. Since God cares about us and is responsible for us who carry the heavenly mission. He always shows us the way as long as we try to realize His caring and follow His desire. In Korea, when we become church directors, Father appears spiritually and teaches us. Sometimes he shows us spiritually the title of a speech he is giving to the local churches in Seoul. When we have an important event at headquarters that some church directors are eager to attend but can't because they have to take care of their churches, they are shown all that happened at that event in headquarters spiritually. In Korea, most of the leaders higher than church directors know by spiritual communion whatever new directions Father gives on Sunday. From my experience, when I went to Seoul once a month for a meeting, I found to my surprise that Father emphasized the same points I was emphasizing to my family for a month. As long as brothers and sisters who are sent throughout the nation have this standard since we couldn't go to Seoul, we climbed a mountain and had a service there. Not only one person, but everybody gathered there could hear spiritually what Father was preaching in Seoul.

35. Indemnity Life, Reconstruction of Life

A certain problem exists: you have to know whether the motivation of your heart is in the Principle or outside the Principle, whether you make indemnity conditions or accusation conditions. Unless you pay indemnity, however long you're in the family or however much knowledge you have about the Divine Principle, you can't grow spiritually. Since the question is whether your deeds pay indemnity or not, you must analyze your life according to the

Divine Principle.

When we receive an inspiration, we tend to treat it briefly and not perceive the historical or future content in it. When Moses killed an Egyptian, the Israelites regarded him as a murderer without thinking about the implications of the act. If you judge some event as having meaning only for the present moment and don't think about the deeper meaning behind it, you have nothing to do with that indemnity condition. Thus, you'll be unable to enlighten your heart. If you can't enlighten your heart, you can't see from God's viewpoint and in the end, you won't be trusted by God even if you suffer very much.

The problem is how much you apply the standard of the Divine Principle to your daily life. Being in Satan's dominion, we don't always take a person seriously when we're in his presence, but later we begin to respect and miss him when he goes away. Then we often experience regret for our past attitude. How responsible can you be to practice the standard of the Divine Principle in your life? Can you have the same heart toward brothers and sisters that you have toward Father? We are apt to be irresponsible to brothers and sisters even though we give all our loyalty to Father. How much do you make and practice internal determination in your life? Once you win and overcome in the church. How do you look at yourself? From the viewpoint of God or from your own viewpoint? How much are you responsible for your work as a part of the whole?

When you witness to people, if you do your best, sincerely and honestly, God will take responsibility for them. If you visit your contact three times with utmost sincerity, God must take care of him. You can restore him without even speaking, but just by shedding tears. God accepts the prayer which shows that you love God's will, prayed with all your sincerity, shedding tears. So He listens to you and takes that condition to pursue the Providence.

36. How To Set Indemnity Conditions

After you receive a blessing, your spirit will decline, but when you rise again you can keep that blessing if you were steadfast in your mind. If you can endure having your heart abandoned for a certain time, it becomes the condition for paying indemnity. Few people can pass three years with the same zealous heart they had in the beginning. As this three years is the indemnity period, you can't give birth to a spiritual child by your own ability, even though you may have one because of your ancestor's virtues. Once you are resurrected you feel compassion toward those who are not resurrected. There isn't any time when you don't have something to do with indemnity.

37. Witnessing

When you witness, you must first listen to a person carefully so he will have an inexpressible feeling that he'd like to be with you and have a deeper relationship with you even though you're the same age. If you are concerned about him, he will come to speak frankly the deepest part of his heart. Once you can serve people with a parent's heart, you can give them inspiration and restore many of their lives. It's better to make personal contact with each person individually rather than ministering to a group of people at one time. It's the mission of

the archangel to have contact with many, but the mission of parents is to have individual, personal contact. This is the time of parents and children. The time of the herald is over, that is, being a John the Baptist. This is the Age of the Messiah or Parents and as children of parents we must create men by our personal contact. If you treat people as a mass you can't resurrect them. Make contact with a parent's heart and you'll succeed. Often we fail to do this. When you meet someone about your age who is idealistic, even within the family, it's not good to look at him as a fellow-worker on the same level as you. You must have a compassionate heart for him, naturally, like a parent.

38. Prayer

Treat your life as three dimensional. It's the attitude of one who prays not to look at himself as just himself. When you deal with something, you must do it on the foundation of your heart of prayer. Prayer is parent's heart. When you have some relationship with others, watching them and worrying about them from God's standpoint, you become the central figure to pay the indemnity and heartistically you stand in the mediator's position with God and them. Then you become your prayer itself. When you think about something without any relationship to God, your work has nothing to do with indemnity or prayer. Strictly speaking, when you work in daily life, you must have the same standard of heart that you do when you pray to God. The problem is not how long you pray but how much you actualize your prayer in your daily life. Even if you make determination in your prayer, unless you practice it, it becomes mere habit. The existing churches have only habits. Though they pray for the higher goal, they don't practice in daily life. Their prayer is only ceremony. When you feel bad or vexed, you must reflect whether the feeling is from yourself or God. When you're teased by others, you should feel sorry for God, instead of your own honor or face because you have experienced in suffering heartistically for God's will for a long time. Jesus was this way. Even while he was crucified he cared about God and the people. In our daily life, it requires much fighting on our part to maintain the standard of always confronting God in our prayer. This standard is often taken away by the surrounding circumstances. The feeling of prayer goes away without noticing. We are apt to be, buried by our surrounding. After the feeling passes. We notice we did something wrong. Without this standard we don't know who we are. Then we must have a subject and should know the relationship between that subject and ourselves. Our position will be determined by finding out to whom we belong.

How To Be Spiritually Stable

Man is conscious of what he is thinking. We spend our lives following our thoughts, but unless we judge whether the origin of these thoughts comes from our original mind or is influenced by people and surroundings, we can't make a distinction between our fallen nature and our original nature. This is the fundamental cause of our spiritual problems.

38. Two Motivations for Joining the Family

You will find two reasons for beginning your life of faith in the church. One is your unconscious attraction to the stimulation and spiritual influence you never felt before because of the Words. You find in yourself a kind of driving force you never had previously, pushing

you to the church. This kind of person is the resurrected and reborn person. You become different than you were before because of the Words.

The second reason is your interest and curiosity about the activities and organization of the church and the people you find there who are very kind. Some people join because the atmosphere in the church seems to be better there than the circumstances they came from.

39. A Person Who Entrusts Himself And A Person Who Asserts Himself

After someone heard the Words, they unconsciously followed the church without knowing what the church or the organization was, not what it was doing. This kind of person is already resurrected by the Words. A person with such a motivation realizes his own value as a man every day while he gradually learns the Words deeply: He was this kind of person, he was struggling because of that, He came to understand through the Words that he was actually interested in such things. As he studies like this his portion of freedom becomes greater every day and he gradually ignores his personality. This kind of person enters the life of faith through the right gate. He respects elder brothers and sisters because they led him and resurrected him. He feels like consulting them about his problems, entrusting himself completely to them, appreciating them. Thus, he is eager to learn and associate with brothers and sisters from a humble position.

However, there is another kind of person. He expects others to treat him well, simply because he wants them to. This comes from his desire to be the center. He is eager to fulfill this desire and spends days dwelling in it. As time passes, he remembers other people's faults and reluctantly associates with them while at the same time being unaware of his own spiritual problem. Such a person is just wasting time.

40. How Do You Keep Seeking for Canaan Until the End?

There were many among the faithful attending God's providence who got off the track on the way, even though they started with such high motivation in the beginning. Briefly speaking, the Israelites left Egypt for Canaan willingly, but because they encountered so much poverty and suffering in the way, they switched the standpoint they had chosen - led by God and going toward Canaan for His providence - to their own standpoint. But this switching of direction also destroyed their sense of value. Thus, those who failed generally turned their direction to one of self-centeredness, destroying the subject of their life and eventually their sense of value. The major problem is the control of your spirit. Are you really resurrected by the Words? Do you really realize God exists and is alive?

Many people who have been in the family a long time eventually doubt whether God really exists or not. Thus, even a certain professor was in a theology school and he ultimately published an essay stating that God was dead. Did you ever hear about it? "God is Dead." It wasn't an atheist who pronounced these words, but a theology professor who believed in God all his life; yet arrived at this conclusion. What does this mean? It means a man of faith has faith on the premise that God is dead, that is, he doesn't really believe God exists and lives. The Israelites first believed in the God of Jehovah, yet they came to the conclusion that He

didn't exist. Even though the Messiah had come, they became his stumbling block.

I found many ministers living their lives without God. There are many ministers who reach people based on what they know from their studies, just like working men, instead of teaching them the living God as they themselves live together with Him. They have the name of being a minister but they don't bring God to others. There are many kinds of people like this. Among our family members, there are many who are more occupied with their work instead of living with the living God, even though they heard the Divine Principle and joined the church devoting themselves completely. There are quite a number of people like this. You must have noticed it yourself.

For example, when we have Sunday service, some people came to the church reluctantly saying, "It's Sunday. Today I want to rest but I have to go to the service . . ." Instead of a life full of spiritual motivation, they get into a habit and only follow religious ceremony after a while -one year, two years, three years and seven years - even though they once had spiritual vitality. They can't help being dominated by habit or circumstances. In this way they run off the road.

41. Resurrection by the Words

To live with the living God is to feel dominated by Him, to talk with Him about your problems and to live with the understanding and knowing God's situations and following them. Those who have a life of faith out of habit live with a dead God and have nothing to do with a living God. When they come to a dead end, finally they begin to doubt if God really exists and they think, "Why am I at a dead end even though I have been believing in God for many years?"

The Israelites left Egypt believing that God existed. Yet they began doubting if God really did exist, wondering if He had deserted them, even though He had led them by the pillar of cloud and fire. Then all of them complained and grumbled to Moses. By studying the history of the Israelites who were so full of complaints, we can realize we have nothing to do with God when we make mistakes in controlling our spirits. When this happens, our direction is often switched and our center destroyed.

We must check this problem of spirit and reflect if we are the subject, resurrected by the Words and if we're really dominating ourselves from the center of our mind. Resurrection by the Words: this is most important.

42. He Trusted By Brothers and Sisters

What kind of motivation we have in the course of faith is the most serious problem. This motivation must be our Alpha and Omega and our life should be centered on this motivation for eternity.

We spend our daily life centered on the spirit through prayer, the Words and our relationship with brothers and sisters. The spirit can be stable only on the foundation of faith. The foundation of faith means that we must have some principled result which makes others need

us. In the family, we must become the kind of people the whole family can't live without. We must be remembered and expected by the family, teachers and friends. Those who have such a foundation of faith will need human relationships when they come to the church, believing in the Words and beginning their faith. They don't have any debts, don't cause others to worry about them and are always doing good for others.

Wherever we exist and go, we have the responsibility to be the people who others need in that situation. We are responsible for giving joy to our surroundings, rather than taking joy from them. It is natural common sense. On that foundation, we can resurrect our spirit. Those who owe debts to others bring anxiety to their parents and conflict their relationships with brothers and sisters. In those relationships we can't find any place for our spirits to rest and be nourished. That kind of person is like sand, moving around, blown by the wind. The Bible talks about people who build their house on sand and those who build it on rock. The rock represents those who are admired by others and who don't owe debts. They are trustworthy and other people don't have to worry about them. We can trust people who give us debts, that is, those who serve us, but we can't trust those who owe us debts. For the latter, the life of truth can't be resurrected on such a foundation.

First of all, we must be trusted by brothers and sisters in our family as well as by others. Every person directly called by God was like this. Noah was called a righteous man.

Jacob left for the wilderness and met Jehovah after he was recognized by his father at home. Abraham also was called by God and attended His providence after he fulfilled his responsibility as the first son at home.

43. For Your Spiritual Stability

A man of faith goes out for God's will on the foundation of faith in his family. God tries to have reciprocal relationship with such a person who has this foundation. The four position foundation is the position of existence. "I" exist as one, element in the relationship of subject and objects. On that foundation centered on the Words, after I hear the Words. And in the life of the church also you must responsibly establish a position in the church so the church can't function well without you. When you establish this position, the Cain/Abel relationship emerges. First, you naturally have an elder brother of faith who worries about your future and second, an object whom you must take care of. In your surroundings you have both of them. Then when you succeed making the position in which you are needed, your spirit grows on this foundation. As you gradually grow spiritually, you get into a new dimension of yourself which is different from your old self. You'll feel what others are thinking about you. You'll become sensitive enough to realize the context of his thought when a person within your four-position foundation worries about you. You'll know it even if he doesn't speak to you because you'll have a heartistic give and take with him without even talking. This is the action of spirit, the influence of the living spirit. Your brothers and sisters can be influenced by what you think and you are influenced by what they think. In such a relationship God will dominate you on the base of your heart.

Faith And Life - Volume 2 [Part 1]

Yo Han Lee
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Adam's Family

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Adam's Family

Introduction

Until now we have studied the providence of restoration from the historical standpoint, or from the viewpoint of the Principle, but we still do not know just what it is we must indemnify, just what position we are in ...or how to develop concretely our external position or our internal position of heart. In view of this, I'd like to talk about how to apply the Principle in our lives, from a different viewpoint than to that which has been discussed before.

Of course we must grasp the Principle as it is, as it is written in the book, but we must clarify the principles of life and learn how to apply them in our own situation.

You must be well prepared before you hear the Word of God. Of course, the Word needs life as its base, so we cannot just listen with our ears, but we must receive the Word with our heart, with our feelings as our subject. You may already have been preparing yourself before you gathered here, but during these talks you must listen with a well prepared attitude.

Just recently, a group of more than 100 blessed women heard these talk. There was much spiritual pressure, and about five of them had strong headaches, or painful choking sensations. Some even had to lie in bed for three or four days unable even to get up. This is because there is great spiritual pressure behind each Word of God. Perhaps some of you will begin to feel uncomfortable. Maybe some of you have had difficulties in preparing your own attitude. So you should realize that this time is a time of battle. You must think of it as a war, and overcome it. You must listen with full responsibility.

1. The Meaning of Indemnity

In the Introduction to the Principle of Restoration, we came across the words Providence of Restoration through Indemnity, but to advance the providence of restoration through indemnity, we must know that indemnity means, in fact, to fight. I am a self that has two masters. Man should only be dominated by the absolute God Himself. We have declared war when we learn that we are bound to evil, and decide to separate from the unprincipled, anti-master, ... tear away from him completely to return to be re-connected to our original Creator. With this purpose we have started our life of faith. We have declared a war. The battles that follow that declaration are indemnity. Once we have changed the direction of our life with the purpose of returning to and recovering our original self, then everything exists in the course of indemnity, within the period of indemnity. This is our position.

Many say that indemnity is paid for something that has happened. When some accident occurs, when something goes wrong, some people think it is indemnity that we are paying. But that is not so. Even now, at this very moment, we are in one period in the course of indemnity, and everything is indemnity. If we had not fallen, the Growth Period would be the time for our portions of responsibility, when we are to establish the vertical relationship with our subject. But since we fell, we now go through the course of indemnity instead of the course of responsibility. Before the fall, indemnity meant responsibility.

Make no mistakes about it, we are now in the midst of a period when we must completely solve the problem of our relationship with the unprincipled master, and that we are in a course where a give and take relationship with the Absolute Being must be re-established as in the original course of the principle.

2. The Meaning of a Condition

Then, what is the 'condition' in the period of indemnity, the indemnity condition? This can be said to be the accomplishment which has been built up internally by following your own direction. For example, let's say for a period of three days your motivation to start the spiritual life for those three days, and your accomplishment in the end is connected, then it can be said that the indemnity condition has been established.

The best example of this is when Abraham went to offer Isaac. His action was connected, it did not contradict itself, from the moment he started to go for this sacrificial offering to the moment when he held the dagger high and was about to kill his son for God. He did not have second thoughts about it from his own standpoint. He did not doubt. But because he was thorough, straight toward the purpose without looking back, his motivation and his accomplishment were one. That is how he gained victory. The 120 years it took Noah to make the ark and many other offerings were all done in this way. There is a certain time period connected with it. From the moment of determination until the moment of fulfillment, let's say for a period of three days, the accumulated accomplishments in this time period become the condition for one to receive the blessing from God.

The life of indemnity throughout the providence of restoration can be seen in this way. You must set an indemnity condition of equal amount if you have failed to fulfill your responsibility, especially when you knew what that responsibility was and when you were in a position to fulfill it. If you are indemnifying the failure of your ancestors, the position of the ancestor that you have inherited, you can do this with a smaller amount of indemnity. The reason for this is that because there has been a history of paying indemnity throughout your family line, the indemnity is lessened by the sufferings of that time period. It means that because of accomplishments of sincere effort by one's ancestors during this time, you, the descendants, can be accepted to stand in the position before the fall with an indemnity condition of lesser amount. This has such a historical nature.

Next in the time of Abraham, the reason why Abraham's failure not to cut open the dove at the time of offering became extended into a long period of 400 years is because he was in a

position where, if he was sincere, he could have easily fulfilled his responsibility. This happens when one is in a position representing history, but one is not aware of his own significance. When one is in the position when freedom can be gained through himself, when he must be responsible for even the smallest condition, and fails, then this demands a condition of greater indemnity.

Especially in the times of historical transformation, when that moment has been awaited for 6,000 years. If one gives sincere effort at the right historical moment, one can inherit the foundation of faith of the providence of restoration of 6,000 years. If you see yourself with such historical significance, you can inherit history. So it is very dangerous to come to the blessing after you have worked so hard in pioneer work, or witnessing. You come to the blessing and you come to Rev. Moon. If you fail at that moment, you will be in the position in which all your foundation of faith until now will be dug up, and it will crumble. Although at that moment you are in the position when all of the purposes of faith until now have to bear fruit, it will be come a big problem if you think of it only superficially, forgetting what you, who have been leading a life of faith until that moment, have been really doing, what was your center, what was your purpose.

All of our life, our determination, our purpose, is for that moment when we have to connect with Rev. Moon, when he is giving us all of history, when he is giving us his own life. In the same way, Abraham's offering of the dove had the most important significance.

If we look at it this way, we see that life led up to the present moment, if it is not in order, causes the present moment to go wrong. If we come across an incident, we tend to think of it only in terms of that time, or we tend to blame others for it. Instead, we should see that this happens because we have been living this way until now. In this way, there are different kinds of indemnity.

3. The Three Periods of Transformation

Part Two of the Divine Principle talks about the three periods of transformation: the foundation of faith, the foundation of substance, and the foundation for the messiah. The difference between the foundation of faith and the foundation of substance is that the foundation of faith concerns itself with the vertical emotion, the vertical faith, centered on the invisible idea: in other words the relationship between the Absolute one and myself; the foundation of substance is concerned with the horizontal emotion between you and me.

The purpose of the vertical faith is for the horizontal foundation. Therefore, the reason why we establish the foundation of faith is so that the relationship between you and me can be united in the same way as the relationship between the Absolute one and myself. Thus individual perfection is for the sake of perfecting harmonious give and take and for the sake of multiplying, which is God's purpose. The foundation for the messiah means the four-position foundation and the True Parents.

If we look at history, we see many that have perfected the foundation of faith, but none that have perfected the foundation of substance. Therefore vertical faith must be connected to

horizontal faith. And although the foundation of faith and the foundation of substance are going in different directions, vertical faith must be developed into horizontal relationships and horizontal faith. This is our course of responsibility in the course of God's providence of restoration. Therefore Adam and Eve must become father and mother, changing man and woman taking their responsibility is the period of laying the foundation of faith, and after marriage comes the foundation of substance; and when you give birth to children, you stand in the position of parents.

That was the purpose of the providence of restoration until now, and God has been trying to save us with the purpose of creation as His purpose. But, if we look at chosen people from the providence of the course of faith, there have been many who have risked their lives, and kept excellent faith, but they couldn't organize their own families. Even Jesus, as the only begotten son of God, who risked his own life, couldn't do this.

So we see that the foundation of faith is easy to establish, but we learn in the Principle of Restoration that historically there hasn't been anyone who could establish the foundation of substance with the same kind of standard as that of the foundation of faith. Since we have been repeating this over and over again, the first problem in the providence of restoration is to find the foundation of faith, and the foundation of substance, and to make them our own. With this problem one can easily collapse emotionally, or it becomes emotionally difficult. So our attitude of faith in the period of indemnity is to select and clarify our emotions. Thus once you acquire the knowledge that you're going through the course of restoration, then you must immediately think that you are a historical being that you are needed by history.

And if you begin to have a family, then you must think of yourself as living for the sake of your family, for the purpose of the family, and you must think about how you can represent the family and take responsibility for the family. If you cannot be responsible for your own family, then you cannot stand in the position of the master of your family. Therefore, we belong to history through our lineage, and to become historical persons means that we must become persons who are needed, demanded by history, in the position of master of history.

We, who have faith, who go this life of faith how can we be loved by God? How can we be dominated by God? How can we belong to God? We think about these things. But if we realize the historical truth that we are persons needed by history, and grasp the historical direction, then God cannot help but love us.

Noah walked with God in such a relationship, in such a position. Abraham did, too. Moses especially should be noted, being the representative of the race. Moses had that historical responsibility, that historical direction, and he always thought about the future of the Israelites. That is why he was chosen by God to become such a historically responsible person. Therefore we must know why such a man was ever chosen, why a relationship between such persons and God existed.

4. Our Historical Value

While Rev. Moon was in middle school, he read an article in the papers about a young man

who committed suicide. He cried for about three days. He didn't even go to school, but just cried and suffered more than the person who died. And his tears gathered on the floor through the oil paper; This surprised the members of the church that he attended at that time.

He searched in the Bible in order to learn about man, but after reading Luke 12:49 where Jesus said he could not reveal all the secrets that he wanted to reveal, he stopped searching in the Bible. Not all the important secrets of God are revealed in the Bible, and none of the things that should have been said and done by Jesus are written. When he was in elementary school, he asked the minister of his church about the purpose of faith. "Can we become Jesus when we believe in Him?" But the minister answered, "We are sinners by our ancestry, and our salvation comes only through Jesus, but we can never become Jesus." Rev. Moon realized that the purpose of life could not be fulfilled through the established churches, so he had to confront and struggle with God directly by himself.

Rev. Moon was living in Seoul and going to school from there, but ever since he was a child, he cried and prayed, and climbed the high mountains of Korea with deep worries. For days he did not come back from the mountains, and in this way his relationship with God began. The men of faith; Noah, Abraham, Moses were all like this.

So, if we were to bear the responsibility for history, the problem is how much am I a person who is needed by history, and also how much can I, as a human being, be responsible for my emotions? This distinguishes the false hypocrite from the real person. There are too many who think of themselves as existing for the purpose of this world, though they are actually hypocrites. They don't understand the true appearance of man, and in the end they are just living a false life among the mass of people ...deceiving themselves. Therefore, we must always ask ourselves just how much do we worry about our history, just how much more love do we have for others more than for ourselves. This will determine whether we are servants or masters. A servant only receives pay, but he is not in the position to take responsibility toward his work or towards the whole.

The present society, nation and even the family are suffering because there are just too many of these hypocrites. In the family, whether the future of that family is hopeful or not is determined by just how much the son grasps and shares the situation of his parents. If the children are always depending on their parents, and do not share the situation of their parents emotionally, then that family will become troubled.

If there are people who do not feel it is their own problem, too, when such false persons exist, then they are not masters of history, they are just spectators. Then, we can understand how God carries out His dispensation; through whom, toward whom ,...and who He loves, who He seeks out, and how, in which direction He leads them, through studying the Providence of Restoration.

So it wasn't the faithful persons who always reached out for, and searched for, God. Instead they became hindrances, or enemies of God. On the other hand, those who did not know God, but were responsible for the present moment, can be said to be the ones who worked with God.

In the time of Jesus, Peter was a faithful person, but he was just a laborer, cast away by society. The Samaritan woman was a gentile, but she gave testimonies to the Messiah. When we see this, maybe there are no real Unification Church members in this Unification Church, but maybe God's children are outside of this Church. We cannot simply say that those who believe in the ideas of the Unification Church can become the children of God. Therefore, it is easy for us to stand in a position where our faith becomes quite businesslike and we drift away from the heart of God. We may become like that instead of being happy for the faith we have found, and instead of being in a position responsible for history.

Those who are loved can easily forget the loving master, and those who have been overlooked can understand master's heart better.

In this way, once you have understood how much you are needed by and represent history, how the purpose of history is your purpose, how the direction of history is your direction, then you can be called persons who are really participating in the providence of restoration.

If we understand Adam's Family in the history of restoration, then we can solve God's situation, and even the basic problems of the providence of restoration.

Therefore, Rev. Moon says to always concentrate on Adam's Family in our prayers, even if we do not pray about anything else, and lecture to God about principles of Adam's Family. How do we do this? We make God hear through our lectures about Adam's Family, Noah's Family and Abraham's Family. If you do this, since God has been successful in the providence of foundation until Jacob's course, you can feel that His heart and feelings are deeply flowing through this providence. So when we make God hear about this in detail, we can inherit God's heart. Therefore prayers that do not connect with God, through feeling, have absolutely no meaning no matter how much we pray.

Maybe there are times when words are just repeated, but inside your heart there is no love, or you are not happy internally at all. Or maybe there are times when words are said, not by your own will but by someone else's.

When you pray, if until now you have not had much emotional base, it is better not pray at all. If you are living each day with sincere effort, then you can pray upon that foundation, but if it is not so, then it is better to change the contents of your prayer to the Principle of Restoration. This is because we are going the way, the course of restoration, and each one of us is some part of the course of restoration.

A believer is either an archangel, Cain or Abel. Therefore you must know who you are in Adam's Family in order to see the relationship between the Principle and yourself.

5. The 'In-Between' Position

In Adam's Family, first a foundation of faith through Adam's Family's providence of restoration through indemnity must be set up in front of God. Adam, who was faithless,

became trapped in a position of having connections with both the Creator and Satan. In the end God must select a man of faith. But Adam is in an in-between position. Through his own failure, through his irresponsible act, and having bound a relationship with another master, Adam had no will or courage or face in front of God. He lacked strength of conscience and was living each day without any direction. This was the position of Adam after the fall.

This in-between position is truly a helpless state and it is a proof that the condition was not set up previously with a joyful heart.

Therefore, if your life yesterday was not truly emotionally fulfilling, then today, unable to thoroughly grasp the position of your faith, you may welcome the morning in some unclear state: Adam was in that state.

Though Adam and Eve had to come into an objective relationship with God, and they should have grown in love by their effort of heart, their emotions suddenly burst and flowed horizontally, and their connection of heart with God terminated. Consequently, their position declined. Their spiritual power that had been building up, was all lost.

After this, even if they tried to return to the original heart, they were just too ashamed of their emotional, spiritual situation. Yet they couldn't be happy with just a horizontal relationship, either.

Therefore Adam, in an ambiguous position, could not go the direction of evil or goodness. When the act of fall itself is the condition of guilt, the burden of guilt, then even if one tries to return to the position before the fall through one's original heart, no power or desire comes out. This is because the relationship with the subject is disconnected.

The position of Adam after the fall, because Adam himself had such an unbearably heavy burden, was one in which even God Himself could do nothing but leave Adam alone. Adam experienced the suffering of his own condition; there was nothing that could be done but to leave Adam to drift in the winds of Satan's dominion.

We also feel that in-between position sometimes. The reason for this is because we did not treat the precious time, the moment, of our position in the providence in a very precious way. Those who have life can always be new; today is different from yesterday, something overflowing, something fresh and mystical. They are standing as objects of the subject, in the sphere of the subject's love, in the sphere of His dominion.

Our position, after having heard the Principle, becomes that of having only one subject. But if some other situation arises, we lose that feeling. Therefore, we're in an extremely changeable position. We're extremely unreliable people. But if the condition is established after some time in this period, then strength to start again builds up. Therefore, by having Adam who is in an in-between position as the center, God, as the subject, can not gain any condition from him. With Adam, God could not carry out the providence of restoration. In the in-between position, one is closer to Satan's side; it is a position where it is uncertain whether one will go to the side of Goodness or the side of Evil. Therefore when we are spiritually depressed, when we

"go down" spiritually, people from Satan's side come to tempt you to set evil conditions. This is because Adam, after the fall, was in the position of being the base for Goodness and Evil. You can become captured in that condition.

Therefore, you must separate yourself by setting up conditions to stand the side of God. Since it will be an indemnity period to carry out the providence of separation, you must suffer in that period. And by firmly re-establishing the relationship between yourself and God, you set up conditions to separate from Satan. Or perhaps since it's painful to have relationships with two masters, you choose to remain with Satan(though you know he is a false master). You may think this will make you and the one master, Satan, happy.

Indeed, it may seem principled to stand in a position of having only one master, and since one has no courage to return to the original master; he may just feel it's safer to leave everything up to Satan. But still the original heart is pulled to the side of Goodness.

When you're in this in-between position, Satan's providence, in which you are led to make stronger relationship with Satan, approaches you. So you must separate Satan from the position of God. Thus, the way we separate in a principled way is to take the second generation, who have passed this in-between position, and separate them into Abel and Cain by lineage.

6. Family Lineage

God saw what family line Cain symbolized; what Abel symbolized. When we hear God's Word, we experience some sort of spiritual determination, or something, half forgotten, being resurrected again ...That shows our family line, our lineage, through the Word. God does not see anything as itself, but He sees everything from the viewpoint of lineage. He does not look at the condition of man in his shameful state, but instead, He looks at the original motivation when the first connection was established, and waits for man to return.

We read about the story of the Prodigal Son. The position of the father in that story is not concerned with the fact that his son has spent all the inheritance, but rather he thinks dearly about the time when the son was growing up, inside his wife's womb, and as a child, and he thinks about all the love he's felt in raising the son. If the father just looked at what has happened, he will feel animosity, but because he still had the original motivation, this original motivation of love of the father to the child attracted the son back and made him repent to start anew.

In the same way, God carries out His providence of restoration because He cannot help but love man from the original motivation for His creating us, instead of hating us for our mistake.

Parents, no matter how much the child has been unfilial, long for their child to return, to be together with the child again, because they gave birth to the child and brought him up with love.

When we look at Cain and Abel we see the family line. The lineage, the family line is

concerned with the heart. The condition of the spiritual fall was the fall with the archangel as the subject. The fall that occurred with the motivation to return to the position before the fall, because of its righteousness, was closer to God.

When we observe this psychological, spiritual motivation, we see that Abel was in the position on the side of God, symbolizing the second fall, the second love. The reason why we study the separation is so that we can know the fundamental love in which God sees us; to learn what kind of love God has.

Adam, being in the in-between position, lost his direction. Unless we untangle God's pain in losing Adam, we cannot become sons and daughters of God. The original sin comes down to us through the family line after the fall, but we must resolve God's historical grudge.

Through the fall, God's purpose could not be fulfilled. God was in the position where He couldn't even talk to Adam because His loving son was dominated by Satan. He was in a position of holding on extremely explosive grudge and suffering in His heart. That is the position to which we must go.

7. Knowing God's Heart through Adam's Family

For this reason we must know the heart of the Creator through Adam's Family. This is a course where we unite with God with the purpose and the responsibility to liberate the grudge of God since the fall. Therefore, when we study Adam's Family, it is in order to know the heart of God that is there. We must experience this and make it a part of ourselves.

First, there must be a separation into Abel and Cain. But before this, Abel must be searched for and found. This Abel must be a man of faith, a man dedicated to live his life for the sake of others, the public. Then, how can you find such a man? Rev. Moon says when someone sees him working so hard and suffering, and feeling sympathy, and he invites Rev. Moon for a meal, then that someone may be Abel. There are some who see what Rev. Moon is doing and fell that it is precious, for the goodness of everyone, and who see Rev. Moon as being no ordinary man, thereby sympathizing with him. Yet there are others who think all this is not necessary at all, feeling miserable inside, and laugh at and mock Rev. Moon.

Jesus tested the Samaritan woman to see whether she had Abel-type qualities or not, by asking her for some water. From the woman's viewpoint, Jesus appeared to be a Jew, but a Jew would never ask a gentile for water no matter how thirsty he may be; a Jew will never speak to a gentile even if he is dying. A Jew would never reach his hand out to a gentile. She must have thought him strange. But Jesus spoke to her again and taught her that the water he gives is the living water.

Here, we learn from Jesus that when we witness, we must talk to make the original heart live and then give the Word of God. This woman, after having been spoken to twice, became humble and acknowledged the secrets of her past, of her sin. It was after this that Jesus gave her the Word. In this way, we must give the Word only after a spiritual operation. We must not give God's Word without doing that, for in that way the Word cannot become Life.

Faith And Life - Volume 2 [Part 2]

Yo Han Lee
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8. The Search for Abel

God looks for the Abel -- the one who can take God's position, share His responsibilities, and serve. God searches through the lineage for that serving person who will follow God's command no matter what. Someone who will believe in the unbelievable.

There are people who will try to believe in the unbelievable. They possess a superior type of emotion. Those who show an interest and curiosity in the unbelievable have a different type of emotion through their ancestry.

To believe in the things that are believable is to comprehend things only from one's own viewpoint, not from God's. Therefore, God separated Abel and Cain through lineage, through the heart.

Abel, considering his lineage as condition, was chosen as the person of faith. If we go deep enough into Jacob's course, we'll find that it has the same heart as the course of Abel.

Jacob was quite an internal person, standing in the position of parents by lineage, and was living with the full responsibility of the family. Esau was always out hunting in the mountains. Because Jacob had the internal heart through lineage, his offering, too, was internal.

When we look at the fact of God's choosing Abel as the central person of faith, we may think that it was God's plan from the beginning, but if we look at it from the viewpoint of emotion, it wasn't God who decided, but it was Abel who was responsible for it. Because God dealt with man through his emotion, God can never carry out His dispensation if there is no mutual standard of the heart. If we look at it from the principle that God works through the mutual standard of the heart, or the spirit, God chose Abel as the central figure because Abel had the internal condition of heart to receive God's blessing.

Why did God not bless Cain? Because God can form reciprocal relationship with only the most superior (in heart) of the family. Therefore, no matter how much God wanted to bless Cain, He couldn't because Abel had the reciprocal (mutual) standard.

If Cain, the eldest of the family, was blessed, then of course there would have been no problem in that family. But since Abel, the younger brother was blessed, Cain did not know what to do. This created the problem.

God cannot work His dispensation with the leader of the world as the representative of history. It must be someone who is cast away, and has no relationship with the evil sovereignty. He cannot be someone who is loved by this world.

But why, in case of Abraham, was he called by God while he was loved so much by Terah? Well, he was loved by his father, but he had quite a lot of animosity toward his father's job. Moses was the same way. Though he was in quite a glorious position, internally he had strong repulsion toward it all and instead had deep love for the Israelites.

It is difficult to control one's own emotions when, as in the case of Abel and Cain, both have prepared the offering with the same amount of care, but only the offering of the other person is accepted and, contrary to your expectation, your own is not. Often this is a difficult problem for us, but what we have to do is to fulfill our responsibility as Cain.

Of course Abel did not have anything to be so proud of, but he was to symbolize the side of God through his lineage. If it had been Cain who was chosen, he would have worked more in the parents' position in that family. Therefore, the main problem is how to handle your emotions in such circumstances. Cain does not know the contents of the providence of restoration, nor the way in which he can get rid of his fallen nature. He simply wants to be with God, but he doesn't know what position he is in, with what responsibilities, and what he should do about it.

Cain did not know what to do about the decreased love he felt after Abel was blessed. The only thing he knew was that Abel accomplished what he was out to do. That Abel was closer to God. But actually, if he knew that much, then he should have known what to do. Shall I love ...or shall I hate; shall I kill...or shall I follow? He knew this. He knew that he shouldn't hold negative feelings toward the one whom God loves. He knew God would say, "Why are you feeling unpleasant? Don't you see that if you feel that way, you'll only accomplish Satan's desires, only Satan's purpose?"

But from Cain's position, he was a little vague about just how much Satan rejoices when he feels such unpleasant feelings. He did not know that the negative condition he was setting up against his younger brother was only making Satan happy.

If he knew, he would be able to return without much difficulty. But Cain spent this time holding this grudge; he was with his unpleasant feeling. And this unpleasant feeling became the seed, and grew into sin. It made Cain kill Abel. But didn't Cain's parents know about his feelings? Did Cain go to confess to and discuss with someone, somewhere, his unpleasant feelings, his sufferings?

Man, when he is in some unprincipled condition, will search for someone, who will form reciprocal relationship with him. Just as you suffer when you have a disease, you will also suffer when you think in an unprincipled way. If one doesn't have such a reciprocal relationship, he feels spiritual sufferings.

Therefore if one is feeling unpleasant, he looks for someone who will acknowledge and accept this. So who did Cain go and search for. Didn't he go to his mother? And maybe he told her the motivation and the contents of his unpleasant feelings.

But, if at this time his mother reprimanded him and said, "You should not fight about who is in the position of the older brother ...if you feel unpleasant towards your younger brother who is in God's position, you're being disrespectful to God ..." and refused to become involved in his problem, then Cain would have had no one to share and multiply his problem with. He would have kept his sufferings to himself, and it would have made it difficult for him to put it into action.

Since Adam and Eve and Abel were all in Abel's position, Cain could do nothing by himself. This situation of Adam's Family is not written in the Bible nor in the Divine Principle. It is when we look into Jacob's Family that we can find this secret. We understand a little about the secrets of Adam's Family for the first time when we look into Jacob's Family.

9. Mother-Son Cooperation

In the Bible, it tells of how Jacob went to receive the blessing in cooperation with his mother, with the lentil pottage, and how he was hated by Esau and had to flee. When we see this, we can see the contents, or the causes, of Abel in Adam's Family. We can understand the causes through the results. There is nothing in the Bible written about mothers, but after Adam's family, we see repeated patterns of mother-son cooperation. Noah had a very noble wife. Abraham, too, had a wife very famous for her faith, without whom Abraham could have never been Abraham. As we can see in the Bible; Abraham's wife was taken by the king of the gentiles but when she returned, she returned with many riches. It was so with Rebecca, wife of Isaac, mother of Jacob. It was the same with Moses' mother and Mary, mother of Jesus.

God cannot carry out His dispensation without women in the center, and central figures who had lost their woman cannot stand in front of God.

In the end, Jesus too, could not gain Eve and was crucified. If Mary had been one with Jesus until the end, risking her own life for him, he would not have been doubted by the people. Even if many young girls came to wash Jesus' feet or clothes, no one would have thought it suspicious if his mother had been with him.

Perhaps Cain, with his displeasure, went to discuss and complain to his mother, and kept on multiplying his negative feelings. In the Bible, nothing is written about how Cain handled it, but complaint will grow only if give and take occurs with someone. It will diminish with time if one keeps it just to oneself.

No matter how much complaint one may have, it'll not grow in power without give and take in the subjective position; it will eventually diminish.

Therefore, we can imagine that there was someone with whom Cain had give and take. After killing Abel, all the relatives said: "Kill Cain", and tried to kill him. Cain, at that time prayed in repentance to God, and after this, God wrote a sign "Do not kill him" on his back.

We are much more developed than Cain, more logical, more intelligent than him. We are a little different from him.

This is because we know that we always exist as the desire of our subject. We always have a subject with whom we can discuss our problems. Therefore, we never need to suffer because of our displeasure. Personal suffering takes away much from one's spirit, but public sufferings gives much power spiritually. Because suffering for the sake of the public, the more one gains power spiritually, till there is always more on reserve. Private suffering gains no power from the subject. And since one's own reserve is low, all of the reserve is dissipated when one complains.

10. Judging Good and Evil

With what do we judge Good and Evil? This can be done when we see whether our desires are centered on ourselves or not. Therefore, you must always check to see on whom your desires are centered. Otherwise, you may think: I am me, myself and I. That is not the attitude of a believer. A person of faith knows and recognizes that he is the object of the Absolute One. He knows just whose object he is, like a married woman does ...just as one cannot do as one pleases once one is married. It is no exaggeration to say that one must go down a great and lonely hill of death if one fails to make one's desires and feelings pass through the subject, because this will make the object himself the cause, and this will trap him.

Therefore, Cain did not have any way to go. He should have discussed it with Abel. But since he had strong displeasure toward Abel, he did not have anywhere to go. He could never go to his father, so he couldn't help but go to his mother.

In our case, even if we were in disharmony with our immediate leader, we can go to other leaders, we have many leaders. We have many ways to escape. But Cain had only Abel, and no other. With frustration and anger, he kept on having give and take with Satan till he killed Abel.

Here, we must learn that when we are joyful or sorrowful, or when we are laughing ...we must think on whom are we centering our emotion, our heart?

Abel's position was decided by God, so neither Abel nor Cain should have had any unpleasant feeling about this. They should have been friendly toward each other. They both had one purpose in giving the offering; they shouldn't have any problems. They should have talked about what Abel should have done for Cain's situation, what responsibilities Abel should have taken. Abel was in a position of having God's blessing, so Cain became lonely. Abel must worry in Cain's situation, and must repent toward Cain, "Brother Cain, I really thought you'd be blessed first. But what can we say about what God has done? I really am sorry, I don't know how to face you, etc. Of course it was God who gave me the blessing, but I am younger, brother Cain, so just what shall I do about this? I'll have to pray to God about it so please wait..."

In this way, if Abel had deep understanding of Cain's position, with genuine emotion, pain for Cain, Cain cannot keep his unpleasant feelings for long. The reason for this is that younger brother, in understanding Cain's position more, and by trying to actualize Cain's heart

(feelings) in himself, would have made Cain say, "It's O.K. Just think what would have happened if neither one of us had received the blessing. As long as one of us from our family is blessed, does it really matter who it was? I can bear it, so let's just let God handle the rest." Maybe Cain would have thought wisely in this kind of way.

Thus, when the one who is in Abel's position emotionally shares the situation of Cain, wisdom like this will always spring up. And maybe Cain would have said, "Let's rejoice that at least one of us received the blessing. What would happen if both of us failed? It's good that at least someone from our family could stand in front of God. I will endure, not as the elder brother, but in the position of the providence. So don't you worry." In this way, Abel could have instead controlled Cain.

But in Abel's position, he couldn't sympathize and share the situation of Cain, so they couldn't have give and take.

When you come to your own father after having heard the Divine Principle, after you have received more spiritual stimulation about your fellow men, about your own nation than your own father, then you should feel "Oh how much I've been a burden to you! And how hard you had to work to keep us living..." If you come to him with tears, then he cannot remain cold to you. Instead he'll say, "My son has never been like this before he joined the Church. It must be due to the good education he has received in the Unification Church." In this way the parents can get the right influence, and they must come to feel that though they've raised the children, they weren't able to give you much spiritual influence, but now the church leader has helped you become an established personality. They must become grateful to the Unification Church.

Inside each 'thank you' should be with tears of gratefulness, yet those who have no tears will one day experience a terrible time. Between Cain and Abel, there is a reason why Cain, in his lonesome position, had difficulty in discussing his problem with his younger brother. Abel was not in Abel's position internally, yet he felt, "Oh I'm blessed. I'm successful. I'm in God's position..." Therefore, we can say that the responsibility of Cain being unable to have give and take with Abel is partly that of Abel. And it is for the purpose of having harmonious human relationship that Abel was set up. Cain, in a position where he must get rid of his fallen nature, had only Abel to go within this course of restoration.

11. Going through Others

In all the theologies of past and present, there was never this idea of going through just one person. And even we tend not to take it so seriously; we don't think of it as our own life.

You treat the Principle or the Absolute God with respect. But how much respect do you have for someone immediately beside you? If you cannot see each other, as absolute, then we can never have a reciprocal relationship with the Absolute God. Many believers will talk about the Word or God, but when asked about the Abel that each one must go through, they simply do not know.

God's providence is an absolute course that must go through an Abel in order to overcome

Satan, but most people do not follow the Abel as their Absolute one. So there have been some who gave their lives for the great men of history, but only Jesus gave his life for the sinners. That is the true spirit of the crucifixion of Jesus Christ.

Therefore, we can say that we must go through each other. You must go through Abel, and when you are Abel, you must go through Cain.

The love that comes from God must revolve in full harmony through three points. God's love must come to you after going through an Abel, then to others through me. In this way God's love must go through three points in order to exist. The foundation for existence means you and me and another person. That is absolute, and there cannot be any absolute without the three. There cannot be any absolute without Abel, and no absolute without Cain. Therefore, there must be myself, you and another. Without these three points, there cannot be any way to come into a relationship with the Absolute God.

For this reason, if the relationship between you and me is connected with the Word, then God will dwell with us.

It is the Principle to go through an Abel in order to be rid of our fallen nature. Dominion comes through one man, not two or three. First through Adam, then Eve, then it multiplies. Thus, the way of life is always one way. Even when twins are born, they are born one at a time. And the way of death must be gone through be one. The archangel went the way in reverse course. This course of the archangel was not centered on God, but he instead became the cause. He went through Eve, and using Eve, he went through Adam, finally to come back to himself. He did this with no connection to God. Therefore, Cain, on the side of the archangel, must always go through Abel on the side of God, and be dominated by the side of God. This is the reverse course to get rid of fallen nature.

We must not be children adapted for this world. Everything is in reverse in the providence of restoration. We believe in things that are unbelievable to the people of this world. The Self must die; we are not here to live, and it's only natural that we deny everything.

The archangel did not go through God. He didn't have God's position as his center. He didn't have God as the mediator. He was not dominated by God, was not loved by God, nor was he able to reach God. So if we are believers, we know who we must go through.

12. The Closest to God

We should know what is God and what is Evil-and which is closer to God. It is God's responsibility of 6,000 years to let us know this. God gave us Noah, Jacob, Abraham, and Moses with the Ten Commandments. Unity must be achieved with the person most responsible for the economy, or the one who takes the most responsibility and gives most consideration for the family.

In the Church, it may not necessarily be the church leader who gives the most responsible consideration toward the church. But a person who will shed tears for the providence of

restoration must be found.

As history testifies, it is not the church leader who is in the position of God most, or has emotional give and take. The church leader, with the job of the servant, is complimented by everyone, and is paid. He's become more like a businessman than a religious man-treating his job like a business. And many times he is not the lord of heart (love).

I'm talking about the present day priests and ministers. When we invite these ministers to come to us, they say, "Oh, the Divine Principle's all right. But the Presbyterian Church will kick us out, and that's what we fear. What'll I receive coming to the Unification Church if you'll be responsible for my keeping my position as a minister, and for the well-being of my family."

This is a ridiculous story! Who do they think they are to be paid for going the way they must go? They were going the way of death and destruction. They must ask themselves if their family has been approved and blessed by God; Whether they themselves and their families have been approved by God and appointed to do His work. Without knowing this, it makes no sense to talk about being paid.

Also the Local District Leaders of the Unification Church, even if you are blessed, are only in the position of the Local Leader. If a Local Leader had a spiritual distance from others, then he is handling his mission only as a job.

It is not how much salary one brings that determines whether one is the master of a family or not. But it is the son of the family who really shares the situation of that family. He becomes the mainstream family member, just like the master of the family, and understands the sufferings and hopes of the parents in God's position. It is God's responsibility to make the way for us to go.

13. The Way for You to Go

Abel was the gateway for his family, so Cain must go through Abel, Adam must go through Cain, and Eve must go through Adam. And only Satan would not be able to enter that gateway.

Thus a foundation of faith was to be established to make the sphere of dominion centered on God. And the horizontal feelings, connected, were to be the base for the foundation of substance. Japan has been through the times to establish her foundation of faith and her foundation of substance, and the 777 blessing families were to become the base to be connected to the True Parents. Their positions are those of archangel's, Cain's and Abel's. In these families the emotional (heart-centered) way in which we must go is to be pioneered. So their mission has to be in the archangel's, Cain's or in Abel's positions. Now we are accomplishing the missions of these three positions all at once ...

You are the archangel, and Cain, and Abel. And all this together must be done in super high speed. In three years, we must do what took 6,000 years to do.

Therefore, in the next 3 years, we must fulfill the position of the archangel, the mission of the servant, serving and following Abel, loving and caring for our spiritual children, loving Abel and giving respect ... these are the positions we are fulfilling all at once.

But there are some who are just happy to remain in the archangel's position. Some are just complaining in Cain's position ...trying to keep their dominion over Abel. There are only a few who will ever reach Abel's position.

If a church has three members in the position of Abel, then that church can be very active and grow. But there are too many archangels and truly many who keep on complaining in their faith. But there are few who'll lead people in Abel's position, in the position of the priest to take away the fallen nature.

Abel's position was not to be hindered by anything. He was to know only God's Will. We simply do not have many such people. Jesus gave himself as an offering throughout his entire life.

We must go quickly from the position of Cain to the position of Abel, and internally possess parent's heart and externally be in archangel's position. We are learning the situation of parents, so internally we must know parents and we must be restored from the position of the archangel, externally. Since we're learning the real situation of parents, we must know that life starts from here and ends here. Each of you must know well just where you belong in Adam's Family. Are you now in the position of the good archangel, or Cain, or Abel? You must know this well. If you knew about the Family of Adam, but did not know your own position where you belonged in that family, then you can be totally confused, not knowing what to do in your life of faith. We can really expand, our influence in the world if we would only indemnify our own course of restoration in Adam's Family.

14. Nothing Exists without the Family

Rev. Moon always emphasizes that, "I would never exist without the family; the society, nation or the world would not exist without the family." The religions up until now had not taken the family so seriously, but after the discovery of the four-position foundation, we began to place importance on the family.

Therefore, life in the Church is one family centered on the Word, and we must reflect and observe just how much that family has established the heart-centered foundation. If you came in through an Abel, you should only have one Abel, and the Abels of others are not your Abel. You have only one Abel to go through.

The causes (motivation) that we mutually possess differ. When a baby is born, he comes through one mother. In the same way we must find the course where we must be born into the heaven's sphere of dominion, and treat it most preciously. We must make it our life. This is the family problem. Thus, by making the foundation of faith centered on Abel and making the foundation of substance next, the foundation of parents of faith, that is the foundation for the

messiah, can be built.

John the Baptist blew the trumpet, but he had to stand in front of the congregation, the people he had organized, in the position of parents, and he had to unite with the Messiah.

The archangel did not carry out the mission of parents. The reason for this is because he did not know Abel. Which means he did not know the position of Jesus, the position of the Messiah ...and did not follow him.

We need not worry about the external things so much just work on your personality centered on the family, on the Word, and just have the warm feeling, the deep emotionality, the intimate connection with others ...that's all you need. Therefore, the purpose of our work is to see just how much depth we achieve together emotionally. The purpose of work is not work itself. Therefore, when you go fundraising, that is not its purpose. The problem is how we persevere no matter how much bitterness can we have for the purpose of history, inside our heart. We go to search for this bitterness, this grudge. To find out just what kind of bitterness God had toward what kind of men, we go out witnessing. Through this we become brothers in bitterness, God's bitterness. We must know that there is just too much bitterness. And any of you who do not feel animosity aroused in learning about this bitterness should not be going this way, because you'd be only trying to understand things with your own intelligence, logically or psychologically, externally in the archangel's way. Thus you must really feel hostility toward sin. You must be persons who always have the fighting spirit, the hostility inside your heart, and it must be such that some little incident will start you crying with tears. Rev. Moon also said that we must hide the bitterness, the sadness of God inside so that some little thing will provoke its explosion.

Walking alone, you would not talk about your sadness, it cannot be discussed with anyone. And when you're witnessing you must know just how much the enemy has got you surrounded. The same can be said for brothers and sisters ...

We must know that those who are going this way of the Principle without fully comprehending the Divine Principle will someday become an enemy of God. These people will someday come to have a different purpose than the rest of us. Peter said he'd risk his life for Jesus without knowing just what he had said. But in the end, we saw that he had a different purpose. Therefore, Rev. Moon said that Church members who do not know the Principle will one day become his enemies.

The problems are how do we come to know the Principle, what connections do we have, just how are we going to digest our own position in the Principle, and just how are we going to acquire our ability to control, etc.

Unless such things are clear within a person, we can see that there is a possibility that someday his own thinking, his self-will, selfishness, will dominate him, and he'll become selfish from his own standpoint. This can be seen by observing him and his emotional relationships.

Whether it is the relationship of the husband and wife, or that of the family, if there is more than one possessing the relationship, then the life of that family will become shortened. So just how much consciousness do we have about the Cain and Abel thought, and just how much connection exists heartistically between brothers and sisters who have strong hostilities toward our enemy? This is the course to restore from Satan all the way back to God, and all around us exist enemies. There is nobody that will help. Cain and Abel can easily become enemies. They were both the same thing with the same purpose, but only one was blessed for his offering. When the other did not support, then there was a great amount of animosity built up. One may even kill. This is history. This also is the way we have been going. We are going in our mission quite happily, but if one of us comes to be in the position to be loved by God, how joyfully can we, others follow inside? Maybe it is us, family members of the Church, who can become enemies easily. We must reflect and repent on this point. The problem is how we give and take with the Principle, how we digest it, and with whom do we digest it. It is dangerous to digest it all by yourself. Digest it with the Abel. But which Abel? Cain's original heart was directed toward separation from his fallen parents and going back toward God, restoring to God, but he didn't have enough hostility toward Evil, toward Sin. Because he didn't have hostility toward Evil, he had unpleasant feelings and maybe he complained to his mother and others who had to come to God through Cain. Cain went toward God, but since he complained about the person he was to follow, those who had to follow Cain, couldn't do so any more. If you complain to those who must follow you, they may think its natural. If give and take and discussion is not done towards God's dispensation, it is because there isn't enough hostility (toward sin).

15. Actualizing Adam's Family

The Israelites, having been released from the dominion of Pharaoh, crossed the Red Sea and began to long for their life back in Egypt, and they desired to eat meat again, out of hunger. But if they had had strong animosity toward Evil, they would have felt that even if they died out of hunger, it would have been better than going back to ruin under the evil sovereign. They should have been thankful for being able to escape the Evil sovereignty, but they asked for, were longing to be eating the food of, wearing the clothes of, and living again in the evil dominion. They had come out with their emotional attachment still given to the evil dominion.

We believers must clarify this point. The world and myself, myself and myself (myself that has resurrected through the Word; and myself before receiving the Word must be clearly separated) must be sanctified, and I must fight with my old self as my enemy, with much hostility.

That was the heart that Cain should have had. But instead of getting rid of his fallen nature, he brought out his fallen nature even more. Instead of indemnifying, he set up more conditions that had to be indemnified. We too, born in this most precious time, have the possibility of creating such problems in the dispensation, if we do not fulfill our important responsibility. The family problem is the most important.

Therefore, when Rev. Moon was living by himself, he was centered on the Church, and he was living together with the brothers and sisters. But when he is with his family, he is centered

on the family, and he lets the President of the Church handle everything. The President of the Church had to go away from the position of the archangel, and had to emotionally connect with members in the position of a parent. In this way, that responsibility becomes ours.

When Rev. Moon gives blessings to many couples, then that is the time when everyone must be responsible in Abel's position. But since we could not fulfill Abel's position before, we must fulfill the mission of the archangel, Cain and Abel in these three years. Then, we can perfect the ideal family of that foundation.

Ordinary families do not make such an emotional base first, so they have fights and emotional collisions between the husband and the wife. If there is no attraction toward the vertical connection, the spirit to live for others (for the public), for the purpose of existence, then there is the danger of disharmony between the husband and wife.

How can we know Adam's Family? By each one of us actualizing heartistically Adam's Family's foundation for existence, and by each one of us indemnifying it as members of Adam's Family. It is a course each one of us must go through with full responsibility.

That is why Rev. Moon emphasized that we must understand and actualize Adam's Family, emotionally and spiritually to the greatest degree possible.

Noah's Family

1. Historical Position

Satan came to completely control mankind at the second generation, centering on Cain and Abel, after the fall of Adam and Eve. God could not work His providence on this family any more because of the internal problem and externally because of Abel's murder. Consequently a period was needed to sanctify the lineage. There was a 1,600 year period to sanctify, to solve the family problem. This 1,600 year period corresponds to the number 4. This equals a 400 year period or a 40 year period. 1,600 years later, Noah, the tenth generation, was elected as a man of faith for the providence. Adam and Eve lost the growth period on the family level that should have been passed by them together. So God worked His providence on the tenth generation. If a certain condition failed and was invaded by Satan, there always needs to be a period to separate from Satan.

Noah was chosen as Father of Faith as well as a representative of Adam's family. A condition to be chosen was that he was a righteous man of that day. He had a heart that could correspond to God's providence. Internally he was ready to accept God's call and numerically he had the family members that could represent Adam's family.

2. Symbolic Restoration

He had a condition that he himself had to build an ark. At the time of Moses, God Himself made the stone tablets of the Ten Commandments the first time. But for the second time Moses himself had to make them and bring them to the top of the mountain. God created the

universe as a Creator and worked His providence centering on Adam. But everything fell into Satan's dominion because of Adam's fall. Therefore man had not only to liberate himself from Satan but also to save his family and all things. Since man fell, he is responsible to restore everything.

The ark symbolized the three stages of the new world that included all things, centering God's Word. We can find the number 12, the 120 year period in the providence of Noah's family. This seems to be unbelievably long for us. We can't tell whether 1,600 year was counted with taking 12 months as a year. We can't say it was as long as mathematically counted. But it is enough if we can understand that a period to sanctify was placed between God and Satan. The 120 year period corresponds to the three stage period of growth. We learn that this period of 120 years, the number 12 was a period to set the foundation of faith.

3. Family Foundation of Faith

The reason why it took 120 years is that all Noah's family had to set the foundation of faith centering on Noah. Whatever happened in future, this relationship should not have been lost. We can understand this to see that God tested Ham later whether he had this relationship with Noah or not, to have him see Noah sleeping uncovered. So, we can say that the 120 year period was necessary to set up a strong relationship between God and Noah, and Noah and his family members.

Noah passed 120 years to complete the conditional object and 8 members were separated from Satan by 40 day period of flood judgement. This separation was done by faith. Noah could receive the benefit of lineage through Abel's foundation of faith that was heartistically successful. Noah's faith make it possible to build an unbelievable ark for 120 years on Abel's merit.

Noah and his family worked together to fulfill the condition. Noah's sons had to inherit Noah's internal faith for this period. As God's responsibility, He separated them from Satan for the 40 day period centering on Noah's faith.

The number 4 is the number to separate from Satan, centering on a four position foundation. Noah sent the raven from the ark 40 days after the flood judgement. This meant that they lived with archangel together in the Garden of Eden. Satan could not find his object, and so he kept flying to look for his object. Noah sent the doves three times. This dove symbolized a spirit body. Adam had to grow to have a divine spirit. Therefore, three doves meant a dove of a foundation period, that of a growth period, and that of a perfection period. God showed the principle symbolically through three doves that He fulfill the purpose of creation through one man, Adam.

This symbolic providence tried to show the principle. The second dove came back with an olive leaf. This indicated the second dove's position; The growth period is a period of engagement and a sphere of reservation. If this was a prediction for the second Adam, Jesus to be crucified as a result, Jesus' crucifixion would become God's predestination. But this doesn't predict the happenings after the fall but shows the way which Adam should walk from the

viewpoint of the principle of creation. They spent forty days as a condition centering on the ark. The central figure was decided and the relationship between God and Noah became completely separated from Satan.

4. Family Foundation of Substance

Next, the foundation of substance, a mission of Cain and Abel, the children's responsibility had to be fulfilled as man's responsibility. After they set up the foundation of substance to remove fallen nature, they could stand on the position which was separated from Satan and had nothing to do with Satan. It is true that they set up the condition of faith vertically. They kept God's order and had been loyal and filial in heart. Vertically 8 members became one centering on Noah. So as a next step, an examination to see if they could keep the same attitude horizontally that they had on the vertical level. This examination was to check the relationship between Abel and God or between Abel and Satan.

There is no conditional period for the foundation of substance, but the period exists on the foundation of substance, too. The direction of Ham's heart when he looked at Noah's nakedness was the same as that of Cain's heart when he looked at Abel being blessed by God. There was a standard of respecting Noah among Noah's family at least on the horizontal level. The test was whether they could keep the standard of respect toward Noah when Noah showed another aspect that he had never shown before. This was a period to separate the emotion. God and Satan examined how Ham set up the emotional condition. They set a chance to see Ham's heartistic manifestation, whether it was really God's or not.

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Yo Han Lee
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5. The Failure

Ham became ashamed. He manifested shame. On which position did Ham feel ashamed? Ham had attended Noah, setting up the foundation of faith. Noah was persecuted by the people very much. But Noah's family joined him and won together. Ham standing on the position to be with God and responsible for God's providence, attended and believed in Noah, thinking that Noah was a man of character and faith to see him building the ark. Now how should Ham take Noah, who was drunk with wine and sleeping naked? He should have asked God if he didn't know how to take it. Since Ham also was standing on the position of God, in God's dominion, after the 40 day separation, he should have asked God. He should not have judged by himself carelessly.

The subject of faith was Jehovah. That Jehovah and Noah became one and spent a 120 year period and 40 days. Therefore Ham should have taken Noah's position as God's, or anyway asked Noah's reasons why this came about. Ham felt ashamed by himself. He felt it not from God's position but from the lineal position It is not shame itself but the position Ham that Ham took that matters. With whom did Ham feel shamed? With God? Who- felt ashamed first and made Ham feel the same way? It matters with whom and on which position.

Ham must have been humiliated while he was building the ark for 120 years. Sometimes he doubted what he was doing because that was a job nobody could believe. The reason he could continue was that he saw that the relationship between God and Noah was absolute and Noah was not crazy even though he was persecuted by people. Then God had the subject of faith, Noah naked before Ham. God had Noah's family believe in Noah and put Noah on the admirable position. This time God tested how they would feel when they, saw their subject of faith whom they had respected as a superior, was under their own standard. This is the way to indemnify the relationship with Satan. It is not an indemnity to believe what we can believe. If we walk the unbelievable way with God, asking God how to do this bears the result which has nothing to do with Satan.

On such an important moment, we become careless. Ham also was careless. Ham found Noah sleeping naked. "What does God think of this?" If he could have thought of this question! Ham had known that God loved Noah much more than Ham respected Noah. He knew that God loved Noah much more he did Since he knew this, he should have thought how God felt to see this? Ham had known that Noah had built up the ark, given such detail indications as what cubits its breadth should be or how many doors the ark should have. After all he had known Noah's position which was thoroughly dominated God. This Noah became naked. He was likely to think of and understand God's position. But he didn't think at all.

6. Separation and Restoration of Emotion

By the same token, we can think of Eve's position. She was given the order not to eat. She had known that her position was to be dominated by God, since God gave her the order. She had known that she should have asked everything to God, but she ate without God's permission. (God let her know so that she would never commit sin.) She was said to be careless. Ham became careless because of lineal blood of fallen nature. But in the case of Eve, we wonder why she didn't ask God. Man fell by love. What do we love with this love? This determines the position on which we manifest our emotion. This is always checked in the course of indemnity.

What does Satan accuse? They are: emotion not centered on God's Word; a self away from God's Word; anxiety, joy, and attachment that have nothing to do with God's Word. After all, they are lineal fallen nature. For six thousands years, the providence to resurrect the emotion, love and attachment centered on God's Word, had been continued.

Adam and Eve fell by love. God has tried to make our emotion separated from fallen love and engrafted to original love. He has dealt with the same problems of emotion repeatedly through the course of history in various ways. It became a big sin for Ham to be ashamed. This is because he didn't manifest his emotion on God's position. It was not God's position or God's reason. This produced the same situation after the fall of Adam and Eve. Ham was caught because of being ashamed. God couldn't work His providence any more on the way of setting the foundation of substance.

Some people may think that 7 members except Ham could continue the providence. But it is said that two other children, in an effort not to see the body, walked backward to cover their father's body with a garment. Three brothers became one centering on Ham. None of them was going to pray. When Ham told them that Noah became drunk and naked, none of them thought of the fact that Noah had been under God's dominion for 120 years and of how God looked at this. Thinking that they were in trouble if they looked at Noah's body, they managed not to see it. They had to see it and decide their own position on which they should stand. It was the chance that they had to separate their emotion. God separated them for 40 days and then, they themselves had to separate themselves this time. When they saw Noah's body, they had to set the emotional condition that they were on God's side. They had to set up the condition for man to subjugate Satan by himself. They could not accept the providence properly because they turned their faces away not to see the body. Nobody among the three could set up the admirable condition for Noah.

God had waited for 1,600 years until the tenth generation after Adam. It took Noah's family 120 years to build the ark. They succeeded to set up the foundation of faith. And yet for a moment, in an instant they lost everything: the period of faith and the root of faith they had attained after 120 years' effort, because of the shame of a passing moment.

7. The Importance of an Internal Relationship

It is incomparable. How regrettable it is! Peter had denied himself and suffered persecution for

three years, deserted by his family and relatives. He walked the way of faith and was proud of Jesus. But something inside made him say that he didn't know Jesus. This moment's shame seemed to be nothing compared with his past three years. But this clarified his attitude of having followed Jesus. He still remained what he had been, even after he knew Jesus.

Even though they had attended Noah for a hundred and twenty years, they remained fallen men inside. They followed Noah just because they didn't have enough knowledge to object to Noah. They had faith in Noah, but they did not change themselves. If they had been with Noah internally, they would not have felt uncomfortable at his naked body. By the same token, if Peter had been one with Jesus internally, Peter would have wanted to be crucified together, to be beaten together and to go to whatever miserable position Jesus had to go. When we stand on the position to be killed, we become very brave. This is how our emotion works. If we are not one internally, we will separate when we meet with difficulties. This shows that we have no internal relationship. Peter received persecution with Jesus for three years, but he had nothing to do with Jesus. There is proof; lie said, "I don't know him." He would have followed Jesus at the risk of his life, if he had thought Jesus would succeed. But Jesus seemed to be going to fail, then, lie separated away from Jesus.

Through Ham's failure we can really understand how difficult it is to separate our blood lineage from Satan. Our blood lineage is a mixed one between the Archangels fallen love and God's original love. We must recreate the new lineage which should have give and take action only with God. We see that Ham's failure blocked the way, and various emotional problems later on also block the way which we should go. I feel this is really our foe.

Our physical body behaves and thinks as it likes. We are walking the eternal way, but we are influenced by horizontal things. When we meet with a certain situation, we judge carelessly according to our own idea. This is a flow of fallen emotion. We must have pity on ourselves. It is really regrettable.

We suddenly behave as we like, not looking back the way we have walked towards goodness. We are full of the possibility to express our emotion unless we fight with this problem. After setting up the emotional condition, we regret having done it that way. We must control the problem before we set up the condition. Ham must have known his failure after he had failed.

Peter had lived for three years with Jesus. But he was scared of a little girl saying, "This man seemed to be a member of the group of the Nazarene, Jesus." She didn't question but just said. Peter denied, "I am not.", with terror to a little girl. Actually the problem is our blood lineage.

8. The Effect of Blood Lineage

Rev. Moon spoke about reversing the blood lineage to those who came for marriage blessing. He spoke in detail about emotion, prayer and a concrete life of faith. We've learned Ham's failure which blocked the providence centering on Noah's family. We try to purify ourselves not to repeat this kind of failure again. We also set up many conditions to have good relationships among brothers and sisters so that we could proceed the providence much better.

We even fast for 7 days in order to show that we follow God's will. Nevertheless when we look back our way of thinking and doing, we are so selfish and influenced by external circumstances. This is because we don't think of the importance of our position, separation and purification of faith.

Ham should have looked at the situation more seriously. He should have judged it at the risk of his life. He should have done it with sense of responsibility. If he had built up the ark for 120 years at the risk of his life, he should have judged it at the risk of his life. He should have thought thoroughly how to understand the situation, but he judged very carelessly and easily. We must judge it, standing on the position attained through the life of faith. We divide our life into two; a life of faith and a daily life. Ham built up the ark, thinking that was for God. After he finished the ark, he thought his life was a family life which had nothing to do with God. We also are likely to think this way. During a Sunday service, we listen and pray with tears and sincerity. But after the service, in free time, we behave ourselves as we like. This way of thinking makes a chance to pull down the foundation you have set up.

Noah's family might be dominated by Satan without knowing why 120 year foundation of faith was lost. Ham didn't know that. Abraham didn't know why his descendants had to labor in Egypt for 400 years as slaves. It was because he didn't separate the doves. It is not until the Divine Principle was lectured on the earth that Abraham understood the reason through the spiritualist. This is true with us. We don't know where a test is waiting and with which condition we violate the heavenly law.

In our daily life we don't separate from Satan through prayer or religious ceremony. We use our emotion freely and carelessly, and at the Sunday service we change our attitude. We think our daily life is different from a religious life. We are ignorant of the reason on what occasion we have our condition taken by Satan. So, we must know! Think even minor thing important. Think the small matter as the matter of a whole. The Bible cautioned like this. However small the matter seems to be, we must not treat it carelessly but with sincerity. Then, we will not be caught by Satan.

The man of faith must not change his attitude according to people, jobs, and circumstances with which he encounters. When we are given a free time or we are alone and if we think we can behave as we like, then we are about to make a mistake. We must remember that we are always with Satan. We must judge the situation, whether Satan loves or hates it. We must not forget that living with Satan, and we must keep God's position.

Abraham's Family

1. The Calling of Abraham

The representative of 1,600 years failed in the foundation of substance because of Ham's failure. The number 4 and the 10 generations were lost. Therefore, Abraham was called, tenth generations or 400 years after Noah. The longer a human being lives, the more Satan has a chance to attack! Therefore, God shortened a life span of man to be and called a Father of Faith, Abraham.

Abraham's family made a living by making idols. He knew that his father's business was not good for people. He saw people worshipping the idols with reverence and had a feeling of considerable repulsion toward his father. God called Abraham from such a family.

God called him as a person of indemnity. As Satan accused Ham whom God loved, God called Abraham whom Satan loved. Abraham was called as a Father of Faith as well as a person of indemnity on the foundation of faith set up by Abel and Ham.

2. The Condition to Qualify

Before Abraham offered the substantial offerings, he set up one condition of restoring Sarah who was taken by Pharaoh. At the time of Abel and Ham, nothing was spoken about their wives. This is because Abraham was the third personage. Abraham pretended that he and Sarah were brother and sister. Once he was deprived of Sarah and took her back from the hands of Pharaoh by the help of a heavenly indication. This was a trial on the family level in order for him to be qualified as a central figure of the foundation of faith. Adam and Eve lost Eve in their perfection stage and Adam reversed the dominion. Therefore, the third person must restore Eve. This has a big meaning. A man of faith must restore Eve in his third generation. Abraham was called for such a family providence.

The Bible doesn't tell Sarah's faith. She was taken away by Pharaoh. In such a time, it is natural for her to be unstable. Abraham received the indication and started traveling from Ur in Chaldea to a foreign land when there was a possibility for him to be killed and for his wife to be taken by a foreign king. So they promised to pretend they were brother and sister. Sarah obeyed him and furthermore she went to Pharaoh. This is really faith. An ordinary woman would run away or complain to her husband that they did not need to stay in such a place. Sarah didn't resist but kept silent when she was taken to Pharaoh, just as Isaac did when he was going to be offered as an offering. What was Sarah's emotional position? In such a case, how should we judge the situation? It was true that they came to Haran because of God's order. She didn't have any complaints because she believed Abraham's order to her was God's order. If we forget God, we have a collision with others horizontally. It's natural for people of faith to complain if they forget God and away from God's position. Sarah must have thought that what Abraham said was Jehovah's wisdom. So she must have been calm and peaceful and left her life and body to God. She was peaceful because she was with God. It's impossible for her to keep peaceful in such an occasion unless she thinks that it's God's order and His providence. Then, God ordered Pharaoh at midnight not to touch her, or He would kill him. This is another reason I say she was with God. Since she was with God, God declared she was His own and that Pharaoh should not touch her. She didn't speak but she moved God to say so instead of her.

It's not a compulsory interference with Pharaoh by God, it's a resultant condition. It's a dominion over the result. It was not Abraham but Sarah who bore the result. Eve must make Satan come to a natural surrender and come back to her husband. The first Eve was dominated by the archangel, but this Eve was dominated by Heaven even if she was in the hands of the Satanic king. She went there in God's position, not thinking whether she could subjugate Satan

or not. She stood and remained in the Heavenly position. Therefore, Heaven assumed the dominion over the result and she was saved.

Pharaoh had a strong impression of Sarah, because she was calm and had composure even though she was captured. He must have felt something. So he received the revelation from Heaven. After the revelation, he said to them, "Why did you tell me a lie that you were brother and sister?" and he gave them property. This is because he came to respect their personalities. A woman's faith influenced Pharaoh. She made him come to a natural surrender. This is the internal faith of Sarah which we had not noticed. Ham felt and judged as he wanted, but she didn't lose her internal standard even when she was in the hands of the enemy. And we see that she restored external property, too.

3. The Importance of Eve

Eve is a key point. She is a subject of good and evil. The good person was a woman, and the bad person was also a woman. The property was also swayed by a woman. After Eve gets a victory, Adam, can offer a sacrifice on Eve's foundation. Rachel, Jacob's wife, took out the idol from Laban's house and buried it under the tree. This gave her a victory and after this victory, Jacob was blessed as Israel. Unless a woman wins in the family, man can't fight with Satan or have a foundation to be blessed by God. Man must look for his Eve.

Jesus was killed since he didn't gain Eve. However many men gathered, they were archangels forever. Men couldn't be connected with Jesus emotionally. It's a woman who could be emotionally connected with Jesus. Any woman; a woman of Samaria, a certain Maria or Mary Magdalene should have connected herself with Jesus emotionally and received the lineage of Jesus on the earth. Jesus couldn't restore Eve.

When we learn this kind of historical problem, we must understand that this is not the past historical event, but the event which we must complete on the earth. We must make a foundation centering on God. On this victorious foundation of Sarah, Abraham offered the sacrifices. These are doves of male and female, a ram, a ewe and a heifer. This heifer has a purpose to look for and restore Eve. Three great sacrifices symbolized formation, growth and perfection. What do they indemnify?

4. The Offerings

The symbolic offering was meant to indemnify everything from Adam's Family. The substantial offering was meant to restore through indemnity all the foundations of faith (formation, growth). The third generation had to restore through indemnity at once horizontally all the vertical conditions left unrestored. Therefore, through these three sacrifices, he had to restore through indemnity Adam's family, Noah's family and Abraham himself who stood on the foundation of Adam. Because he stood on such a position to be responsible for the historical problems, he had to go through severe hardships. He experienced the hardship he couldn't endure. He had to indemnify with deeper contents more than any other men of faith before him.

Next topic is the reason why he had to separate the sacrifices into two. This is the same reason to separate Abel and Cain in Adam's family; to separate Noah's family and other people, good and the evil. We must start a new blood lineage, draining away the dead and fallen, lineage. On this meaning, he had to make the sacrifices and shed blood and be cut, into two. Actually he didn't cut the dove and offered them as they were. He was waiting to burn them. But there was no answer from Heaven. It was getting dark. The bird of prey came down and Abraham fell into sleep. In the Bible we read that people slept at some important moment At the valley of Gethsemane, when Jesus and three disciples prayed, the three disciples were sleeping.

We are apt to sleep in the most important moment It's Satan who makes you sleep. We go forward to God through Words because we have an original nature. At the same time Satan doesn't leave us because we have a fallen nature, too. We become very sleepy when we are listening to the Divine Principle and we come to have clear consciousness when the lecture is over. When I start to teach the Divine Principle, the people of low spirit become silent and when I start to speak about secular things, their eyes are wide open. This is not physical.

Abraham should have understood the reason of the postponement if he had kept himself tense and serious. "Why is the time to burn the offerings being postponed?" "Oh, the doves are not cut into two!" In reality he was relieved after he offered the sacrifices and expected God to bless them. He worked hard when he washed sacrifices and took off their skin. After that he was relieved.

Abraham slept because his internal standard at the time of offering was lower than that of when he lost this wife. He had the high internal standard set up by himself. If his standard becomes lower than the past standard, God cannot work His providence, through him. His standard must always be higher than the past standard in order to receive God's will. After all we are judged by the standard set up by ourselves.

Abraham might have prayed all through the night when he had his wife taken. He must have been very tense. But he slept when he offered God the sacrifices. This is out of the question. It was the moment when he had to offer with more precious purpose than the time when he offered his wife.

5. Setting the Right Standard

One time I saw a Christian steward being sad because he lost his only son. He came to the Unification Church in order to heal his sadness. I said to him, "Do you believe that Jesus came to be crucified for you?" He said, "You need not ask me such a question. I've believed it for several decades." "Then, let me ask you. Which sadness is much bigger, for your son or for Jesus? Have you ever cried for Jesus much more than you did for your son?" He kept silence. "Which person is more precious from God's sight and from religious people's sight? Your son or Jesus? Which person should you love and miss more?" He still didn't say anything. "You are not permitted to cry for your own son before God and Jesus. Your faith until now is not the faith in Jesus. You became a Christian to make use of Jesus. It's a robber's way of thinking, to utilize God. You can't say you believed in crucified Jesus." Then the sadness for his son was wiped away. He understood and said for repentance, "I did not know that." But he knew it.

Even though Abraham knew it, at which time did he become more tense, when he offered sacrifices or when he offered his wife? Why was there one night when he was robbed of his wife? It is because he had to succeed in this symbolic offering by all means to set the foundation of blessing, blessing for all humankind. God trained and had Abraham set up the foundation of faith. God purposed to have Abraham succeed in the symbolic offerings. God trained him in advance so that he could not fail. We can see this kind of example in Moses' course.

When his wife was taken, he fastened on to God and won. Then, even if other's wife is taken, he must be more serious than when his own wife was taken. If not, his love is not the love from God's position. He prayed all through the night because it was his own wife. But if we have heavenly love and true love, we must pray all night even if it is another's wife. We must transcend our blood lineage. We have no qualification to love our own children unless we love people of faith. If you differentiate your own children from others' children, your love is not God's love. We must recreate our emotion.

Abraham slept at the time of the symbolic offerings. But do you believe that Abraham enjoyed a sound sleep on the night when his wife was taken? Say, here is a problem. There was a difference in emotion. Therefore, the foundation of faith was lost. He lost the foundation of faith set up at the time when he had his wife taken. Therefore, he had to try again and he had his wife taken again. The second time he had his wife taken really centering on God's will. He indemnified twice. He indemnified once centering on his own blood relationship and once centering on God's position. Therefore, his descendants had to labor a considerably long time, 400 years.

The 400 years after Noah's family were lost. God tried to have Abraham restore through indemnity everything from Adam's family, at once, horizontally, but failed.

Next is Abraham's offering of Isaac. The reason why Abraham, himself, a failure, could stand before God, is that he was the third person and was in the sphere where God's providence was to be fulfilled. As there was such a condition, he could continue the providence centering on his family.

Jacob's Course

1. Our Course

If you don't know Adam's family and Noah's family, you don't know the contents of history. You don't know the crimes committed by Adam's family until now. We are standing in the responsible position for history without knowing its contents. We can mention about what Adam's position is, because we've learned the Divine Principle. But after all we don't know. We don't know the contents of our blood lineage, either. Cain and Abel didn't know the contents of their blood lineage. We know at furthest the third generation before us but no further generations. We don't know what kind of lineage we've inherited, but we do know. Rev. Moon said you don't think you know but you know it. We know God even though we

don't seem to know Him. We were so created as to be able to know Him. What does it mean that you don't seem to know your lineage but you know it? You feel that your interest, desire, attachment and direction of your heart is somewhat different from others'. Something is different. Some people are impressed with our Holy songs. Even though they haven't listened to the Divine Principle, they are attracted and interested in them. The emotion works faster than the intellect. This means that the original nature knows the direction and the way we should go. We feel it because we know it somewhere inside us.

The people of faith came to be responsible for each period of history. This is not because God educated them to do so but because they felt they were responsible for it. One man can't sleep because he is worrying about the national problem, which is not his business though. This happens because he knows it is his responsibility. We become hungry even if we don't know the time. We become sleepy when we need to sleep. We become sick when we need to rest. By the same token, the emotion, like an antenna, knows the future. It knows history. An excellent man sees things, transcending the present. He looks to be foolish or strange from the viewpoint of ordinary people, though.

We, like Moses and Jesus, must walk the course of foundation because we must recreate the lineage, occupied with Archangel's love, just as Jacob did. Through Jacob, the life of faith is shown to us. 'The Fall of Man' (Chapter 2) also shows us the way to go. If you could understand.

2. Understanding Past Providences

When I was in the theological school, few of them majored in the Old Testament because it was difficult to deal with. Mr. Zenta Watanabe, a famous theologian in Japan did not know in what meaning Genesis, Abraham's course and Exodus should be connected with Jesus. They thought the Old Testament was the Old Testament and the New Testament was the New Testament. They thought they had no relationship with each other. They couldn't think of what kind of relationship they had in the providence. They could not discover what lesson each providential story contained for the future.

Rachel hid the idol under her skirt and made an excuse that she couldn't stand up because she was in the period of menses. The theologians could not imagine this couple were untying what was tied in Adam's family. The fall of man shows us that the fall of man happened in Adam's family and this couple was responsible to restore it. They cleared away what the ancestors had piled up. They became the victors and Rachel could stand as Eve. They bore 12 sons and succeeded in restoring the 12 generations from Adam to Jacob at once by their one family.

God's providence can't be successful without man's fulfillment. This course indicated to us that God's providence can't be fulfilled unless man fulfills his responsibility. Through the examples of Abraham, Isaac and Jacob, we can see that God set up another person if the former failed. We can also see that our failure is compensated by a small condition and we can inherit all the history, standing on the foundation, set up by the ancestors' successful works. But if we should fail in this circumstance, we must pay a big indemnity condition. In Jacob's course, the separation of good and evil is the most important lesson. Jacob and Esau had fought for 21

years, standing on the position of Adam's family. We can take it as a lesson and see how much the thought of separation was living in Jacob.

Amos ch. 3 v. 7 reads that God starts His providence after He reveals His secret. He would always set His providence after a prophesy. He goes after He reveals His secret through His servants or prophets. He revealed symbolically all the secrets centering on Jacob, so that this word came true. Moses, as a representative of the race, had to go through the 'image' course with Jacob's symbolic course as a pattern. Next Jesus had to walk the substantial course. First of all God must win over Satan. Unless God wins, people centering on God can't win.

Therefore, God must subjugate Satan. If not, the Messiah can't win. The Messiah must pioneer the way in order to save the children. The responsibility of the Creator, that of Adam, and that of the children. This is how it goes.

3. Lessons from Comparisons

Jacob's course which pioneered the restoration course is the course all mankind must walk. Let's compare Jacob's course, Moses' course and Jesus' course with each other. The trial, bread and a pottage of lentils, three day period, 12 sons and 70 family members, crossed the river with a rod, 40 day period, mother's cooperation, went to a foreign land, a golden idol, came back from Haran to Canaan, 10 times cheated, the dead body. These are explained in the Divine Principle. In Moses' course, there were many trials, especially when he came back from the wilderness to Egypt, he had a trial in which God tried to kill him and he was reborn from the dead position. Quail and manna, three day period, 12 tribes and 70 elders, crossed the Red Sea with a rod, 40 day fasting, mother's cooperation, started from Egypt, a golden calf, Canaan, 10 calamities, the dead body. And in Jesus' course; blood and mother, 3 day period in the tomb, 12 disciples and 70 disciples, the iron rod, 40 day fasting, mother's cooperation, went down to Egypt, fought with Satan, the purpose for restoration into Canaan on the world wide level, 10 miracles, the dead body.

We also have to restore these things. We have to receive trials and subjugate Satan. Our blood and flesh must be our heart and personality created by the Words. As we must restore the substantial body, we need blood and mother instead of manna and quail or bread and a pottage of lentils. We must go three-day period. We must make the foundation of 12 people and 70 people. We must setup a representative of the race on this mathematical foundation.

Our iron rod is the Divine Principle. We have many 40 day period; internal 40-day period, external 40-day period, 40-day period after a marriage or 40-day period for witnessing. We have many 40-day period to be restored. We need to have a mutual relationship with our mother. Wherever we go, we must behave centering on a mother of faith as a foundation. We must go to Egypt, too. We must go to the Satanic world and restore people and all things. We must fight with Satan and subjugate him. Ten miracles means that we are praised by Satan more than ten times. We must offer glory to God and be praised by the outside society. If you are praised more than three times in each stage of formation, growth, and perfection, you can proceed to the next step. The number 3 is really mathematical. Three members, or three steps in heartistic progress. When you are blessed once, you must multiply the blessing at least three times. When you determine to do something, you must determine in your head, in your breast,

and in the bottom of your belly. You think it wonderful in your head. But you must not stop there. Your determination must be extended to the breast, to the belly and through the blood into the marrow of bones. You must be responsible until your determination is rooted inside your body. Through Jacob's course we can see that each one of us must walk the course to restore the substance by himself which was shared by Jacob, Moses and Jesus; Jacob walked symbolically, Moses in image and Jesus in substance. In order for us to know Jesus, we must know Jacob. If we don't know Moses' course, we feel difficulty to go through the course of faith. If you experience Jacob's course, you can understand how much Jehovah has labored and the heart of the providence of restoration.

When Rev. Moon prays, he prays from Adam's family to Jacob's course and to Jesus' course centering on Jacob's course. After he preached and lectured the Divine Principle, he offered the prayer from Adam's family to Jesus and the sad heart he had experienced when he walked the hard and miserable course by himself. We have inherited the course, standing on the foundation of the heart restored in the providential age for the foundation of restoration and experienced the labors of many people of faith in the past. Therefore, our course which we are walking, following the pattern, becomes an unforgettable and historical course.

Rev. Moon interprets the Orient, Asia from the viewpoint of Adam's family. All the nations and the world can be interpreted from the viewpoint of Adam's family, because what we must fulfill is to complete one Adam's family. The world is to be one Adam's family. Adam's family on a family level, that on a racial level, that of an Asian level, that on a worldwide level. The world is a development of Adam's fallen family. The purpose of the providence of restoration is to fulfill one Adam's family. History is the history of restoration through indemnity of Adam's family. Rev. Moon's way of interpretation is the viewpoint of the world centering on Adam's family.

Faith and Life - Volume 3 [Part 1]

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Moses' Course

1. Important Points of Moses' Course
2. History into Canaan
3. Sharing Destiny
4. Seeing All Aspects of an Incident
5. Maintaining an Internal Standard
6. Developing an Emotional Standard
7. The Three Miracles
8. God Tests Moses
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11. Debt through Hesitation
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14. Having Hostility to Evil
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16. Patriotic and Official Spirit
17. Experiences in Korea
18. Reaching out to Established Churches
19. Nutrition for Your Spiritual Growth
20. Never Forget the Way of Indemnity
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Jesus' Course

1. Family Background
2. Parallels in Korea
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5. Why was Jesus Tempted?
6. We Need Satan
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8. Motivation of Heart
9. On Seeing Satan's Domain
10. Laying a Foundation of Trust

11. Concentration
12. Setting the Right Standard
13. The Third Course
14. Question: What is Internal Guidance?

Moses' Course

1. Important Points of Moses' Course

There are five different points in the case of Moses' course.

1. Moses was in the place of God, substituting for God Himself.
2. Moses was the model for Jesus.
3. 'Image' Providence.
4. Racial Level.
5. Moses stood on the foundation of Joseph.

There were offerings in the providential age for the foundation of restoration. On these successful foundations, Moses could restore through indemnity the foundation of faith, merely by having established the 40-day foundation of separation from Satan centering on God's Words. He could stand on the heartistic foundation of formation, growth and perfection stages. Passing through these period; Moses' 40 year period of the Israelites, the time came for the Israelites to leave Egypt if they gathered centering on Moses.

Moses was in the position of child to the Messiah and was also able to stand in the position of Abel before the Israelites. Abel is in the position of a child who is responsible to fulfill historically what the parents left undone and at the same time he is in the position of parents of faith before Adam's descendants, mankind. The central figure like Jacob, Abraham, and Noah, labored quite a lot. But Moses was brought up in the court of Egypt. As he stood on the foundation of Joseph, he had to start from the court.

People who laid the foundation had labored very much, to fill up the gulf. They filled up the gulf of the fall. They laid the foundation to roll the ground. On this ground Moses appeared as a builder with the Israelites. This is how Moses was different from other providential figures.

Right now on the providence of the second advent, Korea is in the position to establish the foundation and you Japanese, as the representative of Eve nation, are the builders on the national and world-wide level. You are in the position to walk the course and to receive the glory on the successful foundation of labors.

The harder you work, the more you gain the results. We, the Korean members, have labored and repeated something which seemed to be a failure. But you are different. The more you move, the bigger the result becomes.

2. History into Canaan

They entered into Canaan on their third course of restoration into Canaan. On the first and the second course they failed at the start. On the third start they were led by Joshua and Caleb. The first course started at the end of 400 year slavery life in Egypt. The Israelites were ripe emotionally. Each one of them wanted to be liberated from the authority of the Pharaoh even if they were killed. They were persecuted to the extent that all male children were killed. Moses was thrown into the river and taken from the water. So 'moses' means to take out from the water. Moses was 40 years old at that time. This means the Israelites had all their male children killed for 40 years and couldn't bear any more the slavery of Egypt. They had determined. Moses killed the Egyptian director. For the first time the Divine Principle explained the reason why. God always tries to indemnify the past, the present and the future through one incident. The indemnity has various meanings. Moses showed that he was a patriot before all the Israelites by killing the Egyptian director. Even though they didn't know what kind of man Moses was and the reason why Moses killed they were given the condition to respect Moses.

As Moses kept it as a secret, it was only the Israelites who knew of the murder. The Israelites should have concealed the murder. They should have respected Moses because Moses killed the Egyptian whom the Israelites hated as an enemy. There was a historical reason. People on God's position should not be accused by Satan. God never works miracles and judges if there is a condition to be accused by Satan. Satan cannot work before God and Heaven without conditions and God also cannot work miracles without conditions. Later Moses hit the rock and this also has a historical reason. The work of either God or Satan appears as a phenomenon. The reason why Moses killed the Egyptians: As Cain killed Abel, Satan, a historical criminal, has nothing to say. Satan cannot say a word in the spiritual world, because Satan knows what he has done. Satan can complain on the earth but not in the spiritual world. Moses might have been killed if he had been captured by Pharaoh. But spiritually there was no right to be accused. Jacob also had no condition to be accused. After he had worked for 21 years and when he left, he told Laban to check whether Laban's sheep were mingled into Jacob's property. They were all spotted sheep and this meant they were all Jacob's. Jacob had been righteous before God, Satan, his conscience, and the spiritual world. He crept and spent 3 days. But he had lived a righteous life.

There was a historical reason for Moses to smite the Egyptian. There was no spiritual accusation. But Moses was in Pharaoh's debt considerably. He was blessed than the other Israelite people. In order to pay the debt, he had to kill the Egyptian at the risk of his life. He had known that he couldn't stay in Egypt any more if he killed the Egyptian. So he killed the Egyptian with a strong determination.

3. Sharing Destiny

Moses himself had to make a determination to cut off his attachment to Egypt. After the murder, the Israelites were the only people he could depend on. Moses who committed the national-level crime, could be saved only through the Israelites. If the Israelites had concealed Moses' secret, Moses could have stayed in Egypt and stood on the national foundation. If the

Israelites had respected Moses as a patriot, Moses could have stood in the position to appeal to Pharaoh. That was the only way. If this foundation was lost, there was no place for Moses to stand. Therefore, Moses showed his patriotic spirit to the Israelites. There was a hope that the Israelites would become one with Moses. If they saved Moses, they were saved by Moses who stood on their subjective position. They had to save each other. The Israelites had to save Moses and Moses had to fight with Egypt on the foundation of oneness with the Israelites. In this way either side had a reason. Messiah comes to be responsible for our sin. We must save the Messiah and the Messiah must save us. We cannot be divided into two. We should not have become two.

The sane thing can be said for witnessing. We are not saved unless we find our Cain. Cain can't be saved unless he meets with us. We meet for one purpose. If I lose you, I am destroyed and if you lose me, you are destroyed. Because you and me share one destiny. This is the relationship between the Israelites and Moses. Therefore, the Messiah cried for this race and tried to grasp them. If he lost this race, he would lose himself. If the race lost the Messiah, they would lose themselves. This race has a destiny to welcome the Messiah. So did the Israelites. The relationship between Moses and the Israelites was the same as that between the Messiah and this race.

That's the serious and critical moment. Moses stood by killing the Egyptian. He risked his life. The Israelites were in the destiny to perish if they left the situation as it was. Since Moses killed the Egyptian, he was not able to stay in Egypt. Moses' murder was the top secret in this critical moment. The day after Moses killed the Egyptian, he arbitrated the quarrel among the Israelites. One of them got upset and said to Moses, "You killed the Egyptian, yesterday. Today are you going to kill us?" He opened the secret of his subject whom he should respect. Moses lost the place to stay because he was accused by the person who should respect him. Then, Moses fled.

4. Seeing All Aspects of an Incident

That murder had a historical reason, it was to indemnify that age and its purpose was to make the Israelites and Moses one body, heartistically, for the future when they started for Canaan. The murder had these meanings. In this way, one incident contains various meanings. So does one indemnity condition we pay. Every incident has this kind of nature like cutting off attachment or being one with God in heart. When we are persecuted by our parents or hated by somebody, we must know that there is reason, We must take it with gratitude. The purpose of indemnity is to receive it and to set up the, deeper relationship with a subject through it. Nevertheless if you are away from the subject, and complain about, or was stimulated by the incident, and become emotionally unstable and treat the subject as an enemy whom you should love and cooperate with; then, you will lose your position. As for the Israelites, Moses killed the Egyptian for them. They would have succeeded if they had thought this incident happened for their benefit. Here is a lesson of how to deal with this kind of incident. If we meet with this kind of incident, we must understand that the incident happened for us. Then, we'll never fail. We don't meet with what is unnecessary for us. Even if he looks to be an enemy, he comes for us,. The people of faith experience this kind of experience. It is a blessing even if it looks to be bad. If we pass over it, it will become a blessing. For example, if

we lose a family and property, we are in a miserable position. But if we endure it, we can indemnify the historical condition and discover a new world. It becomes a condition for us to be able to discover the new world before anyone else. We can imagine what kind of incident will happen before us in the future, if we learn this lesson from the past. We can see what kind of incident will happen when we understand our purpose and the meaning of this time.

5. Maintaining an Internal Standard

Moses fled to the wilderness of Midian. He went to the chief priest and became a shepherd. Moses who lived in the court suddenly became a slave. Ordinary people couldn't bear that. We can't bear this much degradation, even if we can bear the slight degradation. But Moses didn't change internally, because he was filled with a patriotic spirit. The external circumstance didn't influence him and change his mind. Because he was doing at the risk of his life.

Whatever he might become, a shepherd or a beggar, it didn't matter. He lived in the court, but he didn't feel it was the court. He felt that he had lived under difficult circumstances for 40 years (sitting on the thorn). He met Jehovah in this difficult life. Externally he lived in the court, but internally he lived in a cage of thorns day and night. What does 'thorn' mean? It means judgement or pain. He was so accused as not be able to move. Wherever he might go, he was surrounded by painful matters. Moses had thought of the Israelites day and night.

There was nothing which gave him relief. When he thought of the future of the Israelites, he felt as if he had been in a pit of thorns. He might have felt more free when he became the shepherd than when he had been in the court. But he was so fired with the patriotic spirit and belief, he didn't care about change in circumstances. He fulfilled the loyalty and filial piety toward his parents with a belief that he would reach a deep spiritual life.

He became the slave suddenly and wherever he might go, he found only women and old men. Because male children were all killed and the men over 40 years old were all drafted. Just as in Japan there are only 3 chans (Ojiichan -- grandfather, Obachan -- grandmother, Okachan -- mother) who are engaged in agriculture, there were no young men. So Moses drew water from a well. Until then women were engaged in this work. Moses worked so hard that he came to be respected in the family and made the foundation of faith on the family level. Jacob could succeed and come home because he worked for 21 years as hard as he worked for his mother in his own home. Such a person who works hard in his family and doesn't work as a slave in the master's house can't attain the purpose even if he has hope. He can't attain one purpose because he changes his attitude to people and circumstances.

Unless we keep the same attitude towards good people or bad people, we can't make give and take action with Heaven. Even if we talk big, we can't develop ourselves if we change our attitude within a day, because we are not in the dominion of the Heaven. This is worth remembering. Moses kept the heart to love the nation and people, wherever he might go; in the court or in the wilderness of Midian. Therefore, he was a youth whom people respected considerably. Wherever we must go, we should not change our determination for God's will. To discriminate people is to discriminate ourselves. For example; we show the most sincerity toward Rev. Moon and less towards a local leader. This means that we are discriminating ourselves, not the people. If you think that you'll be moderate toward 'A' person because he is great and you'll not care for 'B' person because he is nothing, you are making yourself elevated

or degraded according to the people. So this is your change. When you set up a certain standard, you must keep it, whatever works you are engaged in. If not, you can't progress. When you treat a minor matter as a matter of historical, world-wide, cosmic level or as a whole level matter, God admits you as person of a world-wide level. This is certainly sure.

6. Developing an Emotional Standard

When Moses worked in the family, he must have loved them, as if they had been the whole Israelites. He didn't think he became a slave in this family. He fulfilled the sincerity of the national level. Therefore, he could become a leader of the race. He became the national leader because he had a national-level belief and fulfilled the national-level sincerity. If you see a child and you think preciously of him, thinking of him as whole mankind, you can become a person of the world-wide level. The great person thinks of one man as the whole. This is true with Jesus' life. Moses than-'t change even though he became a shepherd. He spent 40 years. He established the 40 years foundation. This means that he made such a family where his wife would risk her life to go the place wherever Moses might go at the risk of his life.

Rev. Moon had concentrated on serving his young wife for 7 years in order to elevate her emotional standard as high as his own. Now she can work emotionally on the same level as he works. Without a word they can become one and have give and take. Moses had worked for 40 years as a slave and made such a strong emotional foundation so that Zipporah would go to any place with Moses at the risk of her life. For this foundation Moses had worked for 40 years. God doesn't let us labor once the emotional foundation has been set up.

When we witness, we need not favor if we can have an emotional connection with the guests. They bring us food or clothes. If you get a few people with whom you are emotionally connected, you will get more people who will serve you. When your emotional connection is not so keen, you have to labor.

In Japan, there must come a Heavenly fortune that men of property or capitalists come to back you up and let you have church buildings. It's a shame for Heavenly children to stand begging on the road. Why do we do this now? Its purpose is not to become a beggar group. The time will come when they will ask us to receive their offerings. We do ask them now to give us offerings with this forecast. We have a feeling of hostility that we will not receive their offerings even if they want us to receive them in the future. Through this activity we can connect ourselves emotionally as a group. That's the purpose for our laboring. The purpose of laboring is not for ourselves, nor for money. It is to bring up ourselves.

After Moses had spent 40 years, he met Jehovah. The voice of God in the burning bush told Moses to take off his shoes. The purpose of this saying is very strange. People lose their shoes in their dream after they listened to the Divine Principle. Actually the newcomers often lose their shoes. Even though there are many shoes at a Sunday service, the latest member's shoes are stolen. There is a reason. God orders him to take off his shoes. This means he has to liquidate his past life and human relationship.

Moses was told to take off his shoes and he came close and heard the voice of God. Why had

he to meet God there? Jehovah appeared in the burning bush. Moses' life was a life of thorns and so were the lives of Jehovah and the Israelites. They started from there. Before we listen to the Divine Principle, we had a mental crown of thorns on our heads, like anxieties or contradictions. Jesus also wore a crown of thorns when he was crucified on the cross. These are all symbolic. We are now wearing this crown. We are picked by a mental thorn like anxieties. Jehovah who appeared there, ordered Moses to go to Pharaoh. He answered that he would not because the time had not come yet.

Moses was hot-blooded and had a nature of attachment and he would not listen to others once he had decided. He was a kind of man who attaches his past experience to judge whether a happening is righteous or not and who has yesterday's way of thinking today, too. He had kept the fear from when he fled away from Egypt 40 years before. He said he couldn't go back. Jehovah showed three great miracles and ordered him to go with a peaceful mind. These miracles have a significant meaning from the viewpoint of the principle. This is not only to let Moses believe or to let the Israelites see, but contains a significant meaning even towards us. These miracles show us the contents of our life from when we are restored to when we fulfill the purpose of creation.

7. The Three Miracles

When Jehovah shows us something we should not forget. it. Sins. Jehovah is a mod of eternity, He shows us with eternal contents. When we are shown, we think this is necessary only for this moment and don't think any more. Therefore, today's theology thinks of the Old Testament as mythology. In modern society, they think it is unnecessary. When God lets you dream a significant dream, you may think you dreamed because it was necessary only at that moment. "He lets me see it because it was necessary for my education only at that moment." But when we interpret the dream again, now, we'll see that a dream has a content which can educate ourselves today. When he threw down the rod, it became a snake. When he captured it, it became a rod again. This indicated that Adam was God's rod and His substantial body in the invisible- world. Moses stood on the position of God and the rod was what Moses depended on (inaudible).

The rod is, used to support a man. God created a human being as His rod. The second Adam coming in the future is the Messiah, Jesus. When he put his hand inside the fold of his cloak, his hand was leprous. He put it back again and took it out, then his hand was cured. A human being became leprous, being embraced by the first Eve and again a human being was to be embraced by Eve to become cured. Because Jesus didn't have his spouse, it meant the Holy Spirit. Next; he drew water and poured it into the ground. Then it turned to be blood.. Water means a fallen man and blood is an organic thing. Therefore, this meant a human being, would come back to a life and would be saved and become a true child.

The three great miracles have three great meanings. They are: true Parents must appear on the earth and bear true children and look for the family. Moses, after seeing these miracles, came to have a faith to go down to Egypt. But he didn't know the meaning of the miracles. He came to know it now.

8. God Tests Moses

Because Moses was not good at speaking, God set up Aaron and Miriam. He went down to Egypt centering on the three great miracles. On the way there was circumcision by Zipporah. God ordered Moses to go and the Angel tried to kill him. Why did God tell him go and not? It's a usual way of God. Moses was going to Egypt because he saw the three great miracles. Therefore, God once stopped him. He should have gone to Egypt several times for spying, in order to fulfill his mission before God showed him the miracles. He should have gone to Egypt, even if there had been no miracles. But it's better for him to work without miracles. But it's not ordinary case of a fallen man. We don't move either, unless we've gotten something from the Heaven. "First give me something, then I'll work." This is our way. We ask God to give us something better than what we have now and then we'll decide to dedicate ourselves to God.

Moses was considerably worried about the Israelites. But he didn't think to go to Egypt, even though the time had come. Therefore, God made him go, giving the miracles. He had to go for himself, not by Heaven. He was almost killed because Jehovah this time had to deny His order. He asked where Moses was going and tried to kill him. There, he should not have to change his mind. He was saved after his wife circumcised their child. They shed blood through the circumcision. This meant that they made up their mind to go their way even at the risk of their lives. This was an opportunity for them to start by their own will.

Rev. Moon asked pioneer missionaries whether they would go out because of themselves or because of Rev. Moon. He asked why they were going. He said it was wrong if they would start by Rev. Moon's order. He just teaches us the right time to do something because we are ignorant of the time. Moses didn't know the time, even though he had cried for the Israelites all the time. Therefore, God had to order, because he had so much interest in them.

If Eve had asked God whether she could eat the fruit of the tree of good and evil, God would have dominated her. If our interest becomes strong, God will dominate us. But this dominion is not a proper one. We must, start by our own free will. Therefore, Moses had to be smitten by God. Moses started again, being resurrected by the cooperation of a mother and a child.

There are three meanings in circumcision. Its meaning is to purify the blood of death, Satan, and to restore man's dominion. It is a promise that a man stands on the position of a true child. Moses' family started for Egypt. They were resurrected after they were denied.

Even though we have no merits and conditions to be blessed by God, God treats us on the foundation of faith which had been set up by the successful men in the history. So we have a debt. We are not qualified to be dominated by Heaven or to receive the blessing. Because of the benefits of the age, we, a penniless can rent the historical matters for free. The archangel likes to be given. Because we are archangels, we like to receive freely. If we are given a salary, we will work together. If the salary is not high, we complain. In Heaven, they work first. Moses became al debtor and went the way of death on that position. He denied once, and was able to pay back this debt.

9. Our Tests

We denied ourselves considerably. After we listened to the Divine Principle, we had a time when we were denied.

God takes away what once, He gave us after several days have passed. God gathers what once He gave. We stand on a more severe position after hearing the Divine Principle. We wish if we did not hear the Divine Principle. After hearing, we are sometimes completely at loss, not knowing what an how we should do. At that time we must fight with the same attitude which we had when we could manage very well by renting the heavenly power. Then we can stand on the position that we start and work by ourselves. This is necessary because Satan is always with us. If God leaves this situation, Satan accuses, saying why did God give to them freely and then leave them.

Job is such a case. Satan said that Job was pious because he became rich and was blessed with many children. Satan said to God, "Why don't you take away all that you gave him? Deprive him of his property and kill his children. Then, will Job still believe in you? No, not at all." Satan accused in this way. God answered that Satan could do anything except kill Job. So Satan deprived him of all his property, children and health. But Job didn't change to the last. He was the same when he was blessed and when he was deprived of that blessing. Therefore, that blessing came to be Job's and was given back to Job. God smites us either after He blesses us, or before He blesses us. This is because Adam and Eve disbelieved God and went to Satan's side. They made God resentful. A human being gave resentment to the Creator and went to Satan's side. When he comes back to God's side, God must smite him once. He smites several times. It depends on his determination. He smites in his formation stage, growth and perfection stage. It depends on his determination.

10. Continuing to Fulfill the Purpose

Moses appeared in front of the Israelites and let Aaron speak instead of him. He asked Pharaoh to let them have three days to give offerings. But Pharaoh never permitted it. Then, he started performing the miracles with the rod. The ten calamities; the plague of the flies or the water's turning to blood or the locusts' eating all the crops. Then, there was a thick darkness throughout the land of Egypt for three days, but there was brightness over the villages of the Israelites. Today those who believe have a heavenly light in their heart, but those who don't believe are in the darkness. Internally this symbolizes Jesus and Satan.

Finally all the first born were killed, including the animals. But the Israelites painted the lamb's blood around their doors. The plague passed over the Israelites and it touched only the Egyptians. Their first born died. This was the last plague. This was the same kind of indemnity on a national-level as that which Moses had paid on a personal level when he killed the Egyptian.

When Satan doesn't accept a condition, we continue to smite, until we fulfill our purpose. In the evening of the 14th day of the first month, they ate much bread and bracken so that they would not become hungry the next day. They went out of Egypt, stealing the treasures while

the Egyptians were crying for their first born. You should not simply think you can go to your physical parents and steal something ,because God had the Israelites steal from the Egyptians' houses. Once there was a member who stole cows from his own house and sold them to build the church. Of course it caused a big problem. In the case of the Israelites, they were not thieving. The Egyptians had the Israelites work hard as slaves and didn't pay them wages. Therefore, they could take what they should have been given them. But no more than that. Even if the Egyptians told theta to take more, they should not take any more. They took as much as their sweat and labors were worth.

God never works the providence outside the principle even towards Satan. He can't. The Absolute never takes away the things from the blind even though he doesn't notice it. Therefore, we can believe God. God gives what He should give even to a stranger. Even a certain man gives God much worry now, God blesses him to the value that he had served in the past. It is always and surely a blessing. John the Baptist trained himself and labored considerably. Even though he didn't become one body with Jesus, God admitted his labor. God had to save his spiritual body. God killed him with the sense of responsibility. If God had left him as he was, his spiritual body would have become dry and it would have been better for him not to have been born. So God cut his head off and saved at least his spiritual body.

11. Debt through Hesitation

If the Israelites had started when Moses killed the Egyptian spontaneously by their own will, it would have been much easier, because they would not have been in debt to God. But they saw many miracles and complained. They were about to be permitted to go ten times. Pharaoh became obstinate. There the Israelites and Moses couldn't become one. Pharaoh said that he would let the Israelites go but he refused to let them go after each plague was over. And after the plague, he suppressed the Israelites more severely.

The Israelites complained. "Where did Moses come from and why is he tormenting us like this? Because Moses started this, we must labor in this way." The Israelites didn't believe in Moses so much. Finally they started anyway. But they didn't start spontaneously but were forced to start with the help of miracles. Therefore, three days later the Egyptian chariots followed them to attack. Then, the Israelites started complaining to the leaders. They complained that they had to die, trampled by horses beside the Red Sea. One group leader suggested to dismiss there. He thought they -would be all killed if they were wandering about at a loss. The wise men thought horizontally that they could survive if they fled away by twos and threes as they wanted, forgetting Jehovah. At that moment, they forgot the existence of Jehovah. Until then, God had led them by day as a pillar of cloud and by night as a pillar of fire. But they did not know God and they thought for themselves. Moses should have ordered the Israelites to kill themselves rather than being trampled by the horses. He should have ordered them to go forward and he should have been the first to jump into the Red Sea. Then, the Red Sea would have been split into two, by the faith of Moses, without using the rod. But he stood still and carne into debt. He stood still and he smote the Sea by God's order. Then, they crossed the Sea.

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Yo Han Lee
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12. Working without God

Since Jehovah was always with them, all what they had to do was just to believe in God and keep going forward. When they faced the danger, they forgot Jehovah and thought horizontally what they could do by themselves. They were thinking as if they had walked there by themselves. Until then, they came centering on Jehovah. But they were thinking as if they had run out of Egypt by their own will. They reached there together with Jehovah and centering on Jehovah. Still they thought as if they themselves had come there, by themselves! We think we came to the Unification Church by ourselves. We think we went witnessing by ourselves. Without Jehovah, we worry, study and judge by our own wisdom. Therefore, we are against the condition. Then, our spirit becomes dark and we are troubled, and we are accused by Satan. We are very similar to the Israelites. It shows that we are surely the descendants of the archangel. We are always in debt. Even though they were faithless, God led them because of Moses who set up the foundation of faith. All the Egyptian chariots, following the Israelites were drowned. Looking at this scene, they were all glad. But they had no qualification to be glad. Because they had complained until then. They should have cried severely in regretting what they had done.

Reflecting their attitude towards Jehovah and their character which made them complain to Moses, they should not have been glad even though they were saved and their enemies defeated. They started dancing. Like children, we feel glad when we are glad and we feel uncomfortable when we are uncomfortable. We must be sad when we feel happy. It is true when we think about it. We don't understand. We can only understand and feel the visible thing.

The sad thing is a blessing. We must be responsible for the happy thing. If we are given such a blessing and if we don't fulfill our responsibility, the blessing becomes nothing: The good thing may become a disaster and the bad thing may become a blessing. It's a reality, Nevertheless, the Israelites became glad when they were saved, not thinking about what they had thought and done towards God a moment ago. We are very similar on this point because we are fallen men as were the Israelites.

13. Taking Responsibility, not Complaining

If they had started on the foundation of faith and substance centering on the murder, they would have reached Canaan in 21 days. The foundation of substance means to connect the hearts with a central figure. They arrived at Kadesh-barnea in 21 months. It was a course of complaints. He had chosen 12 spies from each tribe and had them spy on Canaan for 40 days. For 21 months there happened various affairs, they complained against the lack of water and food. The Israelites seem to be a very foolish race because we read the affairs continuously in

the book about them shortening the period. We think we would not have behaved like the Israelites if we had stood in the same position. But we will do the same thing. Think what we've done for 3 years, shortening the period. During these 3 years, how did we worry and how were we glad or thankful? If we think back over our course, shortening the time, then we'll know that we are the same race as the Israelites.

We are shown how to indemnify and discover ourselves through the course of the Israelites. This applies to our daily faithful life. If we don't take responsibility for what we have done in the past, we cannot grow spiritually. Then, God worries about it and He cannot forward His providence. God tested the Israelites three times so as to set up a stronger relationship, however, they failed three times. The Israelites should have not complained after the covenant shown by God through ten calamities. God guided them by performing the three miracles; dividing the Red Sea, providing manna and quail, and bringing forth water from the rock by striking it. Seeing these miracles,, they should have followed at the risk of their life, but, they, complained God could not lay the foundation with those who complained God so He prepared the Ten Commandments for them. God could not trust them any more. The people of Israel lost their credibility toward God. They disbelieved God three times, then God concluded that it would be very difficult for them to succeed Their mission centering on Moses. God could not but shift His providence to the Second Israel.

14. Having Hostility to Evil

It is written in the Divine Principle that, a reason why God harden Pharaoh's heart was to unite the heart of the Israelites with God by showing God's sovereignty and power to them: It was a good opportunity for them to meet the living God. The another purpose was to subjugate Pharaoh. When leaving bad sovereignty, we should have hostility and keep it until we reach the goal. However, the Israelites for got this hostility and complained. Thinking about the severe persecution under bad sovereignty, they should have been thankful for their situation even when they felt hungry or met difficulties. If they had a strong hostility towards evil, they would not have complained: When Korea was under the control of the Japanese Government, thousands of Korean soldiers were frozen to death in the snows of Manchuria in war against Japan for the independence of Korea. They determined not to return to their home country unless the nation became independent. No matter how cold they felt, they fought for their nation at the cost of their life with strong patriotic heart and hostility against the enemy. They were genuine patriots. Therefore, the span of life as the faithful person depends on how strongly we have hostility against the enemy. We can compare the hostility to the power of a battery, which indicates how far the person can walk the path as the faithful person.

Therefore, having hostility becomes the most important thing for us. However hard the sufferings are, we must not loose the hostility. If we loose it, we suffer much from the surroundings. Many people dropped from the track of the faithful person because off their giving priority to the own situation (hunger, thirstiness, etc.) rather than faith. Those people did not know how bitter the spiritual hardships were. The Israel people under the status of slaves had been persecuted and experienced deeply the bitterness of spiritual hardships. God tried to form this in the hearts of the Israelites by showing them the ten calamities.

15. Revenge against Satan

We also suffered seriously from the contradiction of life, before the family. I guess that many young people who joined the Unification Church had tried to commit suicide. In Korea, many people were resurrected through the Divine Principle, they found God more pitiful than them, and determined to liberate God's resentment. You also walked the same way, didn't you? I think most of you gathering here had the experience of an attempted suicide. You once tried to commit suicide, however, you found out the only way to reverse history was by the Divine Principle. This made you thirst for revenge against Satan and gave you energy to reach the goal. This is not true, you could never listen to the Principle. Let's see Peter, for example. Because he didn't have strong hostility, he pleased himself seeing the miracles. He expected to become a high official or foreign minister by following his Master, Jesus. He was concerned only with his own benefit. This type of person cannot walk the way of faith. Absolutely not. We should get angry toward the circumstances of the fallen world. Many Satanic things are surrounding us to destroy it.

After gaining faith, your parents and relatives and especially Satan, who will take any chance to invade you, pay careful attention to you. They may say, "He brags about the Unification Church. Let us see what will happen in the future. Though he talks big, but in three years time They are waiting for our failure. Going through these struggles, how can we think about our own benefit? Unless we dominate all the races and nations and the whole world completely, we must not feel relieved. Never! Therefore, the hostility for us means the source of energy to attain the goal. If the Israelites had had hostility, they would not have longed for the life of Egypt, even facing starvation. When they became hungry, they yearned for the comfortable life of Egypt, remembering, "Today is the birthday of my friend. Though we were slaves, we used to bake bread or something nice on a birthday."

16. Patriotic and Official Spirit

After Japan capitulated unconditionally in World War II, the higher officials who didn't have hostility ate meat easily, though general soldiers could not eat even eggs. When they walked down the street wearing many medals, they were sometimes beaten by the common soldiers, who had just returned back from the frontline. They said, "You don't know the miserable life of people. You told a lie and cheated the people utilizing the military power." When being beaten by the soldiers, the high officials might have thought that the pre-war time was better. They were concerned only about themselves. If we have a strong patriotic and official spirit of the entire purpose, we cannot but become angry towards the unprincipled world. When I started as a pioneer missionary Korea, I could not have a Sunday service. People threw stones into the Church, because I did not have a sign to say it was a church. "You set up a church without a sign. Let's cast away the heretic! We cannot sleep because of singing. Go away!" Wherever I went, I received the same persecution. In 1954, I could set up a signboard finally, however, children came and took it away. So, every morning, we had to watch and guard the signboard to stop it being taken away. People and even relatives persecuted me. The class mates of the theological seminary laughed at me, "You said the Second Advent is a man? You went to see such a man?" They believed Jesus would come down from the cloud, I said he would come from a woman's womb. Some of them asked me on the street, "Rev. Moon is

Jesus? No kidding! Explain the reason!" Many people gathered around us, and they pursued me more severely, "Hey, this guy says Jesus will be born as a man. How crazy he is! He witnesses only for himself." They humiliated me in public. If I had tried to escape, they would have struck me, but I stood before the masses with endurance. I was a member of the Presbyterian near Seoul station, and I met some of the leaders on the street by chance. They mocked me, "Hey, you, you are very smart, but why did you leave the Presbyterian Church? Has the Messiah come? If it's true, what do you want to be? His disciple? or King?" They, the earnest Presbyterians treated me as if I had become crazy, because I suddenly converted to something strange. So I kept silent in public.

17. Experiences in Korea

One day I went to a prayer meeting of the YMCA held on top of a mountain and I was surrounded by young people. "This man is John, who says the Messiah comes to Korea. Look everybody! This man! Let's ask him biblical proof of it." But nobody defeated me. They could not explain well, but they wanted to defeat me in biblical debate. Hundreds of people who attended the prayer meeting gathered around us. I exclaimed, "If your explanation about the Bible is really right, logically, somebody can defeat me! If you can do it, then you have the right to strike and beat me. If you cannot, how do you get right to beat me?" Nobody wanted to have man-to-man debate against me.

Finally, an elder appeared and said, "Because of you, we cannot continue the prayer meeting. Please go away from here. We cannot pray, if you stay here." How did I feel at that moment? If I could preach then, the real faithful person would have listened to me earnestly. However, the elder said, "You are not responsible for this prayer meeting. Do not destroy our meeting! You are wrong! Please leave here!"

At the foot of the mountain, Rev. Moon rented the room of a farmer's house and pitched a tent to have a two-day prayer meeting on the same day. One hundred and fifty people attended and Rev. Moon spoke in the big tent. Then I appeared there and they became curious about me. They saw me, the Korean, as if I were a gentile. How I should express that feeling?

I reported what happened to Rev. Moon and he suggested to me to go to Seoul, but the policemen chased after us. As soon as we arrived in Seoul, the inspector from the police station tried to arrest us. The priests of the existing churches informed the police that we came from North Korea pretending to be Christians, and we were spies trying to destroy the churches in South Korea. So, the police looked for us and tried to arrest us. We hid ourselves in lodgings in Seoul. They sent policeman from Teagu who knew us well. They heard bad information about us from the priests in the existing churches. When I went back to Taegu, I was captured by them for seven days and was interrogated everyday about our ideology and what I spoke at Sunday service.

They asked many questions. I cannot describe my feeling how I felt there. I also determined to introduce this ideology to the established churches. Therefore, Rev. Moon also stresses to witness to Christians and the teachers of theological seminaries. "You have to visit 1,200 houses of elders, priests and Christians. Visit the established churches. Now it's our turn to

attack them!" Therefore, people are afraid of the Unification Church and are against us. Because they persecuted us so much, they now have a guilty conscience for what they have done. Now we can say to them, "You have been misunderstanding us, you talked about us negatively to others. Did you ever listen to our ideology? You didn't. Then, why did you talk about us in such a way?" They are afraid of us, in Korea. Now is really our turn to attack them.

18. Reaching Out to Established Churches

They feel powerless towards us now. But we don't have the people who can explain the Bible faithfully to them. We need excellent missionaries. We are young physically and spiritually, and are ignorant about the Bible as we didn't receive an orthodox Christian education well. We don't know even where the Gospel of Matthew is in the Bible. But we studied the Principle directly, we cannot explain logically about the Bible when we have debate with the priests. We say, "The Lord of Second Advent is here in Korea." "Where and Who?" Then we cannot explain any further.

First we have to respond to their questions and guide them to the conclusion. However; we leapt to the conclusion immediately. We have to guide and arrange what they know already.

Witnessing also is to guide and teach how to have faith. "What do you think about this? How can the faithful person relate with God? Jesus directly communicated with God, but can we do that? Well, we cannot. but it is written in many parts of the Bible.

In this way, first you have to listen to them well and guide them until they have an interest in listening to us instead. But we, even if the first meeting, insist our ideology. The elders and priests of the established churches can't deal with the young members of the Unification Church. Within the Unification Church also, there aren't suitable members who can take care of the elders and priests of the existing churches. The only way left for us is to appeal with tears. Cry out before them, Heaven will show them something. This is the only method for us, as we don't have the ability to persuade them. Heaven helps us through your tears. You don't have any words to explain. Moses also had no words to persuade the Egyptians, however God helped him to perform miracles. All he had to do was just to go to Egypt. God supported him strongly from behind. Therefore, all we have to do is also go and witness. Then, heaven will take all the responsibility for the result.

Rev. Moon said, "Anyway, you have to go and witness. You cannot witness with your intellect. Therefore, go forward joyfully. Nobody can go, except you. You have to know the frustrated heart of God, who sent you for that responsibility. If you really know the suffering heart of God, you can go really joyfully for Him., So, you have to visit the churches and occupy them. Without sleeping, you have to pray all night for them." We pioneered in Korea like this, so through this pioneer witnessing we could gain strong hostility.

19. Nutrition for Your Spiritual Growth

If you want to strengthen your hostility, you should visit the most negative family against the

Unification Church. Visiting positive, houses doesn't help you to become strong spiritually. Through the negative houses you can gain the nutrition for your spiritual growth.. To visit the negative houses and receive persecutions, then you can feel God's heart,' that God has been ignored like that. At that moment you feel the heart of the pioneer missionaries, who had been despised throughout history. So you can endure the persecution as a historical representative. The more you visit the persecutor's houses, the stronger hostility you can obtain against evil. The member with little hostility have to visit as often as possible.

Rev. Moon often said, "When you become down spiritually, go and witness to the priests in the existing churches." If you explain about the Bible principally to them, they will ignore you or kick you out. Then, your hostility will be strengthen. Once you are persecuted and are provoked to fight against them, you can determine strongly to fight against the enemy as the representative of the Unification Church. The hostility is life for us. If the Israelites had had hostility, they would never have complained and never looked back to life in Egypt, even when they were starving to death in the wilderness. Even if we don't have such an experience, but we have to know the things explained above through history. When you go for donations, if many people donate, you forget everything. You begin to think like this, "Everybody helps us, they are not our enemy, we are the same." You loose your fighting spirit against the enemy, then.

However, in Japan, the people of the Satanic world are gentlemen to you. They are well-educated and they live in a civilized area. But, you must not forget! Even if they seem to be very positive to us and our providence, they are actually living in a fallen civilization formed by Satan. in the course of restoration, we cannot avoid persecution, as we learned through the history of restoration. In order to indemnify fallen, history and liberate God's resentment, we must have- strong- enmity against Satan. But we don't realize it! You don't know what kind of feeling hostility is, do you? Probably, you don't know. because you have not experienced persecution.

20. Never Forget The Way of Indemnity

The situation of the Unification Church in Japan and that of Korea is quite different. Here in Japan, the churches rent large houses and own cars. You travel all through Japan from Hokkaido to Kyushu for business. The life in the Unification Church seems to be far better than your own life before joining the family. Then you may think, "If I had not come to the Unification Church, I would never have been to Hokkaido or Kyushu on business. It's very nice to be a member of the Unification Church. This may be the better way to succeed in life." Actually you always use the cars easily. Now even the young people can rent two or three cars in a loan. So, you also rent a house for the activity.

You, young people, are enjoying yourself making something together. As for young people like you, gathering together to do something with cooperation always brings lots of joy. Even university students sometimes cooperate together to publish a newspaper. So, you like to do the by yourselves and, you immediately accept the Unification Church and are moored in its activities quickly. But, you don't know which way you are running. Are you running on the highway? On the way of faith, or the way of indemnity? You don't know at all. Japanese

brothers and sisters, you are running on the well-paved high-way easily now, but you leave the way of indemnity behind. You must go, over the hill of indemnity. You have to make this point clear. If you find out -the true way to go, you have to walk the way of indemnity. You must be strict in this point. Though you gain a little donation; 700 or 1,000 yen, you should feel the heart of God of 6,000 years within it. God hides the deeper contents in the sufferings, you have to find out through your own experiences.

21. The Result of Successful Foundations

As God wanted the Israel people to strengthen their hostility, He hardened Pharaoh's heart. In the first course, God laid the foundation of substance by Moses' committing murder, and in the second course he did it centering on three great miracles. Though the blood lineage was the same, because of the success of establishing the foundation of faith and substance, Moses could appear. From the blood lineage of Judea, the Messiah was born. And centering on the family of the Messiah, mankind should have redeemed the Satanic blood. If the couple who redeemed the original sin of Satanic lineage successfully, appear and bear true children, this will be the eternal lineage and the eternal sovereignty. We have the responsibility for this lineage. We can take part in God's providence. Joseph just took the responsibility partially, and Judea was the person who indemnified his part of blood lineage. The providence centering on Jacob was the providence to lay the foundation. Through the whole course of Jacob's family, history was indemnified. On that foundation God prepared Joseph. Through Joseph God testified that he had been seeking the person like Joseph to proceed His providence.

Jesus' Course

1. Family Background

The course centering on Jesus is the first worldwide course of restoration into Canaan. Jesus' course does not talk about the providence on the family level. After leaving his family, he preached the principle to John the Baptist; however, he should have started from his own family. John's family, Mary, and Mary's brothers should have formed the family centering on Jesus.

As Jacob gained the position of Israel by the help of Rachael's brothers, Jesus also should have set up the foundation of faith, and foundation of substance in the family, but he failed. The relationship between Jesus and his family (Joseph, his brothers, and Mary) was very delicate. In his family Jesus was so pessimistic, with nobody to talk to. Jesus never knew the love of a family. As Jesus was born before marriage, Mary always felt diffidence towards Joseph. She could not stand on the wife's position. Mary was ignored by her family and relatives. She was in such a position. As the communication between husband and wife was so, Jesus was like a servant. He did laundry, kitchen, bringing water. Sometimes, he went to the next town and discussed the Old Testament with the priests from Jerusalem. His family accused and persecuted him saying, "He doesn't take responsibility for the domestic work." He was brought up like an orphan by his family.

If he didn't work from the morning to the night, he could not eat. He was brought up in such

sad circumstances. He could not talk to his family. As he grew up being ignored by his family, he could not talk about his secret. His mother bore Jesus motivated by the revelation in God's providence, however, she didn't learn from Jesus after his birth. Though her motivation was right, because of the poor life and complicated human relationship in the family, Mary took her own way without asking Jesus. She spent her family life carelessly.

After the failure in his family, he had hope in the family of John the Baptist. If Mary and Mary's sister had believed in Jesus, Jesus could have controlled John the Baptist on their foundation of faith. Then, Jesus could not but meet John without foundation. It was dangerous. Because Jesus was not accepted by his family, and moreover by John's mother: Though John received the revelation from the spirit world to accept Jesus, as he knew the delicate situation of Jesus' family, he didn't realize the true meaning of his mission.

The person who is loved by God, sometimes takes an unbelievable attitude. Though Messiah is loved by God, he does not show it and takes the unbelievable position. Because man should be more humble than him in order to find out the secret of Messiah and take it as his own. Jesus hid his mission towards John the Baptist specially, because John was a strong faithful person. The stronger faith the man has, the deeper secret Messiah hides from him.

2. Parallels in Korea

Rev. Moon one time visited the group, which stood in the position of John the Baptist. One man, the most earnest Christian in Korea, knew that God proceeded the providence of restoration. He also realized that the cause of the fall of man was the relationship between man and woman, but he did not know the deep content. Therefore, he deserted his wife, and testified that man had to receive marriage from God. He was born 5 or 6 years earlier than Rev. Moon. As John the Baptist testified the appearance of Jesus, the spiritualists of that group must have testified the revelation from Heaven.

When Rev. Moon went to see this man, named Mr. Kim, the disciples of him, the spiritualists were told from Heaven that they had to serve Rev. Moon, because God loved him. One famous disciple of him came to see Rev. Moon and taught us the secret that they had to serve Rev. Moon. Rev. Moon's prayer moved their emotion deeper than Mr. Kim's prayer, and his message made them cry. His words had strong spiritual power. Then, all the disciples testified that Rev. Moon was loved by God more than Mr. Kim.

Mr. Kim was a rich man and had many followers, on the contrary Rev. Moon had just come back from Japan and was employed by an electric company. Rev. Moon did not speak what he was doing even to his family. Because his family only thought that he was their son or brother. Therefore, it was very difficult to witness to them. When you go back home, you are treated as their brothers or sons. In this situation, we can hardly speak about God's word. If a mother just sits down and has the acceptable attitude to listen to what her children want to say, there is hope. Unless a mother gets rid of the first motivation that she raised up and gave milk to her children, she cannot receive the word. This is why it is difficult to witness to our family.

Therefore, you had better not witness by yourself. You can send your most closest friend to

your family. Then, your family respect your friend. On that foundation, you can speak the word. Emotion flows from the upper part to the lower part like water. You cannot make it flow in reverse order. Life also flows in this manner.

"You have to pray! Pray to find out the mission of Messiah.", Rev. Moon said to us. "May we pray like that?", we were surprised. For nobody prayed like that. When the followers of existing churches asked Rev. Moon, he said to them, "Through your prayer, you can ask God which church God loves most." They became surprised. You had better listen to God. You can ask God of all the denominations, which denomination he loves most. God will answer you!

3. Finding the Right Position

When John the Baptist baptized Jesus, he testified Jesus as the beloved son of God. But he did not know the difference between the mission of Jesus and his own. Therefore, he put himself in the same position as Jesus. Mr. Kim, though he lived together with Rev. Moon for six months, did not know Rev. Moon's position and always stood in Rev. Moon's position, so Rev. Moon left him.

Though his master came, he did not give his seat to him. He had many disciples such as congressmen, and professors. Rev. Moon was 25 or 26 years old at that time, but he was 32. As he educated his disciples by himself, it was very difficult for him to follow the younger Rev. Moon, as his leader. He understood the ability of Rev. Moon at a glance. You also understand, don't you? When you meet a faithful person, you can understand the contents of that person by intuition. Once you talk, then you can understand what kind of person he is. Therefore, Mr. Kim realized that Rev. Moon had the different contents to him.

Then, you can find out by yourself. You can find out whether he had the contents or not. You can humbly ask about yourself and your mission. "I think that my mission is like this. How do you think about it?" If he answers with deeper comprehension than you, then you can understand that he is greater than you. "He knows me very well, though I don't know about him." Then you can understand your position immediately.

Therefore, Jesus kept silent with John the Baptist. Jesus did not say, "I am the Messiah, so you have to follow me. In order to receive me, you have suffered so much." He just kept silence.

Mr. Pak, the priest of existing churches with millions of followers, said that good spirit men push him not to speak but to listen to Mr. Lee. Then, I spoke to him about the fall of man and the principle of restoration. Through the principle of restoration, I taught him how spirit men worked with him. I explained clearly about resurrection and spirit world. But he kept silent. Finally, he said to Rev. Moon, "Your mission takes seven years now. Unless you catch followers, your church will scatter." We stopped to witness to him, then.

The famous spiritualist, who spent 50 or 60 years in training, knew our true value. He received the revelation from Heaven that the most loved person of Heaven would come to him. Then, he told his disciples not to eat breakfast that morning in order to give it first to us. They were Buddhists. When Rev. Moon and I went there, they were waiting for us without eating

breakfast. Usually they gave the meal to the older people first, but that morning they served us first. Because God told him to do so. The purpose of the revelation was to show them the person whom they had to follow, however, they did not do anything further than giving us the meal first. They kept silent, after that. They did not take any further responsibility. Heaven just told them to give the first meal, and they did. Heaven told them not to eat, and they didn't. That's all. They always relied upon the spirit world. They did not accomplish their responsibility.

Heaven also told John the Baptist that Jesus was the Messiah. When Jesus appeared, John thought if Jesus was greater than him, then he was the Messiah. As John had been thinking that Messiah was behind him and he came to straighten the way for Messiah, he wanted to serve Jesus if Jesus was greater than him. Unless we serve, we cannot find out our responsibility. Whoever devotes for the whole good is a precious person.

You have to respect the person who works for the whole, though he doesn't belong to you. You should not discriminate against other organizations. In any organization the person who cries for the whole is a respectable person. Because he takes that responsibility instead of you. You have to be thankful and people with the same mission should respect each other.

4. John's Mission

John the Baptist did not change his attitude toward Jesus, so finally he was put into prison and was beheaded. He sent his disciples to Jesus to ask the mission of Jesus. Jesus asked, "The poor listened to the Gospel, and the sick were healed." It was a quite unexpected answer to John. He asked the mission of Jesus, but Jesus answered in that way.

Without understanding the heart of Jesus and Heaven, it was very difficult to catch the deep meaning. Jesus meant that John should have done these things instead of Jesus, but he disbelieved. Jesus lost John, the faithful person.

The mission of John the Baptist was the personage in the position of 'restored Adam', who had to have the responsibility for all mankind. He should have fulfilled Cain's mission, and at the same time he had to have Abel's heart. Therefore, he should have accomplished the missions of Archangel, child and parent at the same time. Blowing the trumpet was not enough. He should have followed Jesus, his subject to follow, then his mission would not have failed. We also have to take the mission of archangel, blowing the trumpet earnestly, and have to achieve the mission of parent being familiar with the people of outside. This is our mission.

By accomplishing these missions, we have to establish the foundation of substance. After establishing the foundation as parents, we can obey True Parents. Without standing in the parents' position, we cannot follow True Parents. Therefore, when serving God, first you have to be served and admired by others. Unless you are served by people, you cannot serve God. This is out of question.

As the position of John the Baptist was Cain's position, he had to serve Messiah. The foundation to obey (serve) Messiah was to fulfill the mission of unfallen Adam and Eve. If

John the Baptist subjugated Satan, he would have indemnified Moses' failure of striking the rock two times and breaking the tablets, and Jesus would never have met Satan.

Jesus could not stand on the Archangel's position, and he had to witness by himself. Because of this, he had to take the position of Cain, and had to serve others. Jesus would have taken the responsibility for the sin of Adam and Eve, and established the position of Parents. Jesus had to make the people believe that He came from Heaven as Messiah.

Jesus should have built the family and should have taken the position of True Parents.

5. Why Was Jesus Tempted?

We did not come from Heaven. But Jesus came from Heaven. Jesus could not but come down to the position of Archangel, but we, from the birth, are in the position of Archangel. So we have to come up to the position of Cain and Abel. As Cain, we should serve the church leader. The meaning of witnessing is to fulfill the mission of the Archangel by bringing people who will stand in Cain's position. Without restoring Cain, we cannot stand in Abel's position. After listening to the Principle, first we have to come back to the position of Archangel to restore Cain, then we can take Abel's position. This is the legitimate order for the members to go.

Jesus was pulled down from his position. Who pulled down? Satan did. It was a logical question. Why was God's son drawn down by Satan? Why did Jesus have to go to the wilderness and be tempted by Satan? Why was Jesus controlled by Satan, though there was no relationship between them? These have been the questions so far. The people of existing churches don't know the contents of Jesus' course. During Jesus' three years public ministry, Satan never bowed down to him. Without understanding the Principle, they cannot solve the secret of these questions, mentioned above. Jesus did a 40 day fast instead of John the Baptist. John had to prevent Satan from approaching Jesus, but he failed and Satan directly appeared to Jesus. Therefore, Jesus had to pay historical indemnity by doing a 40 day fast. The failure of Moses' striking the rock and breaking the tablets and the disbelief of John brought tests to Jesus. These were the three great temptations by Satan. Satan knew the purpose and secret of Jesus. So, we must discover Jesus' secret through these temptations.

Rev. Moon discovered the Divine Principle by observing Satan. By facing directly, lie found out the fall of man and the situation of Adam and Eve. Like an inspector, Rev. Moon pressed Satan with questions. Satan's reaction to his questions told Rev. Moon clearly that the fall must have been the problem between man and woman. With this conclusion, Rev. Moon parleyed with Jesus and Heavenly Father. After finding out all the truth of the Principle, he parleyed in the spiritual world. At first, the whole spiritual world denied him saying that he was a heretic. All people even Buddha and Jesus called him a 'heretic'. Rev. Moon explained the new truth that the priests of existing churches had never mentioned before. However, Jesus still called him a heretic. And even God denied him completely. Rev. Moon was deserted by the whole cosmos. Yet, he explained with all his might, "Yes! This is right. Man could not fall except for this reason. God deserted us because of this fact." Everybody, including Satan and the priests in the spiritual world laughed at Rev. Moon. Though Rev. Moon stood in the most miserable position, being deserted and denied by the Creator, he explained boldly. And finally,

God affirmed. "Yes, it is true." Then, everybody bowed his head to Rev. Moon

According to the Principle, if people don't help Rev. Moon, they will be accused by Heaven. Therefore, you have to pray. You can ask to the spiritualists what is the mission of Rev. Moon.

Rev. Moon struggled for 14 years to find out the 'Fall of Man'. Unless he discovered the secrets of the Fall of Man, the Principle would never have come out. Therefore, you feel Satan is working within you, you have to know the cause. "Oh, thenI didn't know that! Thank you Satan, for showing me this." Satan made you aware of what you didn't know before. We have to thank Satan, then. Satan never hated us. Because we have the Satanic part, Satan begins to have give and take action with that part. If we give back the Satanic things to Satan with gratitude, and afterward Satan tries to help us necessarily.

Faith and Life - Volume 3 [Part 3]

Yo Han Lee
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6. We Need Satan

The relationship between Man and Satan is compared to the relationship between sea water and the boat. They are in an inseparable situation. But if there is a hole in the boat, the sea water would occupy the whole boat. The sea water would take sovereignty over the boat, and then the boat would sink because of the sea water. Therefore, Satan's mission is to help and support us. You have to hate the water that comes into the boat from the hole. That water is the enemy. "Hey you, where are you going? You have to help us from outside the boat. Why did you come in the boat? Get away!" Like this, we should treat the water as our hateful enemy. If the water is outside in the helpful position, it is very good friend to us, but the water that comes in the boat is really our enemy. Originally, Satan should help us as a close friend. Even Satan helps God's beloved people willingly. Do you understand? Eve n an unfaithful person wants to help the person who is really loved by God. In a word, they are standing in the position of water. We are the boat which floats on the water. The boat and the water are in an inseparable relationship. They need each other. The boat without water is useless. This is the relationship between Satan and us. Therefore, don't be afraid of Satan. Don't be scared of the sea. If you get on the boat and become timid thinking", If this boat might sink. Oh!....", even the helpful water would turn into the hateful enemy. The boat needs the water. Why on earth are you afraid of the water?

In existing churches the people hate and are afraid of Satan. Therefore, if they see Satan helping us, they come to know themselves. In this sense, you had better be persecuted and meet people from the Satanic side, the priests of existing churches. They are tree Satanic prophets. The priests of existing churches are the first-class prophets on the Satanic side. At the time of Jesus, the Pharisees, major priests, secretaries, and elders tried to kill him, standing at the head of Satan. It is because they were loved most by God before Jesus appeared. They were loved most, but if they didn't unite centering on Jesus, they would be Satan's best disciples. Do you understand? If one of the disciples of Kim Il Sung converts and comes to our side, we must not hate him. We must love him as a precious person. He will reveal the secrets of Kim Il Sung, and so we have to love him with joy. He was the enemy, but now he can be a helpful person to us.

You must not be afraid of Satan. You must be afraid of having a hole within you instead of being afraid of Satan. The hole, through which Satan can invade, is the thing that you have to be afraid of. Unless Satan finds the hole to enter, he cannot but help you. Satan helps you, if he finds no hole to come in, but if he finds a hole, he comes in mercilessly. Satan cannot control by himself. He cannot stop himself entering. As water comes in naturally through a hole, Satan does the same. Satan also cannot control himself. The archangel lost his control. When he was attracted to Eve, he could not control his strong desire to be with her. He was completely out of control, but he could not but do so. If Eve controlled and utilized him well,

he would have become a happy archangel. The problem for Eve was how to deal with him. If she could control him, she, his subject, would have become the most necessary person for Satan. In this sense, first of all we have to hate our fallen nature. Unless you take responsibility for your fallen nature, though you hate Satan strongly, it is really meaningless. You have to know yourself, first! You have to understand yourself thoroughly.

7. The Temptations

Jesus had to face three great temptations from Satan. Adam should have fulfilled the three great purposes given by God, but he failed. So, Jesus had to fulfill them and he appeared with the purpose of creation of the Creator. Satan knew it well. Therefore, Satan tested Jesus by asking him, "Get food by changing stones into loaves of bread." Satan said to Jesus, "Tough people heard the word through you, they gave it up because of hunger. You lost John, and your disciples left you. Nobody believes you. You are very hungry now, aren't you? You don't need to suffer because of the word. You should eat!" Satan tried to change the view of value of Jesus. Satan continued. "First, you have to eat! After eating, you can think about the word. Concerning about the word without eating is just foolish."

We always face this problem. In Korea, Satan attacks us most through this problem. Satan, in the highly developed country, tests the members through another problem. He brings the problem of love. "You solved the problem of daily things. Don't think about the future. You can spend today joyfully. That's everything." Satan tries to tempt like this.

Therefore, the answer of Jesus, "Bread won't feed men's souls. We have to live on God's Word. This is what we need," shows us that he kept God's Word and followed only his original mind. However hard he suffered physically, he never changed his heart, centering on God's Word. He did not move. To perfect the individuality means to be dominated by God completely. God wants us to become the incarnation of the Logos and live on it. This is the Heavenly view of value. Satan makes us feel happy to live materially. This shows the differences of view of value and standard of value. "Don't suffer so much because of the Word. What a stubborn person you are! John disbelieved you! Yet, it is nonsense that you still follow the Word." If we are told this by Satan, we are easily influenced by it. We are apt to think that what he said was true, and soon we have give and take action with Satan. But still we are protected as a group. Walking the path alone brings many more difficulties. Rev. Moon had walked so far alone. Rev. Moon always says, "You are happier than me." You have someone to consult with and someone who takes care of you. Though you have various problems, you can consult with someone and solve them in many ways. In this sense, you might be happy. But Rev. Moon endured alone, and had nobody to consult with. However deeply he felt loneliness, he had nobody to talk with. Nobody could relate to him.

When I see Rev. Moon walking alone, I really feel painful. We are too happy to realize the happiness itself. Jesus was in the same situation. He was turned out by his own family. John the Baptist also deserted Jesus. His position was so miserable. But because of him you could stand in the Holy Palace. Satan knows that the person whom God loves is the Master of the Holy Palace on the earth. Because he knew it, he accused Jesus. "Nobody wants to follow you as the Messiah and the Master of the Holy temple. You have nobody to obey you. You are not

the Master any more. Became an ordinary person. You are not worthy enough to be the Son of God. Don't be proud of it." In this manner, Satan tries to loose and grab our consciousness. He tries to take away our consciousness as the Son of God.

Jesus was in such a miserable position that nobody followed him. He lost his family. He had nothing. Then Satan tested him saying, "How foolish you are! You are in such a miserable situation, you still worry about the world and try to save Israel. Give up!" Sometimes we also meet the same situation. When we feel joy, we call and worship God as Father, however, when meeting difficulties, we are liable to say, "I am so small..." You have to know that Satan makes you say so. Satan does. Thus is not you, nor your original mind. As the original mini is the direct reflection of Deity, there is no differences between the original mind and God. There is no distinction between God and the original mind. So your original mind also has the reciprocal relationship with God. "Such a small person like me has called God, Father. Oh! What a shameful thing it was!" This comes from Satan. Satan makes you accuse yourself through this.

8. Motivation of Heart

Feeling that you are a helpless person, the outside people seem to be happier than you. Though they don't have faith, they smile happily, and wear fine clothes. You meet such a situation. You might think, "I should not have listened to the Principle of the Unification Church." After hearing the Principle, you cannot deny its truth, and have to take responsibility for the providence of restoration. You cannot imagine. "Such a person like me, saving the family, Japan and the world.", this would become a heavy burden for you. Thinking about such a big responsibility, you feel as if you are pressed down under it and are fallen from the top of the Holy Palace.

When you first resurrected by the Word, you prayed and determined to save the nation instead of God. But when you become down spiritually.. everything seems to be impossible for you.

In order to crush Jesus. Satan accused him. "You cannot stand in the position of Messiah and the Master of the Holy Palace. You are wrong." Then Jesus answered. "Don't test your God!" Satan tried to test Jesus and God. Man, originally, belonged to God and united with Him completely. Jesus thought that he was a Son of God even in such a miserable situation. He was encouraged by this idea. That was a really big temptation for Jesus. Jesus told himself to have pride as a Son of God.

Jesus is not different from us, but the motivation of his heart and the way of thinking is completely different. Although we feel misery by ourselves, Jesus experienced Heavenly Father's heart through his miserable position. When meeting tribulation, he insisted on being the Son of God. You might think that Jesus was born as the Son of God and God loved him very much, so he could do so. But this is not right. Jesus is the same as us. If Jesus was given a completely pure heart from his birth and heavenly blood lineage was already prepared by God for him, then everybody could take the position of Jesus. If that were true, he would have spent his life joyfully and merrily instead of having sufferings and shedding tears for mankind. Don't you think so? Jesus, himself is not great. He is great, because he pioneered the unpaved

road for us standing in the same position as us. This is the difference between Jesus and us.

After overcoming the second temptation, Jesus could restore the second blessing. He could stand in the position of the Master of the Holy Palace, in other words, Abel position. Through the first temptation, Jesus could separate himself from Satanic dominion. And he could stand in the Abel's position. Then God advance his providence centering on Jesus, whom God decided as the central figure. Jesus could also overcome the second temptation by answering, "Don't test your God." This was the answer.

Thirdly, Satan brought Jesus to the peak of a high mountain and told Jesus to kneel down and worship him.

Satan said if Jesus wanted to gain the sovereignty of the world, he had to be dominated by Satan. Then, Jesus answered, "Worship only the Lord God. Obey only Him! You have to obey your God!" Jesus taught Satan that he also stood on the position to obey God. Jesus had the strong belief that Satan should kneel and worship him

9. On Seeing Satan's Domain

A member longed for the outside world when he contacted with outside people through witnessing. He wanted to get a job, to be independent and live freely just like the outside people. The longer he was in the church, the more he felt restraint from the church. He came to think like this, "I have to obey the church leader always. I don't feel free within the church. The church controls me." His conscience became inconvenient for him to act freely and gradually he wanted to become free from the dominion of the church. Finally he said to Rev. Moon, "Rev. Moon, please give me my freedom for several years. I want to live freely by myself." Even when he was very sleepy, he could not sleep before Rev. Moon did. He felt conscience stricken if he did so. Rev. Moon did not sleep even around 12 mid-night, so his conscience did not allow him to go to bed. If he ate more than Rev. Moon did, he was tormented by a guilty conscience. He thought it would be better for him to leave Rev. Moon, "Please give me seven years. I would like to have a job and ..." He continued, "But please don't forget about me, for my respect toward you won't change eternally." But he wanted to live freely in his life. So after seven or, eight years in the church, he began to think how to earn money for himself.

Such a temptation, you have to know. When you see the world, you are apt to think that it might be more free to live in the fallen world and worship Satan. Is that right?

To fight against Satan makes you suffer. And you want to get free instead, even under the dominion of Satan. Satan attacks us through the temptation in this way. Although Jesus had nothing for him then, he overcame the temptation of Satan. "You must worship the Creator. You have the sovereignty of this world, but all of you have to know God first." Jesus had no house and no land, however, he had such a strong faith in God that he was not defeated by Satan's temptation.

Then, Jesus restored the sovereignty by overcoming the three great temptations. The members

of the Unification Church work so hard from the morning to the night, living a poor life, but the general people also strive very hard to gain their daily food. Though you witness the whole day, they have to work all through the year to live. With endeavor and hard work, they gradually gain promotion in the company or society. They will become a director, vice-president or secretary-general in the companies. When you hear the news of your schoolmates gaining high social status, you begin to think about yourself. "I have nothing except this dirty jumper. When witnessing, I always wear only this. One of my schoolmate bought a car already and he has a television, too. He must spend a wonderful life."

10. Laying A Foundation of Trust

You are overwhelmed by the Satanic dominion, and lose your view of value eventually. You are the person responsible for the salvation of fallen people, though they look more abundant than you physically. You must have confidence as the son of God that the general people will come to you someday to be saved. Although they rely on the material life now, they will surely ask you for salvation. Therefore, you have to deal with the general people with the dominion and authority of the son of God. Jesus could overcome the three great temptations. As a result, he could take the position of John the Baptist. Standing in the position of John the Baptist, he could start witnessing and perform miracles. In other words, he could lay the foundation of trust. Due to this foundation, Jesus could say to the people, courageously, "Believe me! You must believe me!" If you could lay this kind of foundation, you would speak to the people boldly. Because you believe in your subject, God, completely, you can say to the people to believe you. When you witness, you must have this absolute faith and confidence. "Believe me! Don't doubt what I say to you. It is quite true!" With strong confidence, you witness, based on the truth of the Principle. You should be such a missionary. Unless you have confidence as a missionary, people don't follow you. Their heart is not influenced by the powerless word. You should not be a mere guide. If you just explain the Principle to the people, you would be just a guide for them. Being a mere guide, you cannot revive the heart to follow your original mind. Therefore, don't be a mere guide! With the foundation of faith and confidence, you can witness the people saying, "Love me! Not for me, but for yourself."

The people who receive love feel debt to you. They do not know how to deal with it. When they didn't understand the true love, they could handle love freely. Rev. Moon also says that he feels debt most in his position. Because always members pay attention to him and pray for him even without sleeping. Therefore, if there is even one person who prays for Rev. Moon at the cost of his life, Rev. Moon can not sleep relaxed.

11. Concentration

Without experience, you cannot understand the heart of a central figure. The church director, who is responsible for about 20 members, should wake up early in the morning and sit up last at night to take care of the members. When the members come back home, he should listen to their report one by one. It is really hard work, isn't it? He also should do the general affairs. When a member comes back from fundraising, he should calculate and report it, sitting up late at night, though the members are sleeping. He should take responsibility not only for the

external things but also for the internal things of the members. He also has to take care of them spiritually. Remember your parents. Imagine yourself being parents with many children. After all the children have gone to bed, the mother begins to prepare things for the next day and she is the last one to go to bed every night. True Parents' mission is to dominate all mankind heartistically. In order to do this he decided 120 places Holy grounds and visited 40 nations. His position is compared to a fisherman. When fishing, he leaves the fishing rod in the sea and, waits silently, but with much concentration. Externally looking, it seems to be very simple, but he cannot lose his concentration from the rod. When the cat catches the rat, she usually sits in front of the hole and waits silently. After 3 or 4 hours, the rat loses his power and comes out from the hole. In the hole, gradually, he loses his energy. So, all the cat needs is deep concentration. Then, the rat comes out from the hole by himself as if he wants to be captured.

This is also what you need as the faithful people. Rev. Moon grasps the heart of mankind as the central figure of the cosmos through concentration. But at the same time Rev. Moon carries the heaviest burden and suffers most as the central figure of the whole universe. Compared with Rev. Moon, you are much happier and more free. You can sleep when you want to, you can laugh as you want to, and you can avoid suffering if you don't want to face it. Even if you do so Heaven doesn't accuse you. You, who are under the dominion of Rev. Moon, are really happy people.

By overcoming the three great temptations, Jesus could indemnify the historical conditions of 6,000 years and could separate from Satan completely. He could restore the position of subject with whom people could have the relationship of Father and Son based on the foundation of faith and the foundation of substance. He indemnified all the conditions for 4,000 years.

In this aspect. Jesus was Archangel Cain, Abel and the bridegroom. He had the mission of bridegroom. Therefore, the people who waited for the heavenly marriage all through their lives could stand in the position of bridegroom. Jesus had to stand on various positions such as Father and brother at the same time. He was a person of character. But you begin one by one. First, you can take the position of Archangel and fulfill that mission. You can fulfill the mission as brother or sister. And you can love your brothers and sisters with Parent's heart. You can do them gradually

12. Adam and Eve Problem

Now I want to talk about the Adam and Eve problem. To fulfill our mission we have to overcome this problem. For brother, if a woman begins to approach to you with affair of love, first you have to take care of her. Afterwards, you should educate her to have a higher view of value. As for a sister, if a man in the Archangel's position approaches you, you have to recreate him internally. They approach you with the Adam and Eve motivation. They don't come to you with pure love. They come from the Archangel's side. You cannot lay the foundation from the beginning. Therefore, sisters should think that it's natural for fallen men, but you should educate them to the true value of love. To pullout, original love from fallen people is the mission for the people who are aiming at the ideal world. Because you don't have experience, you cannot unite with your respectable person. At, the time of the Fall, Eve did

not know what to do. When the Archangel appeared before her. If Eve had united with her heavenly partner, though she didn't have any experience, she would never have failed. Therefore, you have to think about whom you should unite with love. You should not relate with fallen love but you should be concerned with how to deal with love.

Man is unbelievable. Because man is in the Archangel's position. He sometimes does secret things. He keeps secrets from his parents and leaders. He does as he likes. Man is really a problem. According to the Fall of Man, the Archangel would not have fallen if the Messiah would have come. If you report your secrets to your Abel, you don't want to act by your free will. (Yet, if you still want to take your own way, it shows that your secrets develops within you, because you don't speak. Do you understand? When it develops within you and becomes higher, then it makes you commit sin. Because you cannot prevent yourself from committing sin. You cannot control yourself, so you have to report to the person who can control. You can tell everything to your spiritual father, or parents.

If you get a letter from the opposite sex, first you have to show it to your Abel. Through Abel, you can hear the contents of the letter. In this way, the personal relationship between you and the person cannot deepen horizontally. Then, including your Abel, you can develop the heavenly love between three people. You can explain to your guest that loving you means to love your Abel. You introduce your spiritual parents or your mother of faith to him. If the guest yearns for you very much, you suggest to him, "The reason why you yearn for me so much is because of my parents' love of me. You also report your love to the parents." You should let him do so regularly. He should not keep any secrets. And the other people also can suggest to him directly. You can educate him like this.

First, he can report to your Abel through the person who received his letter. But after a certain period, he can come and report directly to your Abel. If he could establish this foundation with Abel, both of you will never fail, absolutely not. You can examine by yourself whether this method is right or not. If Eve had asked Adam and Adam had asked God, they would not have failed. Think about it, because the love of God is much stronger than that of the Archangel's. You have to know your existence, and who you should center on. This is most important.

A missionary, was sent to the local area by the local director, and could contact deeply with the guests. When their relationship became deeper, he disappeared and left the church. A neighbor said that he disappeared with a woman. How do you think about it?

13. The Third Course

Eventually, the leaders of Judea disbelieved Jesus, and so did the disciples. So, he failed to establish the foundation of faith. First, John the Baptist disbelieved, and secondly, the Pharisees and Jesus Iscariot failed to believe. Therefore, the third course became the spiritual course. The foundation of faith, which was established by the 40-day fast of Jesus, was destroyed when Jesus was crucified on the cross and went into Satan's dominion. After the resurrection, Jesus had to establish the foundation of faith and foundation of substance within 40 days by visiting his disciples.

During the period of resurrection, Jesus appeared to Peter, and called him, 'Simon, the son of John', instead of 'Peter'. Resurrected Jesus asked Peter three times, "Simon, the son of John. Do you love the Lord?" He answered, "Yes, I love him." twice, but at the third time he was little worried and answered, "Lord knows. He knows me."

Peter realized that he had believed in God from his own position, but he existed not for his own sake. He had to find out that his position was for God, and he did. He understood that he was for God. Jesus taught him next that he would not be free but be dominated by God, and his whole body would belong to God completely that he would not be able to fasten the belt of his clothes by his own hands. Jesus reeducated him as a man of faith.

Jesus taught us the central point of being a faithful person. A faithful person doesn't exist for himself, but he should live only for God and should be dominated by God. You have to know this point, clearly, and have to resurrect it within yourself. Though Jesus was crucified, he was perfectly on God's side. And his resurrection was done by God. Jesus was completely dominated by God all through his life. Peter also followed God faithfully until he was also crucified.

Clarifying this point to the disciples, Jesus gathered them and established the foundation of substance, then ascended to Heaven. What he left was a spiritual nation without a substantial land. The second Israel became the spiritual race on the world-wide level.

Moses' course extended to the third course. The first and second course of Jesus failed and in the third course he established the foundation of substance centering on his resurrection.

Don't you have any questions?

14. Question: What is Internal Guidance?

Internal guidance is compared to breeding sheep. The mission of the Archangel is not give people internal guidance but to be the guide and conveyer of God's Word and information. Abel's position is to resurrect and educate people with parental heart, Unless you understand the 'Words' thoroughly, you can not guide people, internally.

You may think what to do. Let's study how Jesus did it. He had no teacher. Through the Word, you were taught the direction to go. As the direction is decided, God will dominate you, if you have the heartistic relationship with the brothers and sisters.

Suppose you don't have no leader in your pioneering area, or the local director is too busy to lead you internally, or you have, nobody to talk to, you had better consult with the person who takes the position of 'the mother of faith' for you.

Consult with them, in good or bad situation, and you will receive good guidance and suitable answers.

Because, you loose your direction when you become tired and meet spiritual darkness,

however, consulting with brothers or sisters who are not in such a situation will bring you precious answers.

We can draw one example from Moses' course. As the Israelites danced worshipping the golden calf, Jehovah tried to destroy them. Moses persuaded God with supreme wisdom, so even God was surprised at it. We must not give joy to Satan by following his course. Similarly, when you meet difficulties, you can talk to other people. Some will say, "You should not do so. Church director will worry about you." or others will scold you, "You devoted to the church, through all your family was against you. You came with such determination. What are you doing now?"

Through the reaction to your problems, you can see who are positive or negative toward you.

In the midst of suffering, you cannot see your true aspect objectively. You don't know how people see you. The church director, local director, spiritual parent, and brothers and sisters can see you objectively.

If you don't have such a person, you have to grow by yourself. You can learn by standing in the position of servant foundation to be trusted by the other, and pray on that foundation, and God will answer you. God cannot but take such a person's prayer. Jesus took three persons to pray together, but they fell asleep. If they could have prayed with unity, Jesus would not have needed to shed blood to pray.

Therefore you have to love people. And then you have to pray for them. Love the not with conditional love, but from your original heart. Suppose you decide to witness to rich people in order to gain donations for managing the church, your motivation is wrong and this way of loving people is completely wrong. If you love and witness a person on condition that he has a special ability of printing or he is good at business, this love is not love. This is just the policy of how to utilize him effectively. So, love them unconditionally.

Next, you have to pray earnestly. You are protected by your love and prayer. This keeps you secure. Even God respects those who love men and pray for them. Though God wants us to fulfill our mission on the earth, if you don't care about the earthly things and concentrate on the spiritual things, spiritual world will come closer to you. It shows that you don't want to live on the earth anymore, though you have a physical body. In three years time, you will be sent to the spiritual world. It will be resolved as you want it.

To hate the earth means to die. Therefore, a faithful person must love the earth. Man is the reflection of God. You have to lead the fallen people crying for the loss of the substantial reflection of God. You should not think that they are Satan because of their disbelief in God.

If brothers and sisters can report and speak about the secrets to each other, though they are not so strong in believing God, God will pour His love out to that relationship. This is the love of the living God.

A member is persecuted and ignored by everybody. Nobody welcomes him and he doesn't

bow to the members. The person who loved him treats him like a heretic. Then, he does not want to come to the church again. The general people welcome him, however. Therefore, he begins to return to the fallen world.

Your mind belongs to God. If you understand the truth thoroughly, you can understand the content of the providence, though when you don't want to fulfill your responsibility. The persons who are trusted by God can understand immediately. Therefore, he doesn't test God. There is no body except us who can build a new history. You have to know how much God expects of us. God has nobody except you to trust and rely on to fulfill his mission.

God always tries to recreate your personality. This is the love of God. So, He often teaches you through dreams. He educates you through them. First, God shows you through dreams but lie doesn't interfere directly from Heaven. It is necessary for a person to develop his personality in the human relationship. God cannot directly tell you, but through me. He talks to you, instead. From the father's position, sometimes He cannot say to you, but I, from the position of brother, can do it instead of Him. Therefore, when you meet brothers and sisters, you have to think that you are meeting God through them. Whisper to yourself, "Oh; I am meeting God now." And you can change your attitude toward them.

Seeing them as they are differs your motivation according to the Word and the way of thinking, our attitude can be changed.

See you have to realize that the fate of the nation has nobody except us. Only us! You should feel that the fate of the nation depends on us. So you should take responsibility in everything. When reading newspapers, you should read them with a sense of responsibility. In the paper, you see many articles, and you have to think about how God feels towards those things. You shed tears and worry about the fallen people, then you can influence Japanese people on this foundation. The people can realize that this organization is concerned about the future of Japan.

Rev. Moon predicted after giving blessing that the world would be like this or that. He said interesting things. After the blessing of the 36 couples, Rev. Moon said that a national problem would happen. Then actually the Korean War broke out. In our way there will happen many things, persecution and oppression, however, the more people hate us, the worse result they will gain.

The leaders of existing churches working in public office, are trying their best to prevent the development of the Unification Church. But strange to say, they are sent to a local area a certain period later. A week later, from when they persecuted us, they are sent somewhere. The people who sympathize with us come to the center of capital office and are promoted gradually.

Once they persecute us, the situation will surely become bad for them. If you are beaten and kicked out by the priests when witnessing to them, then they will be sent somewhere within six months.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 1

Solving Problems

In 1946, when Father was 26 years old, he was called by God and went to North Korea to preach the word of God. As I think you are about the same age as Father was then, I'd like to tell you how he taught us. In a sense I think that you've heard from him more than what he told us at that time: that is because Father now talks about things he didn't talk about in those days. I can't help thinking how fortunate you are in your situation to be able to hear and understand so much of God's word.

The church where Father was preaching can be compared to a tiny Home Church where we are preaching God's word today. Those who came to the church were called by God long before and had led a religious life -- that is to say, they were totally different from us. At that time Father didn't take the trouble of standing on the street to witness to people: the members were introduced by the people who happened to get acquainted with Father. As soon as they heard some of God's word they began to pray and joined the church, following God's call. That was because they were already prepared long before. They were very quick to decide to join the church.

However, they had one difficult problem: they had families, and occupied central positions in the established churches. Although they were called by God, and although they understood the truth and joined the church, it was impossible for them to avoid experiencing opposition from their families and from the established churches. If they had been regarded as unimportant people, they would have been in an easier situation, but they were important people and were respected by their families. In addition, they were the people who brought and spiritually educated many people in the established churches. Some members even had their own churches. Consequently they couldn't avoid the tremendous persecution. Although they had decided to join our church, they worried a great deal as to whether they should cut off relations with their families and the established churches, or compromise with them since they were opposed and persecuted so severely.

I think you can understand the situation when you look back upon the days when you first heard the Divine Principle and decided to join. You are different from those people, as you are one of your family, a family member who is supported by parents and doesn't occupy a central position in your family. However, you also had to leave your friends with whom you had heartistic relations, you also had to quit your school with which you had a deep connection, you also had to quit your job. In this sense you have something in common with those people

in spite of all the differences. You must have wondered whether you should leave your parents and friends, whether you should stay at school or not, and whether you should abandon your job or not. When they didn't know how to solve these problems, they asked Father. Even though they were very glad to hear God's word, they became very gloomy after they saw the response of their families and churches. They came back to Father with such dark faces. Therefore Father had to take care of these people. Their worries developed into serious problems. God couldn't give direct instructions to them all the time: if God were able to do this the Fall of Man would not have happened. Also, if Father couldn't have taken care of them, they wouldn't have had the strength to come to the church any more. If brothers and sisters were not able to take care of you when you came to the church at the beginning, you couldn't have continued to come to the church, either. Therefore, although it is important to preach God's word, we must know that it is more important to give proper internal guidance to brothers and sisters who are worrying about how to apply the Principle. You have to spend more time to give such internal guidance than to preach God's word.

When a member comes to talk about his problems with a leader, his problem is transmitted to the leader. Do you understand what I mean? When the member has a fear, the leader who listens to his problem comes to have a fear, too. Therefore the leader must have the stronger mind, strong enough to overcome the fear, in order to be able to solve the problem. If he doesn't have such a strong mind, he will be overwhelmed by the fear. Is this correct? Suppose you suffer from a certain question about the Divine Principle. For example, you hear the Divine Principle and tell it to others; then when someone has a different opinion about a certain subject of the Divine Principle and asks you a question, and you can't answer it well, you suffer very much. This means that you agree with the person who opposes you, that's why you are so troubled by the question. When his opinion seems to be very good, it's difficult to ask your leader about it. You come to worry more than before. However, when you have strong confidence that the Divine Principle is absolutely true, you will talk with your leader about your problem. Otherwise you can't open your mind to your leader, and become troubled, thinking whether the teaching of the Unification Church is true, or whether what the outside person said was right. You suffer in this way without telling your problem to others. When the leader hears the suffering of the member, if he can't give any proper answer for it, the leader himself can't help falling down spiritually. Isn't this right? As a leader you can't help feeling scared when your member comes to ask questions! You, as leaders, worry when your member comes to you with a question for which you can't give any proper answer. When you are asked to give an answer, some of you will get angry or mad, or you will encourage the member to have stronger faith, without making any effort to let him understand the essence of the problem in detail. Or you just insist that the outside person is wrong. The problem should not be solved in this way: it is very difficult for the member to accept it, and he can't help suffering from it. Even if he tries to believe what his leader told him, and concentrate on his work, the problem always remains at the bottom of his heart.

Although any serious problem concerning the Divine Principle is solved sooner or later, heartistic problems are usually difficult to solve.

The new members have to become full time members, cutting off relations with their families. It is more difficult to take care of the members who are totally at a loss to find the solution to

their family problems. Father always gave proper internal guidance to them with a kind heart from morning till late at night, and they could overcome the difficult persecutions. When the brothers and sisters came to Father with such problems in their hearts, he also must have felt pain a great deal. The fact that Father could take care of the members who had serious problems means Father placed himself in the same position as those who were suffering. The first step in caring for people is to put yourself in the same position as those who are suffering. You should place yourself in the same circumstances and in the same situation of heart. How can it be possible to take care of people who are in a different position from yours? It is necessary to place yourself in the position of a student in order to take care of a student; it is necessary for a man to place himself in the position of a woman when he takes care of her; it is necessary to place yourself in the position of an old man when you take care of him. However, a man can't become a woman, and a young man can't become an old man; those who aren't students can't be students. Then what can we do? I've just told you that you must place yourself in the same position as that of your guest. Then what shall we do? Suppose there is an old man who needs proper internal guidance. In this case you shouldn't attempt it just with your knowledge. It proves to be difficult if you try to take care of him within your own world. It goes without saying that the standard and the point of internal guidance and taking care of people lies in the Divine Principle. First and foremost the central point lies in the Divine Principle. However, even if you know the Principle, you can't be successful in giving proper internal guidance without understanding the guest's position and circumstances. Therefore the principle is to place yourself in the same position as the person who needs your help.

What should you do in order to place yourself in the same position? You have to hear all an old man wants to say, to begin with. By doing so it is possible to place yourself in the same position as the old man. After hearing the whole story you can tell him how to solve his problem, based on the Principle. The most important point in taking care of people is to hear all they want to say first, in order to place yourself in the same position as theirs, but we often don't do this. How is it possible to give proper advice to them without understanding their circumstances? It's absolutely not possible. However, there is only one way left for us: that is to perceive their problems and troubles with your spiritual senses, your so called intuition. The spiritual senses tell you beforehand what kind of problem a guest has, then you can give proper guidance to him. When you pray, you can perceive what kind of person he is with your spiritual senses; you can understand his situation through prayer. Of course, this can't cover one hundred percent, therefore Father made the utmost effort to take care of those members troubled with serious problems.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 2

Church Service

Yesterday I talked about how difficult it is to take care of people and gave practical guidance on how to do it. Today I'd like to talk about how Father gave services in order to help you to understand Father's attitude towards taking care of the members. When I remember how Father gave services and ministered to the members, it is very clear to me that Father was always desperate to revive the dying spiritual life of the people who were seeking new life through his ministry. This position can be compared to the serious position of a doctor who is trying his best to save a dying patient. You'll realize how difficult it is when you think of the position doctors are in. Therefore Father prayed very hard all night for those who were supposed to come to the service.

There was a small room for Father at that time, which was very cold in winter. Father prayed in that room until 10 o'clock when the service was to begin. At 10 o'clock he came out of the room and began the service. He himself worked also as M.C. for the service. Father's room and the service room were divided only by a sliding door. As Father's position was as serious as that of a doctor who was about to perform an operation on a patient, his service was very earnest and full of energy.

First, everybody sang hymns. Father shed a lot of tears during the hymns, prayers and the sermon. All the brothers and sisters who were present shed tears a great deal too. In such an atmosphere many revelations came down to them and a lot of spiritual phenomena occurred one after another, while they sang hymns and prayed. There were many people endowed with spiritual ability; even those who were not endowed with such ability could have new spiritual experiences in such an atmosphere.

When I looked at Father's Bible there were many lines and sentences in black and red and also many blots from tears Father shed.

Various kinds of people came to the church and some came just out of curiosity, wanting to know and examine what sort of church it was. Such people didn't create a good spiritual atmosphere; they were not prepared at all. On such occasions, one of the spiritualists praying stood up, even without opening his eyes, went up to the person who was not prepared and hit him on the shoulder. Then the person repented of his bad motivation with tears instead of accusing the spiritualist for what he did.

One Sunday morning, a certain spiritualist came to the church very early, around four o'clock, for Sunday service. There were some people who stayed overnight at our church for a Sunday service or who prayed all night. Although it was four o'clock in the morning, he came to the church, having received direction from the spirit world and went into the darkened room

where some people were sleeping. He woke them up, saying that they were sleeping too late when it was such an urgent time for Heaven. They all got up and prayed with him. The Sunday service began at 10, but everybody came to church either the day before or two hours before at the latest so that they could prepare themselves through prayer. They had to make an internal preparation to receive God's blessing and God's word. They were criticized by the spiritualists if they didn't. So they came very early to the church, even though nobody told them to do so.

Father had been praying since the day before and came out of his room and appeared before them at ten. As they were internally well prepared to listen to Father's speech and were ready to begin give and take with Father, the service went very smoothly.

Father spoke very seriously and strongly; he was actually very excited and enthusiastic. Father found it difficult to speak if there were people who were not internally well prepared to hear his speech. In that case he found the person who was best prepared to hear God's word and spoke mainly centering on him and made a give and take relationship with him. Then this give and take action was multiplied and spread to everyone, until at last all of them were inspired to hear Father's speech. So when he couldn't establish a give and take relationship with anybody, he became thirsty and had a difficult time speaking.

It is quite apparent that everything can be multiplied through give and take action, so he sought an object with whom he could establish such a relationship. To give an example, in an athletic meeting, when one member of the audience starts shouting passionately, those who couldn't previously shout can start shouting through the power of give and take action. When one person starts clapping his hands, giving way to his emotions, those who didn't clap at first start clapping one after the other. So it is very important to find one individual with whom you can easily establish a give and take relationship. Suppose there are some people who want to drink some water, you should give the water to the one who wants to drink it most. I want you to remember that God gives His first blessing to the one who wants to receive it the most. When Father gives the blessing of God's word, it will be given first of all to the member who has prepared himself to hear Father's speech more than anybody else.

When I was in New York the other day, Father said in his speech that there were some teenage members who came to the service room one day before the service so that they could listen to Father's speech from the front seats. If they hadn't come very early, the seats would have been occupied by others. Father was very glad to tell me that there are some people who come very early to pray as a preparation to receive a Sunday service, regardless of whether it is cold or hot. Father also says he has the same attitude towards God as those people.

When we are praying at the service or offering a prayer for preparation, I'd like to ask you to think of others. A prayer opens a channel for you to speak directly to God, but if a big noise like a bang is made in the middle of the prayer, the prayer itself is interrupted at that moment. You can't concentrate on the prayer any more. Therefore I think it is very important not to disturb the people praying. It's a courtesy that shows you love God and people. When I was praying here in this room just at the start of this lecture, some members walked in and made a big noise. We should teach them clearly that they should be considerate and not disturb other

people's precious time of conversing with God. To have such consideration is to love God and people.

When you're very sick, you'll see a doctor; When the doctor is very kind and consoles you and is earnest in trying to cure your disease, you feel assured and can trust him. Then you will leave everything, even your life, up to him. The doctor must have a stronger desire to save the patient than the patient has himself and encourage the patient to want to be saved. Then the patient will trust him and leave his life in the hands of the doctor.

The give and take action between the heart which wants to be saved and the heart which wants to save can produce a good result, so that the patient's life is saved. But what should we do to save a patient who doesn't feel that he is in a crisis of death? He doesn't have a strong desire to recover because he doesn't feel any crisis. What heart must the doctor have? The first thing to do is to make the patient understand that he will lose his life if he remains ill, even though the sickness doesn't seem to be fatal now. Thus the patient will come to realize that it is necessary to cure his disease. So it is necessary to give the patient who has not yet realized his sickness enough an awareness that he must recover.

The doctor must have a desire to cure the disease. When the people at the service didn't have a strong desire for God's blessing, Father first had to make them understand the necessity for blessing. Then he gave God's words on this foundation. That's why he had to make extra effort at the beginning of his sermon. The spiritual world felt sorry seeing Father having such a hard time and couldn't help but work on the participants to make them realize that they should repent and make an internal preparation before the service so as to be able to receive blessings from God. That was why people came to prepare internally through prayer before the service.

It must have been very difficult for Father to give the blessings to people who didn't make any preparation through prayer before the service. Father didn't say anything to them about coming earlier.

When Father was fulfilling the responsibility the members should have fulfilled, instead of them, the spirit world helped him. Therefore it doesn't matter how the object might be, it doesn't matter how the listeners or team members might be, but it does matter how the leader is. When the leader sacrifices himself to lead the members, by fulfilling more than his own portion of responsibility, the spiritual world is impressed by the leader's sincere heart and works to lead the team members to follow him. The important thing is how much the leader can sacrifice himself for the members.

In the early days there was no system of donating. We didn't pass a donation box among the attendants on Sundays. Originally, a donation for God is to be given out of sincere heart to God. God feels happy when we donate willingly out of our sincere heart. I just attended a service where the donation box was passed among the congregation. I saw one person who hadn't prepared any donation taking a pound out of his pocket and putting it in the box. Then he took some change from the donation box!

When you donate five pounds in one pound notes, you must arrange the notes so that the

Queen's head is upwards. You should be careful not to put any of them upside down. I'll tell you precisely how to donate money.

You can't donate the notes to God in this way. (Mr. Kim demonstrates.) You should donate them in this way. When one of the notes is folded, you unfold it so that it is like the others and donate them. Your original heart wants to do so doesn't it? When you want to donate some money, do you want to donate new money or old money? If you have new money and you really want to donate, you should donate the new money. If you want to do so, you should do so. You should practice what you want to do. Things are an expression of man's heart and to donate is to donate our heart.

Similarly, there are good reasons why we should clean our bodies and dress up before God. We have to have a special dress for the service; we have to distinguish between ordinary clothes and the service dress. As you know, a priest also wears a special costume when he holds the Mass. What should we do if we only have one set of clothes? You can pray to God so that you may use the clothes as if they were new ones. After all, the essential point is our internal heart and attitude in front of God. An external form is an expression of an internal character; the external form changes according to our heart.

Even though our church was very poor in those days, Father always gave various things to those who came to the church and treated them to meals. When Father couldn't give anything to them, the spirit world worked on a person who had a lot of money, so that he would give money to Father. Such things happened. For example, there was a man who had, say, \$600. That was all he had. The spiritual world told him to give all the money to Father, but he thought that he would donate \$500 and keep \$100 for himself. When he attended the Sunday service and was about to donate the \$500, another spiritualist told him that he had \$600 altogether. Then the person repented very deeply and donated all the money, as God had told him to do.

One day, our church urgently needed money. There was an old lady who had saved a large amount of money inside her chest of drawers; nobody knew that she had such a lot of money. God told her to donate all the money to the church. However, she wondered whether she should or not for a couple of days, without being able to make a decision. During these few days a robber broke in and stole all the money from her secret place.

When Father needed money to help others, the spiritual world worked on the members to donate the money to the church, even though Father himself didn't say anything about his urgent situation. The Unification Church has been supported financially in this way. Some members were moved very strongly to fund raise for the church and donate the money. I'd like you to have the conviction that the spiritual world will never fail to help you if you, as a leader of a 360 area, really want to give something to the people in your area even though you don't have anything with you.

The point is that you must have a strong desire to want to give; the desire must come before anything else. With this heart you can cause the spiritual world to help you. If you've given your meal away and you have nothing with you, yet you still want to give something, what a

heart you have!

The Unification Church has been financially supported by the Heavenly help which worked on the foundation of such a heart -- Father's. I think you also have such experiences. I'd like to conclude my speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 3

Mistakes

The members, who had been searching for truth, were so moved when they found it that they could not leave the church. They even forgot about going home. Those who came to the church in the very beginning had received revelation and were earnestly awaiting the Messiah.

As soon as they heard Father, they easily became members. They can be compared to sheep which had wanted to drink water for a long time. As I told you before, they became so inspired that they wouldn't leave the church. As a result, they got persecuted by the established churches and by their families. Those who experienced real joy couldn't stay with the established churches or at their homes. As I know you experienced it for yourselves, I won't speak about it any further. The very joy they experienced after they learned the truth and their joy at having met the Messiah, who knew God's will, couldn't be replaced by anything else or bought with money. They understood very well how valuable it was and therefore they invited the severe persecution, in a way.

After a certain period of time, Father guided them to convey God's word to their own homes and the established churches. However, they felt as if it were like going to a graveyard when they went back to their houses and established churches and they couldn't find satisfaction there any more, as they had come to know God's truth and true joy. Without taking Father's advice they came to him one after the other to hear him speak. However much Father told them to go back, some of them wouldn't leave the church. Perhaps you have had the same experience as them and can understand their situation.

I'd like to tell you another thing here: there are two occasions when people make mistakes. That is, you make mistakes either when you are happiest, or when you are most lonely or are suffering most. You can understand easily that we make mistakes when we are most sad or troubled; however, it might be difficult to understand that we make mistakes when we are experiencing joy. I think it is possible to explain this from the viewpoint of the principle of give and take action in the Principle of Creation.

Every existing being can maintain its stability when a subject and object within it form a give and take action. Pleasure or joy can be compared to exhalation or breathing out. When you continue breathing out, you'll get breathless or choked. In the same way, if you continue rejoicing to the end, you start feeling rather empty and lonely. In fact you feel so lonely that you start weeping. After you have wept as much as you can, you feel cheerful or bright, isn't that right? Why is this? Let's consider it in this way: pleasure stands in a subject position and the opposite of pleasure, sorrow, stands in an object position. This subject and object also will have give and take action. How do you do it? When you are happy I want you to consider how much God suffered to bring this pleasure to you, through fighting with Satan.

Suppose we are given God's word or the blessing: I'd like you to consider first how much Father suffered in order to bring us this pleasure and happiness. That is to say, where there is joy there has inevitably been the suffering of God, Father and the saints. When you are about to rejoice, you must think of the suffering of God, the Lord and the ancestors who gave this joy to you. When you think of this relationship of a subject and an object, you come to have a grateful heart, first of all to God, Father and the ancestors. You must make yourself happy, thinking of the object position. When you are sad, what should you do? Sorrow or loneliness stands in the minus position, or the object position. In this case you should think of the subject position or the plus position: the opposite position of sadness is happiness.

Human beings stand in the position of children before God and the True Parents. They are not at all happy to see their children suffering. Then why does God have to give us such suffering? Why does God have to push us into such a lonely and sad position? We must consider that there is God's love or Parents' love behind it, which wants to give the bigger blessing to the children after they have passed through the way of indemnity. We feel lonely or sad when we are given some condition which we have to fulfill by paying the indemnity. God or Parents can't help, as long as it is the children who bear the condition to be paid off through indemnity. But God is looking forward to giving a big blessing to the children when they are victorious over the difficulties. Therefore, when you are in the midst of hardship, you must think of God, who wants to give a big blessing to you. Then you cannot say that you would like to die because of the hardship.

You must feel God's love in the midst of hardship, then you can have hope in any difficulties. When our heart stands in the plus position, we have to think of the minus position, then we can have give and take to maintain our proper position and true way.

Normally people think they are happy when they feel happy, so they become empty after they have rejoiced. However, if you consider that God's suffering was there before your happiness, you'll never be empty, even if you've drunk in the happiness. However difficult your hardship may be you'll never be upset or confused, but rather you will find God's love if you have this way of thinking. If you don't have this give and take action inside yourselves, you'll lose your strength to live; both your joy and sorrow can consume your strength. Death is brought about when we stop give and take action.

There are many examples in this world: it is very hard to climb up a mountain, isn't it? But we endure the hard climbing thinking of the joy we can get on the top of the mountain. We can climb down safely if we have the same careful attitude we had climbing up. People often take it easy when they climb down and have an accident. Another example is when poor people suddenly become rich; they are apt to make mistakes. When poor people become rich they have to always think of the days when they were poor, and of those who are still poor, then they can maintain their wealth.

Let's suppose that you start a 40 day prayer condition for indemnity. As it is not easy, you are happy when you finish your condition safely and victoriously. You are apt to make the mistakes just after this happy moment. Why? Because it is very easy to forget about the

hardship you had during those 40 days. If you have time to think back on the hard process to the victory, you'll never make a mistake while you are filled with the happiness of victory. The early members were all overwhelmed by the happiness of meeting the Messiah; they went out witnessing and directly spoke out that the Messiah was on the earth. If they had thought of God's hard work in bringing about their happiness, they would not have made such a mistake. They lost their heads because of their happiness in meeting the Messiah and they couldn't take Father's advice to go home and go back to the established churches. That's why they came to be persecuted by their families and churches. They themselves came to bear the indemnity; Father, as their leader, also came to shoulder their indemnity.

Whenever you are happy or lonely, please remember the way of give and take action. We tend to jump for joy when we are happy or we express our grief when we are sorrowful. I have observed Father and noticed that he doesn't express his inner feelings so much. When we tell him very good news, Father doesn't show so much interest. We may think he's lost his feelings or that he doesn't think that it is good news, but our guess always proves to be wrong after a few days when, in front of the people, Father talks of that good news. Then we can understand that Father was also happy to hear the news.

When something sorrowful happens, Father doesn't show his heart and keeps silent, or rather he speaks of something joyful. When he is about to be led to the minus direction, he pulls his heart to the plus direction deliberately. So Father doesn't show his reactions, either happy or unhappy. Father looks like an old moss covered rock which doesn't say anything but has looked on many things. Father has so many secret things inside himself, but he doesn't show anything in his expression that's why Father looks so solemn and doesn't ever look careless or light.

I'd like to tell you another story. Already 30 or 40 years before Father went up to North Korea there were religious groups there which had been prepared to welcome the Second Advent. Father visited one of them. One day he said to them: "If you believe Satan's word completely and absolutely to the end as God's word and if you attend him, even Satan will take you to God." Suppose you believe, learn and practice Satan's word completely and actually you attend Satan, Satan won't take you to himself but to God. Do you understand clearly?

I'll explain it, taking an example. Take one brother -- Mr. Tanahashi. Now here is another brother who believes in and attends Mr. Tanahashi very much. But this brother has a misunderstanding that Mr. Tanahashi is John. He has a firm conviction that he is attending John, even though he is actually attending Mr. Tanahashi. Then is Mr. Tanahashi happy or not? Satan knows why people are attending him: they mistake Satan for God and attend him just as earnestly as they attend God. They listen to Satan's words absolutely. Then Satan can't make them his own since they believe completely that they are attending God, not Satan. Therefore Satan thinks they should go to God, not to him; Satan leads them to God. Suppose we happen to believe and follow even Satan's word as God's word; as long as we believe and follow it completely, we'll be led to God not to Satan. Father had this much faith -- it's incredible, isn't it?

The members of this religious group couldn't believe so much that Father was the Messiah

sent to the earth, but thought he was the sage of sages since they could understand the meaning of his words. You can see that their faith was not ordinary either. If we believe and obey a child's word just as we do Father's word, we'll never divert from Father. Therefore, however young your team member may be, as long as you listen to and attend him well as if he were Father, you'll never miss God's blessing. I don't mean you should obey a command, say, to leave the church. If your member tells you Father's word, you should obey that word as if it were Father's direct word. If you attend the member as if he were Father, you are attending not him, but Father.

There are many examples of this in the Bible: we should help a poor beggar, thinking what we would do if this beggar were Jesus. If you attend the beggar as if you were attending Jesus, you'll get the blessing of the Messiah. Father has obeyed and attended even a small child. While he was looking for the truth, the Divine Principle, he looked for people who were speaking of things nobody in this world could believe. Why? The things people think of as good in this fallen world are not the Principle. The things people think are bad are rather closer to God. Is what a bad person thinks of as bad closer to God or to Satan? Is what a good person thinks of as bad closer to God or to Satan? The Principle recognized in this unprincipled world is closer to "un-Principle". How have those who brought the good message of God been treated in this world? They have been thought to be crazy or mad. The man regarded as a crazy man in this world is a true man. Now you can see why Father looked for the people who spoke of things nobody in this world could believe. Father had this kind of faith. I'd like to conclude this morning's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 4

Inside the Belly Church

You know very well many spiritualists testified and attended Father though no one else could understand him, receiving revelations from Heaven in the early days. They could not contain their joy at having met Father, as they had been seeking the Messiah all their lives. They found not an ordinary person, but the Messiah whom they had been seeking after all those years under the guidance of Heaven.

I could see and feel how glad those people were and how earnestly they attended Father, therefore I couldn't help wondering why they couldn't continue to serve Father up to the very end. Thinking of the Israelites of 2,000 years ago who had been waiting for the Messiah, but couldn't accept Jesus who came as the Messiah, and of John the Baptist who once made a public testimony that Jesus was the Messiah after his revelation, but couldn't serve Jesus, I'd like to talk about why these spiritualists couldn't serve Father up to the very end. I'll talk about one or two instances of spiritualists who were called by God to meet Father, and also about why they couldn't continue in their faith.

Not only the spiritualists, but also those who have been seeking after truth, in the true sense of the term, might fail in their faith.

As you already know, there were religious organizations which had been preparing for the coming of the Messiah about 30 years before Father came to Pyongyang and began to preach God's word. It is still a common idea in the Christian churches that Jesus will come again on the clouds. It is believed that the crucifixion of Jesus was God's plan. For this reason the miserable image of crucified Jesus on the cross is carved and put in the middle of the altar in the churches so that everybody can see.

There is no religious group that worships such a miserable statue as Christianity. Don't you feel bad when you see a dead body? Whether the dead person was good or bad, any dead body never gives us a good feeling. But they don't feel bad even to see Jesus, who died an unnatural death, because they think his death was reasonable or, rather, that it was an expression of God's love to forgive the original sin of human beings.

Even though Jesus died because of Heavenly reasons, it is wrong to feel good looking at his dead body. No person wants to be stripped: do you like to be naked in public? If you don't feel anything bad about seeing Jesus stripped and dead on the cross, it's because you take it from the aesthetic point of view rather than from the religious point of view. The religious leaders of today teach young people that the death of Jesus was providential and that, thanks to his death, our sin is forgiven.

The story which I am going to tell you is the story of the days when the people believed, beyond doubt, that Jesus would come again on the clouds and not as a human being; that the death of Jesus was predetermined; that the Fall of Man was brought about by eating the fruit of the tree, or by faithlessness to God's word; and that he would come to Israel. Because of these beliefs of Christians, God gave revelations to those who didn't know anything about Christianity. God raised them and taught them that the death of Jesus was not inevitable; that Jesus would come as a man in the flesh instead of coming on the clouds; that the Fall of Man was not brought about by eating the fruit of the tree; and that he would come to Korea instead of Israel. God had been teaching these people for a long time.

The revelations God gave them at that time were quite unbelievable. Why did God give so many revelations from the beginning? I'd like to examine this question. As it might be confusing to cite too many examples, I'd like to talk about one particular spiritualist.

There was a middle aged woman who didn't know anything about Christianity; she married into a Confucianist household. The husband's first wife couldn't bear him a boy and so she had been divorced; this woman was welcomed as the second wife. She worked very hard in this difficult household. The family were very gentle, religious and rich, but their only son was suffering from a very rare disease which no doctor or spiritual healer could cure. It was around the time when Christianity first came to have a foundation in Korea. People often heard they could cure the disease in the Christian church and there was a Christian spiritualist who could do it.

The parents loved the child so much that they invited the Christian spiritualist to their house. The child soon recovered from the disease. As a result, Christianity was accepted in this family. The lady in particular became a very eager Christian and attended church and prayed a lot.

She happened to know that the priest in the church had got involved in a love problem; she prayed very hard to God, asking why even the priest had made such a mistake. In the middle of her deep prayer, God taught her the cause of the Fall of Man. Although we are now told clearly the Principle of Creation and the Fall of Man, God at that time told her only the real cause of the human Fall, but didn't tell her why and how it happened. She also didn't have any knowledge about the Bible. God gave her answers to the four questions I mentioned earlier as well. A religious group originated from this lady.

This group had been preparing for the Second Coming of the Messiah. The leader responsible for it was also a middle aged woman. Just after she founded this religious organization, Jesus appeared to her and told her what he hadn't revealed ever before -- namely, his private life since childhood. I'd like to pick out one episode: he said that even though ordinary children were given delicious food or beautiful clothes which they wanted on their birthdays, Jesus had never experienced such a thing. He also saw the clothes that he wanted to wear, but he could never have them. Even though he wanted to go to school, he couldn't. What do you think of it? Do you think this is a true story? Perhaps you think that such things didn't happen to Jesus because he was Christ.

When she heard the things about his miserable life that Jesus couldn't tell anybody until that time, she couldn't stop crying. When she heard that Jesus was crucified because nobody believed in him and when she understood the heart of Jesus, that he did his best to realize the will of God, but couldn't, she cried continuously for many days.

Consider and imagine, everybody. You know that Joseph was troubled very much as to whether he should accept Mary who was already pregnant before their marriage. He did get married to her, accepting his revelation from Heaven, but you should not forget that he was still troubled. Joseph always viewed Jesus with suspicious eyes.

The woman was taught what was not written in the Bible, through the direct testimony of Jesus himself. She thought that she should prepare for the Second Advent so that he would not have the same miserable experiences as the First Advent, and that she should liquidate the resentment of Jesus. She prepared everything needed from his birth to the age of 33, when Jesus was crucified, in two ways: in an Eastern style and a Western style.

I'd like to tell you how she prepared these clothes for Jesus: she was already given the information about sizes and designs, as the Israelites were given all the revelations in the Old Testament days. They had to pray for a certain period for preparation and have a period of purification. When they bought the material for the clothes, they went to the market early, before anyone else had got there; they went into the shop as soon as it was open so that they were the first customers, and they bought only material nobody had ever touched or bought before. Also they weren't allowed to get the price knocked down. As the economy in Britain is stable, all the prices are fixed, and people think it natural to pay the fixed price. It might be difficult to understand for you, but when the economy is unstable there is no fixed price; buyers and sellers both name a price and, when they can agree, the price is fixed. The merchant is always cunning; when a seller thinks 10 pence is right, he asks 15 pence instead of 10. A buyer wants to get it at the lower price and a seller wants to sell at the higher price. They have contradictory intentions towards one another. But, however high a price was asked, they bought the material without knocking the price down

They used a special room for sewing. Korean houses are not divided into rooms like British houses, as people share one room together. Therefore they chose and purified one special room and banned anyone else from entering. As there were no sewing machines at that time, it was necessary to sew the clothes by hand. Also, there was a rule in their sewing: after sewing three stitches the thread had to be tied off. They devoted themselves to this sewing. Why did they have to sew in that way? Because it was an expression of sincerity. It can be considered that sewing three stitches as one unit symbolized perfection. It was a realization of their perfect devotion. Then, as I told you before, those who gathered there totally sympathized with Jesus when they recalled that nobody believed in him and that he had been crucified as a consequence. They spent their days with a strong determination that they would never let the Lord of the Second Advent have the same experience as Jesus had.

Every time before Jesus gave this lady revelations, her belly would move as the belly of a pregnant woman moves. When such a thing happened to her, Jesus appeared and talked to her.

Many things were taught in this way. She was also taught how tall the Lord of the Second Advent was, what he looked like and how she should meet him.

When World War II was over, Jesus appeared to her and told her that all the leaders of her religious group would be able to gather together, regardless of whether they wanted to or not, and that somebody would welcome them. It was also always taught that she would meet the Lord of the Second Advent in jail like the heroine in an old Korean story. Jesus told her that she would become a bride of the Second Advent.

The old Korean story is as follows: there was once a couple who got engaged. The man went to the capital to take an examination for a high position in the government, so the young lady had to wait for him alone. The man was successful and eventually came home. However, her bad landlord had meanwhile tried to force the young lady to be his mistress. She had refused and he had become very angry and put her in jail, under sentence of death. But still she didn't change her mind. Then her beloved came back after passing the examination.

When he came back, he disguised himself as a beggar, having been given a special mission to inspect and to punish the bad landlords in the country. There was a chance for him to meet her in the jail before she was to be killed. He was still disguised as a beggar when he met her. When he told her that he had become a beggar after having failed his examination, she said the following famous words: "Whatever you have become, beggar or not, you are still my husband, and my love." They parted from each other in the jail. When she was about to be killed, he appeared and took off his beggar's clothes and showed his real identity. She was saved, and the bad landlord was punished.

In the same way, when Jesus comes again, he will come as an ordinary man even though he is the King of Kings. Then a man of faith will meet Jesus as a bride, keeping faith in the midst of many temptations from Satan. Therefore she was told that she would meet the Lord of the Second Advent in jail, like the story of Chunhanchon which I've just told you.

As there is not so much time left, I'd like to make an end to my speech here. Later I'd like to tell you why those spiritualists couldn't continue their faith in spite of God's detailed and minute guidance. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 5

Sunday Service

Do you understand why I am doing this? (Mr. Kim demonstrates.) I am putting my right hand on my left. The Fall of Man can be compared to embracing the right hand with the left. The right hand symbolizes Adam and the left, Eve. Then what about this? In a case of restoration, Adam covers Eve. It means that the two become one; it also means that mind dominates body. It also means that mind and body become one.

On Sundays we have a Sunday service. Some day I'd like to give the Sunday service myself to show how it should be held. The point is how to preach centering on the Bible and how to harmonize the Divine Principle with the Bible. When many people come for services, you'll be anxious about how to give a sermon. You'll become afraid of Sundays!

You don't read the Bible, do you? Father used to speak to the members very early in the morning every day. At that time, he didn't use the Bible so much, but when he gave the Sunday service in Korea, he gave the sermon centering on the Bible. During the service many spiritual phenomena would occur. For example, a spiritualist was standing up listening to Father's sermon, even though all the others were sitting. When he prayed on behalf of the members present at the service, he went into the spiritual world. However, he did not end his prayer, and Father couldn't go into the sermon. Strangely enough, when Father told him to stop praying, he came back to the physical world. Actually, it wasn't a question of his spirit coming back from the spiritual world, but rather that Father just ordered him to control his spirit.

When we think of this kind of phenomenon, we can understand the spiritual background of Father a little bit. As Father carries out the providence of restoring the vertical history of 6,000 years horizontally, some can get along very easily in the church, while others have to pass through a difficult course. Father says there are various types of people in the Unification Church; there are even beggars in the Unification Church. Father says that it is necessary to indemnify the deeds of various historical figures. We need various kinds of people in order to liberate the historical figures. Many things took place in history; these things can be liberated by us. These people have many resentments which they have taken with them to the spiritual world; when we win over the same position with gratitude centering on True Parents and God, these people can be liberated through us.

Why do they have these resentments? Do they have them against men? Suppose they led the life of a beggar here on earth, then, when we lead the life of a beggar, thinking of God with gratitude, resentment will never remain. However, these people couldn't be appreciated for their status, so they came to have resentment.

Resentment will never appear in our heart as long as we are grateful to God and keep praising Him, however miserable a position we may be in. Then how is it possible to be grateful to God in the midst of misery? When we think of ourselves, resentment will never fail to arise: "Why do I have to be living such a miserable life while others are living in comfort?" We come to have resentment against our Parents and God.

However, when we think how God has been leading such a miserable life, we can console Him and understand His heart; then we can have gratitude to God. Even if you are a beggar, you will not remain a beggar if you serve others; if you do good to others, even if you are now a beggar, you will never have resentment.

How did beggars become beggars? It is because they didn't do any work or good for others. They did what they wanted to do. They spent all the money they had and still they didn't work. If they think of God and do good to others, they'll never be beggars, even if they pray for 100 years to become one! But they died without having done this; this is why they became beggars. They realized this in the spiritual world, but it was too late for them, as they didn't have physical bodies. Therefore the resentments remain in the spiritual world.

How can it be possible to get rid of the resentments? When they see a person who is working for others with a heart of gratitude to God and people, even though that person is a beggar, their resentment is liberated and they are saved. In the Unification Church we see that the members are walking various paths. We must respect each other because each member is liberating a different resentment. In the same way, when we are doing our best to fulfill what Father orders us, everything is indemnified through it. The most important thing is to follow Father's words, which can liberate everything; that is because Father has paid all the indemnity conditions. Father has led the life of a beggar, and had all kinds of experiences. Therefore, if we follow Father, we can establish a condition that we ourselves also have passed through the same experiences as Father.

Although I have a lot I want to tell you today, I won't tell it all at once; if I talk too much at one time, I think you'll get confused. Although Father talks a lot in his speeches, he hits on a lot of important points. After giving a speech, he used to have free discussion with the members.

I've never seen Father going out alone or climbing mountains alone. He has never gone to restaurants alone; he always takes the members who have worked hardest. He also takes the members who happen to be near him; he goes to a movie together with the members too. You should do the same.

Korean Christian leaders visited Father recently. Their children are doctors, missionaries, ministers and famous people, as they themselves are the representative religious leaders of today's Korea. They are already 75 or 80 years old. However high a position their children take in Korea, they still can't afford a world trip for them. Father told them to go to various places in the U.S. for sightseeing. He also advised them to go to Las Vegas, where they could see women dancing naked. Father said to them: "You have stayed only in the churches. You'll

never realize that there is such a world. It is necessary to see it too."

They asked Father to build a building for an ecumenical movement in Korea. They are such famous ministers in Korea that they think much of their honor and fame. They don't want to be recognized as agents for the Unification Church, as they would become a target for criticism. Although they have accepted the Unification Church in their hearts, they hesitated to show it publicly.

I heard that some of their children opposed their joining the world trip sponsored by the Unification Church. Father told them that the building itself didn't matter and that he didn't worry about it at all. He also said: "You're like the dead; you are already old enough to die even tomorrow. If you think the Unification Church is correct, you should make a decisive determination, and proclaim that you are a member of the Unification Church. That's the way a man should take, if you are men at all. If you go with this heart, I'll build the building you wished, even if I have to sell East Garden." The building doesn't matter but what matters a great deal is the heart. Then they said to a member sitting next to Father: "You are lucky that you have such a person as Father. That's why you can accomplish even the impossible." They understood Father and made their determination joyfully. Father is that kind of a person. Father will even sell the East Garden estate if it is for God.

Question: How will these ministers lead the Christians to Father after they go back to Korea?

Won Pil Kim: He started a movement for this already, 10 years ago. Christians were opposing us very strongly. We invited those ministers who opposed us to a public hearing of the Divine Principle. It was around the time that they came to realize that the Unification Church had such strong power and that the life of the young members in the Unification Church far exceeded those of other churches.

There was a famous minister who had what is called an Academy House. It was a kind of forum for public opinion and free debates. His role was to unite two conflicting groups through discussion. He happened to hear the Divine Principle. He was one of the famous leaders in the Christian churches. He came to have a great interest in the Unification Church. Then he made a plan to hold a discussion meeting between the Unification Church and famous theologians, priests, spiritualists of various denominations, psychologists, sociologists and philosophers. He gathered between 40 and 50 people in all. Ten representatives of the Unification Church attended the meeting.

It was started with a prayer by Father. Then the late President, Mr. Eu, gave a lecture on the Divine Principle. Then we invited their criticism. We set up the research committees for each chapter respectively and listened to their criticism. However, they were all so moved by the first meeting that they were afraid of holding the second meeting.

The Christian denominations have different ideas on many parts of our doctrine, such as the Trinity, Christology, the Principle of Creation, the theory of Resurrection and Predestination. For the Calvinists, some aspects are in common with their doctrine; for the Methodists, there is also common ground between their doctrine concerning Predestination and the Divine

Principle. They didn't dare hold the second meeting.

We said that we would keep our doors open, but they refused to keep their doors open. Then we made another suggestion: how about coming to our church to preach? And we'll go to your church to preach. Then we'll send all our church members to your churches. How about sending your members to our church? But they didn't want to do it.

Then we started a public hearing on the Divine Principle by inviting the Christians, ministers and priests all over the country. They attended the public hearing secretly at the beginning. They were very much moved by the Divine Principle and went back to their own churches. Then we invited the other ministers. They all wrote their impressions after they had heard it. One said: "The Divine Principle is totally different from what I have heard as a rumor. I was very much moved on this point, but we have a different interpretation on that point."

Over 10 years about 3,000 ministers and priests got connected to our church through these public hearings. However, those who attended the hearings became targets of criticism. For example, at the general meeting of the Presbyterian Church, some were kicked out because they had attended a Unification Church meeting. But, gradually, the number of those attending increased and they could not kick them out any more. Then the leaders of the general meeting began attending the public hearing. Three out of five leaders came to support our church.

In Korea, ministers are not fired any more for attending Unification Church meetings. Among those people there was a Catholic Bible professor too. Until now we did not do it, but the priests who listened to the Divine Principle have established the Divine Principle Research Association and the members of the Association witness to priests and give them lectures. There are four groups now: the Priests' group, the Elders' group, the Women Missionaries' group and the Christian Youth group.

Although we planned to have a rally to welcome Father on an inter denominational level this June (1979), it was postponed until next year. Those who attended the world tour this time were all elders.

Among them were the president and vice president of the Retired Priests Association. Some work for the public hearings. There is also the Divine Principle Research Association for university professors. This is the Professors World Peace Academy, which had 500 members two years ago.

Question: Was the ecumenical movement started by chance?

Won Pil Kim: No, it was started by Father.

Question: Do all denominations participate in it?

Won Pil Kim: Yes, they do. This movement started in Korea and went to Japan and America. Now the representative members of Europe are being educated in Korea for this activity. According to my figures, more than 200 priests have some contact with our churches in

Britain. We have to get acquainted with priests and ministers who attend the ecumenical meetings. We should not stop communication with them, rather we should deepen it, making use of any contacts.

We should also keep contact with the black people's church with which we had a strong connection when the Royal Albert Hall Rally was held. Those priests have a good relationship with our church and have a good impression of us. In this ease, we should not leave it as it is, but we have to establish a much deeper relationship with them. After they have established a firm faith, they will be able to overcome any persecution by themselves with a Christian spirit of martyrdom. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 6

Father in Pyongyang Jail

I'd like to continue the story I started yesterday. I told you about that group which prepared to welcome the Messiah and about how they prepared. They were given two revelations: one was that the core members would gather at one place where someone would welcome them; the other was that they would welcome the Second Advent in prison as in the story of Chunhanchon.

After Father came to North Korea, he preached desperately from morning till night. At every meeting Father and the members would shed tears and the spiritual atmosphere was very high. Naturally, our church was always noisy, which drew the attention of the neighborhood. They wondered what kind of people were gathering inside and what the church was doing.

Father happened to have no identification card when he came to North Korea from the South. It was four or five months later when he was captured by the police, suspected of being a spy of President Lee disguised as a minister. All the leaders of that religious group were already captured and being questioned by the police. As the revelation said, all the leaders of the group had gathered at their church. They had interpreted the revelation that the Second Advent of the Messiah would welcome them, but actually the police of the Communist regime welcomed them instead.

I'll explain why the police captured the leaders of the group. The members of the group sold all their property and used the money to prepare for the Second Advent, so the police could make a pretext that the leaders of the group deceived the innocent members in order to rob them of their money. The Communist party is hostile towards the capitalists and landowners who exploit the poor farmers and laborers; the Communists unify the people centering on this hostility. Therefore they could capture them on the pretext that they cheated innocent people out of their money. After they were captured, Father was arrested. The police investigated them but couldn't find any evidence. They had to change the charge against them.

As I told you before, there was a sign in the founder's belly as if a baby was moving inside before Jesus gave a revelation to her. All the leaders of the group firmly believed in this. The police gave them an alternative: they would be released if they denied this. They had absolutely believed this experience for a long time and they thought it more important than their lives; to deny it was the same as killing themselves. It was just after World War II. The Communist police tortured them severely, as the Japanese imperialists had done to the Korean people. The white dress of a woman member soon got many holes through being beaten. She died and was taken out from the police station. It was a sad story. But they didn't change their faith in the fact that their founder's belly moved, in spite of the severe torture.

Father was there in that prison with the leaders of the group. One of them was attracted by Father, even though he didn't know who Father was, and started explaining the group's history. Father pitied them very much and explained the meaning of the revelations from the viewpoint of the Divine Principle. Father told him to deny his belief for the time being and go out of the prison. He obeyed Father's word and was released. Father had to let the lady founder know that she should get out of prison too. Father put a note deep inside her lunch box. He risked great danger, as he himself was being tortured heavily, suspected of being a spy. What would happen to Father if this note were handed to the police? The content of the note was simple: "Deny the fact and get out of prison. Pray to God to know who wrote this note."

Father was tortured almost to death because this note was found. He vomited much blood. He was forced to stay in the prison for 78 days . . . 80 days . . . about 100 days. After much torture he was declared innocent and was released. He was almost dead. The lady leader didn't follow Father's advice and all the leaders of her group were killed in the Korean War.

I have given you a short story about this group; I feel I should give you more details though. One question is: why did they have to be killed in this way after they got so many revelations from God, especially in such detail? God told them that they would meet the Messiah like Chunhanchon; actually they met Father in the prison. The police worked in order to make the revelation come true, then God was supposed to give them the next word.

What was the failure of this lady spiritualist? She didn't obey Father's word to get out of prison and she didn't pray to God to ask who wrote the note. This is the very point where the spiritualist leader made the fatal mistake. If she had been humble enough to pray to God, God would have answered her prayer without a doubt. It was her own responsibility to fulfill. This is extremely important. God had taught and educated them for a long time. However, because of this small failure, everything piled up and then came to nought. Then why did she have to overcome it by herself? Why did God want her to do it? Everybody follows God's revelations. At the final stage, she had to decide by herself through her prayers, as God wanted to grant the blessing when she had achieved everything herself.

I've seen many spiritualists meeting Father. Father always invited and treated the spiritualists or newcomers in a very polite manner and listened to them until late at night. He listened to stories which he already knew. He never failed to treat them well. He thought of the importance of their good merits and of the heartistic efforts which they had made for God. When the newcomers didn't have any good merits of their own, Father thought of the importance of their ancestors' good merits. In cases where they neither had good merits of their own nor of their ancestors, Father accepted them, thinking of the importance of the heart of God, who had worked until that time in order to lead them into His way.

Even though all the guests were fallen people, they still had their original mind within. Father treated them well, thinking of the importance of their original mind. Father treated the guests with kindness: if they didn't have money, Father gave them money; if they didn't have clothes, Father gave them clothes. He helped them in various ways. He made efforts to understand them and treated them well, then in return, by the principle of give and take action, the guests

had to understand Father. If they didn't, the merits of those guests were transmitted to Father. If you give something to somebody and he doesn't give something back to you, God deprives him of his blessing and gives it to you. They left all their good merits to Father and left the church.

This passage in the Bible: "I tell you, that to everyone who has will more be given; but from him who has not, even what he has will be taken away." Luke 19:26) can be explained by this principle. We don't know who God will use as His messenger. We must be careful not to repeat the same mistakes the spiritualists made. We have to listen carefully to everybody, for example, young team members, in the same way that Father did, with a humble heart, thinking that it might be the message of God.

Do you know the story of David and Saul? Saul was the first king blessed and anointed by Samuel, but he didn't obey God's word. God's heart moved from Saul to David. David, as Saul's man, followed and was loyal to him. Saul could feel that God's hand had transferred from himself to David and many times he tried to kill David. David fled from Saul and hid himself in a cave. Saul was no longer David's lord, but rather his enemy. Saul caught up with David and happened to go into the same cave to relieve himself. David cut off a piece of Saul's clothing, but Saul didn't notice. David later showed him the scrap of material he had cut. Saul repented and asked David why he hadn't killed him when he had such a good chance. David answered that he couldn't kill the king whom God had anointed. We also should have a mind to respect a person who has been blessed by God, even though he stands in the position of our enemy.

Can you understand why Father treats us well even though we are so unworthy? Everybody wants to be together with such a person as Father and to be led by him. You may have an idea that you don't want to be led by anyone, but it is in your original nature to want to be led by a person who is really serving towards you. The more you are led and looked after, the more peaceful and happy you become. Until now, you've not met such a person and therefore you didn't want to be dictated to and led by anyone.

I'd like you to believe in the spiritualists' revelations as if they were your own, even though you yourself didn't directly receive them. Such a person is a smart person. Every evening you listen to the older members and various teachers during this workshop. They usually speak for two hours. They condense their 30 years', 40 years' or even 50 years' experience into a two hour story. Through their testimonies you can understand how God has worked and guided them. I'd like you to accept that their God is also your God. I suppose you've met many leaders by now, though you didn't understand what is behind them. If you meet them with this way of thinking, your meeting will become different from now on. When you listen to someone's testimony from their birth to the present day, you feel as if you have been together with them.

Let's suppose there is a person who looks like an ordinary man. You listen to his testimony and find out that his father was a king. Then how will your attitude towards him change? Another example: here is a person working in the kitchen. You listen to his testimony and find out that he once spent all his money to save a dying man. Then how will you change your attitude towards him? In this way it is very important to know people and you can appreciate

and care for brothers and sisters.

You try to understand people from the viewpoint of their external appearance, but you must know that the more important things are kept in the heart. You can understand the true value of a person after you have seen the inside of his heart, which doesn't appear so much on the surface. This is why I'd like you to take other people's stories as if they were your own. Then you can do much greater things than the people who receive revelations directly.

When the resurrected Jesus appeared in front of his disciples, some of them doubted. The representative figure of these was Thomas. Then Jesus told him to touch his wounds. What did Jesus say to Thomas? What did he teach?

The people who receive revelations are the same as the people who believe after they see the wounds. The people who believe the revelations given to spiritualists are the same as the people who believe without having to see. Who does God think has more faith: the people who are directly given the revelations or the people who believe the revelations given to the spiritualists as if they themselves had been given them?

I'll make an end to today's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 7

Life in Pyongyang

Besides the Sunday service, Father taught us a lot of things at various opportunities. We could keep ourselves high spiritually with Father's words spoken on these occasions. Even though his words were often very few, he gave each of us the most appropriate guidance. Father could do this because he had a deep interest in, and understanding of each member. He didn't talk privately with each member so much, but he observed us very carefully when we were praying or talking with brothers and sisters. He could understand our characters from one word that we spoke. When I made a mistake, Father didn't point it out on the spot. When we went out together, or at a meeting, he taught me in a way that only I myself could understand the purpose of what he was saying. It was always in a very peaceful atmosphere.

A leader usually points out a member's mistakes in a way that everybody can recognize who he is talking about. Father doesn't take this approach. He teaches in a way that only I myself can understand his intention completely and only I can realize what he is saying.

Besides this, Father doesn't openly say what I've done is wrong. He speaks about what God's will, Jesus' heart and our predecessors' courses are like, which naturally leads us to reflect closely on what we have done. I'll give you an example I myself experienced. It was one summer day; Father was earnestly speaking to the new guests in the small room. I was listening and gradually became sleepy. Eventually I began to fall asleep, even though I didn't want to. After the guests went home, Father and I went up the hill as usual, meditating together looking down over the city. On the way home, we took a short rest half way down the hill. Father started speaking calmly: "When new guests are listening to me and you fall asleep, your sleep results in your doing harm to them." While I was listening to him, the tears came down from my eyes without my knowing why, even though his attitude was not like he was scolding me, but rather teaching me how I should have been. Father educated me in that way.

While walking together, Father said something brief which made us think deeply later on. Father didn't speak much, but we could find many words in his silence. He made us realize many things without speaking any words. When we were walking in a field of ripe barley once, he asked me what my impression was at seeing such a field. Sometimes he asked me whether I had any questions to ask him. Occasionally he asked me whether I would work with him for God's Providence for ever or not. Father made each one of us determine firmly that he or she would go together with him whatever might happen.

Father gave us hints to make us think of things we hardly ever thought of by ourselves. He would pray very much for the members and listened to our personal history. Father always had an interest in the members, so that he could lead them according to their individual characters,

while observing them carefully in their daily life. Father could do this because he had the deep and unchangeable determination that he had to make the members understand God's heart and His will.

Father didn't speak all the time, but he listened to the members' testimonies. If 20 people give their testimonies, we can learn so many things. Father didn't give any conclusion by himself. He spoke the Principle, then the members confirmed the truth of his -- words through their spiritual experiences and testimonies. So testimonies played an important role in explaining and proving the Principle.

The Sunday service lasted until noon. We shared lunch together with Father, after which we had open conversation centering on Father. It was the same on weekdays. The church was full of people with whom Father was talking and sharing a meal. There was a man who was suffering from a digestive problem, but when he took a meal in the church, he felt it was delicious. One member gave him the food Father had left over. He was very thankful for it and ate it, then his disease was gradually overcome. He gave the testimony of how he recovered. Because of this, the rice of the church was called "medicine rice".

If I talk in this way, it will take a long time just to finish the story of the Pyongyang days. This week I'd like to speak about the story after Father went into prison, as you already know why he had to go there. Do you think Father had thought that he would have to go to prison from the beginning? How about Jesus? Did Jesus think that he had to go to the cross from the beginning? At the beginning Jesus didn't think so, but he had an idea that he would have to go to the cross if fallen man didn't follow God's Providence.

I was taken to the police station together with Father; he was very calm, but very tense at the same time. We walked side by side for a distance along a busy street. Usually you can't hear the sound of the breathing of a person who is walking beside you in such a street, though you can hear it if the person is sleeping beside you on a quiet night. I could feel and hear the strong and deep breathing of Father when we were together this time though.

The police thought of Father as some kind of magician. As soon as people heard his words, they stayed in the church. Some core members of established churches cut off their relationship with the church they had attended for several decades, a husband or wife who loved their spouse very much, or a parent and a child who had a deep love towards each other, didn't go home. Therefore the police couldn't help thinking that Father was a magician who hypnotized people. It was especially strange for them that a young couple might not sleep together after one of them had listened to the Principle. So the authorities imagined that there were some illicit relationships in the church. In order to observe Father, the police didn't let him sleep for one week. They watched him in turn. When Father went to the toilet, two or three guards accompanied him. Actually, Father found a way to sleep with his eyes open; three minutes' sleep gave him the strength to endure several hours' torture.

In the church life of Pyongyang there was not even one day Father didn't shed tears. However, as soon as he went into prison, he stopped shedding tears. He knew how much Heavenly Father loved him and could imagine how sorrowful Heavenly Father would be to see His

beloved son crying, so Father decided not to in order to console God. I suppose that Father felt as if he were facing a wall when he went into prison, after he had loved and served the members for one year and eight months continuously with such heart. But Heavenly Father gave him a clear indication that there was one young man waiting for him in the prison. Of course Father had resolved to go even the way of death in order to fulfill God's will, but he nevertheless had to think of how to overcome the practical problem which now faced him.

It is the same with you when you think of how to deal with the difficulties which appear after you have determined that you will walk the way of God, come what may. When we pray to God in positive circumstances, we feel God is always with us. However, in those times when you are opposed, you feel that even God has gone away from you and that only you yourself remain. After this, God will visit you again. When you are uneasy, lonely or troubled, God is not around you. After this period has passed, God appears again. So you should have a peaceful mind in the midst of danger and fear, then God will reappear.

When you maintain give and take action within yourself, God can work on you. The time when you lose this give and take action with God is the time when you are uneasy. You can't meet God because you don't have give and take. The feeling of uneasiness shows that you are already separate from God. God can work where your mind and body have give and take action centering on God's will. What would happen if you have give and take centering on Satan? Do you think God can come to you? He can't. Then you come to be under Satan's dominion. Uneasiness is a sign that you are about to go away from God and a warning that you should come back quickly. Father, in this uneasy situation, consoled and encouraged Heavenly Father. That's why he didn't show any tears.

As Father was such a man, Heavenly Father prepared someone to welcome him. Father had hope rather than despair, even after he was put into prison. What kind of person was waiting for him? There was a young man who was sentenced to death. He was kept alone in a cell. One day he heard a voice calling to him. Looking around, he could find nobody. He heard the voice a second time, but couldn't see anybody around. A third time he heard the voice calling and he answered: "Yes?" Then he saw an old white haired man who told him that he would not die, and that he had to prepare to welcome the young master from the South. The old man disappeared, having left this message. Time passed and he forgot his vision and was waiting for his execution. Then an unexpected thing happened: he was tried again and given a five year prison term. The vision had come true. He should have thanked God for the vision and prepared to welcome Father, as his life was saved, but he forgot it completely because he was so overjoyed. This happens to us too.

One day he heard the old white haired man calling his name furiously. The man scolded the young man because he had forgotten his promise. Then his physical parents appeared. His father told him that he would take him to where Father was. He told him to follow. They arrived at a palace where there was a staircase which they proceeded to climb, taking three steps at a time at first, then one at a time, until they reached a throne. They bowed down to their knees three times; they couldn't look up because it was so holy and bright. His father told him to look up at the face of the person who was sitting on the throne. Then they climbed back down the stairs, his father disappeared and he regained consciousness. It had not been a

dream. Then Father, who had been sentenced to five years' imprisonment, came into the same room as the young man.

Altogether there were around 20 prisoners in this small room. There was a toilet in a corner and the entrance to the room had a lattice door. Of course, around the entrance was where there was most fresh air. There was a boss in the prison; the older members sat closer to the entrance and the newcomers sat near to the toilet. As Father knew the prison rules from experience, he introduced himself to the prisoners and sat closest to the toilet by himself. Whoever he may be -- a professor, a minister, a government officer -- he is treated the same in prison as a robber. The person who went there the earliest, regardless of whether he was a robber or whatever, became the boss, and the newcomer -- even if he was a supervisor or a government minister -- had to present himself to the boss. If he insisted on keeping his past social position in prison, he would be kicked about by the other prisoners and wouldn't survive. You didn't know such a thing did you?

An evil boss would make the newcomer do some shameful thing like crawling around; or they would kick him, wrapped up in bedclothes so that he wouldn't know who was hitting him. No matter who you may have been, once you had committed a crime you became the same as any other prisoner. As Father was familiar with the rule in prison, he introduced himself and adjusted into the prison life smoothly. That young man was the boss of Father's room. He was attracted by Father without knowing why and let Father sit next to him, breaking the rule of the prison. He didn't know why, but he was anxious to listen to what story Father had to tell.

As Father knew the system of Communist society, he didn't say so much in prison. The authorities sent spies disguised as political or ideological criminals to let the real criminals believe they were their comrades. Then the real criminals would give away their secrets. As Father knew that the young man had a special mission, he spoke to him, and gradually the man came to understand Father was the very person the old white haired man had told him about. He was so moved that he pledged he would become Father's disciple. He became the first disciple in the prison. His name was Mr. Kim -- the same as mine.

I'll conclude today's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 8

Father in Hung Nam Prison

Usually the leader gives the representative prayer. Before everybody finishes "Amen", I sometimes hear someone talking to others. I'd like to you to stop doing this kind of thing. I don't think I can fully understand the meaning of "Amen", but I think we put it in at the end of the prayer with a strong desire and sincerity that God may accept what we've prayed. We should pause after saying "Amen". That pause is to see whether God accepts the prayer or not. If you start talking just after "Amen", your prayer becomes only a formality. We don't know whether God accepts our prayer or not just after we finish praying. It is one sided if you start to talk to others without checking to see whether God accepts it or not. It is bad manners to God.

I had a meeting with a certain leader once. He said he would like to pray together first. He prayed and said "Amen" and talked to me while I was still saying "Amen". He is not a person who prays, but one who makes use of a prayer. Such a prayer is not good. God will not accept such a prayer. A prayer is a voice of your heart. We can tell a lie in front of people, but we can't in front of God. Some people pray with a special feeling towards a particular person. God doesn't accept such a prayer with joy either.

I'd like you not to start talking until you have put a sufficient pause in after "Amen". You also think it is much better, don't you? Now I'll continue yesterday's story.

Father was moved to Hung Nam which was quite far from Pyongyang, together with that Mr. Kim. Father was taken to the police station on February 22nd, 1948 and was sentenced to five years' imprisonment at the trial of April 7th. He moved to Hung Nam on May 20th. He found there that many prisoners were dying because of the poor food. The hard, forced labor raised the death rate. Father felt that he would not be able to survive for five years when he saw the contents of the meals.

Father knew that Heavenly Father had worked on the Providence for 6,000 years, looking for one person: Father. (Father always thought of what would happen to Heavenly Father, who had worked His Providence for 6,000 years, if Father died.) You can imagine how difficult the mission of the Messiah is if I tell you this story. Father himself knew more than anyone else the difficulty of the Messiah's mission. Once he wondered whether he could transfer the mission to anybody else or not. If he could have transferred it, he himself might have found things easier, but that person would have had to walk the difficult way that Father was walking. So he changed his mind again and decided that he would like to bear the cross, rather than make someone else go this difficult course.

There are many people who want to become leaders to control members. However, if they can really understand how difficult it is to fulfill the responsibility of a leader, they will never fail to wish that they could transfer the responsibility to others. Usually people think that the leader is a person who gives orders and is attended by members. They don't realize that the leader has to take a harder course than the members.

If the leader has never thought of his responsibility from the viewpoint Father took for his mission, we can conclude that he is not qualified as a leader. If he rejoices in himself when he becomes a leader, his starting point is already wrong. Father was worried not for himself but for Heavenly Father, who was trying to fulfill His will through Father. Therefore he determined firmly that he had to survive to fulfill God's desire.

First of all Father had to get the spiritual victory, in order that he could survive even with this amount of food. If he had a weak mind, thinking that he wouldn't be able to survive with such a small amount, he would die regardless of his prison term, in a far shorter time than five years. For the first three months he gave away half the portion of his meal to others, and he determined that he had to survive for five years with half the food ration. Some prisoners in the same room died whilst eating, because they were so starved. When someone took a small stone out of his food, the others tried to get it even though it was a stone. If they ate the meal quickly with big mouthfuls, they felt they ate less, psychologically. Therefore they ate the meal bit by bit, taking a long time, to make it seem as if they were eating a lot of food.

Can you understand their heart? How can you understand if you have never had such an experience? Do you mean that you can understand in your mind? After three months Father stopped giving away half his ration to others, and ate his whole portion himself. With what heart did Father eat the whole portion? He thought that the half portion was the normal amount that the prisoners were usually given, and the other half was especially given to him by Heavenly Father as a blessing. Father thought that he was eating twice as much food as the others. Therefore he could satisfy himself psychologically.

Now we are engaged in Home Church activity. European members were told by Father they could go home when they each had brought a dedicated member. How would Father think in your situation? He would surely determine that he would gain three dedicated members. When you are given a very difficult mission, you can always overcome it if you have the same heart and attitude Father had in order to overcome the food problem in Hung Nam.

The third seven year course will finish in 1981. We have to prepare our minds for the second 21 year course. You should not think that everything will be over by 1981. You must be eager to continue the second 21 year course after 1981 and the third 21 year course and the fourth. You must have the zeal and enthusiasm that you will go on until the Heavenly Kingdom on earth is truly realized. Without this heart, you get frustrated on the way.

I'll tell you an interesting story. When Father came to Pyongyang, the spiritualists gathered round him. They all believed that Father would proclaim himself as the Messiah in three years. They absolutely believed it. Just after three years Father entered the prison.

He had come to Pyongyang in 1946. 1946, 1947, 1948. He entered the prison in 1948. The spiritualists came to question why he had entered prison when God had given the revelation that Father would appear as the Messiah in three years. The spiritualists should have witnessed to all the people in Korea and in the world during these three years because God had told them that Father would be acknowledged as the Messiah in three years. But they thought Father would be acknowledged as the Messiah without their having to do anything. This is where the spiritualists made their mistake.

If we were to just sit around without doing anything, the Messiah would not appear if we had been waiting ten years, or even one hundred years.

The ideal world was not realized at the time of Adam and Eve when they failed to keep God's commandment, and history has continued for 6,000 years since the Fall. Father spoke of the Moscow Rally of 1981. Some of you took it for granted that we would have a rally in Moscow. However, how is it possible when you do not make any effort for it? Father told us to make three dedicated members. But you have not fulfilled the responsibility Father gave you. Then how could the Moscow Rally be possible?

People think that the revelation comes true when the predestined time comes, without any effort being made. It was not the revelations but the spiritualists that were wrong. They came to doubt the revelation they had received because Father went into prison at the predestined time. They started leaving the church. As there was not yet a foundation of Divine Principle in those days, their hearts left the church.

Compare it to the following story: a parent says to his child: "You can take a plane if you get to the airport at eight o'clock." The child arrives at the airport at eight o'clock, but he can't get on the plane because he doesn't have a ticket. Those who have prepared can get a blessing when the time comes, but those who haven't prepared can't get the blessing even if the time comes. Therefore those who have prepared can enter the Heavenly Kingdom, but those who haven't can't, even if the Heavenly Kingdom appears in front of them. It is wrong to think that God's will should be fulfilled only because the predestined time comes. I'd like you to understand this. The time comes only for those who have fulfilled the mission.

I'm afraid I've taken too much time. Now I must talk about Mr. Pak as an introduction to tomorrow's speech.

Father did not speak God's words so much in the prison, as I told you before. However, Father risked witnessing to the people who could work for God in the future. One lunchtime Father approached Mr. Pak, who was an overall leader of about 2,000 prisoners. Of course, Father didn't know anything about him. At their first meeting Father told him that John the Baptist didn't fulfill his mission. He was against Father as he believed that John the Baptist was a wonderful man of faith. He was a very pious Christian and had a position in the church when he was younger. When the communists took over North Korea, he cooperated with them and neglected his duty in the church. That is the reason why Mr. Pak was kicked in the prison and it explains also why he became an overall leader. If Mr. Pak were to oppose Father, Father would have been in a more difficult position. Father was already a marked person.

That night Mr. Pak was in pain. When he was going to bed an old white haired man appeared and asked him whether he knew who prisoner No. 596 was. Mr. Pak's pain became worse and worse. The old man ordered him to obey prisoner No. 596. Mr. Pak repented and the pain was taken away from him. It was the first such experience in his life.

At lunchtime the next day, Father talked to him again. As soon as he met him, Father asked him if something unusual had happened to him the night before. Mr. Pak was so surprised and he told Father what had happened. Then Father told him that Mary, the mother of Jesus, did not fulfill her mission. Mr. Pak could not believe it any more than the last time and got even more upset. That night he was tortured more than before. The old white haired man appeared again and told him to think what kind of person No. 596 was and to obey No. 596 absolutely. He repented again.

Next day Mr. Pak again told Father what had happened. Father told him an even more unbelievable story -- I don't remember what it was now. Again Mr. Pak could not believe and opposed Father strongly. The third night, he was tortured so severely that he truly repented and firmly determined that he would absolutely obey Father. He became Father's second disciple in the prison.

As Mr. Pak was the general leader and he knew what was the easiest and what was the most difficult work in the prison, he recommended that Father take the easiest, but Father refused and chose the hardest job which nobody wanted to take. There are many predecessors who died because of hard work or other causes in order to fulfill God's will, so Father willingly chose the hardest job in order to liberate the resentment of those people. They had resentment because they had suffered for God's Providence and still had to die without being able to see the Providence fulfilled.

Father thought that he could liberate their resentment by winning over the most difficult situation. Do you understand? Suppose there was a person who died without fulfilling what he wanted to do. He died with a lonely heart because he could not get a victory. Then how can we liberate his resentment? He is liberated by the person who gets the victory in the same situation as he was in.

Suppose one person fought with Satan and was defeated, then the next person was also defeated, and the third also. They all fought with Satan for the same purpose. A fourth person fought with Satan, but he too failed. Then a fifth person fought in place of the others, but he failed. At last the tenth person got a victory over Satan. These are all different people, but they are one person from the point of view of God's Providence to defeat Satan. The resentment of the nine can be liberated by the tenth, as they stand in the position of victors thanks to the tenth person.

So let's think of the first, second and third Adams. The first Adam failed, the second Adam couldn't gain a complete success and therefore they have resentment. If the third Adam becomes victorious, they also can stand in the same position, as victors. The first Adam, the second Adam and the third Adam are altogether one Adam. Do you follow me?

The Hung Nam prison was hell on earth. Father chose the most difficult job in hell in order to liberate all the resentment the predecessors had left in the Providence. Father had to get a victory over the hardest job in the prison, otherwise he could not liberate all the resentment piled up from the very beginning of history until that time.

Father was rewarded three times for being a model prisoner during his two years and eight months, which testifies to his perfect victory. This means that Satan had to admit Father's victory. We must be authorized as children of God by God, the Messiah, the angels, the people and by Satan; we cannot become victorious until we are recognized by all the people in our Home Church area as the children of God. In order to be confirmed by Satan, we have to do what Satan cannot do: Satan cannot serve others nor sacrifice himself, so Satan recognizes and authorizes those who sacrifice and serve others. Do you understand? I'll make an end to my story today here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 9

Father's Heart in Hung Nam Prison

Yesterday I told you how Father witnessed to Mr. Kim and Mr. Pak in the prison. Do you remember? Mr. Kim became the first disciple of Father. He went there one month before Father, sentenced to death. He had a revelation that he would not die, but that he had to prepare to welcome the young man from the South. Then he met Mr. Pak -- do you remember him too? You must know clearly what happened in Father's course, as well as knowing the Divine Principle.

Father's course is the way of the Principle itself. Father has never walked against the Principle. You should not listen to my story absentmindedly. Some day you may have an examination on Father's course. It has the same significance and value as the Principle. Just as you learn the restoration providence centering on Adam's family or on Jesus, so you should learn Father's course -- a typical restoration course from an individual to the world wide level, which is a perfect course. Therefore Father's course is very important. Even if you understand the meaning of restoration history centering on Adam's family, what will you say if you don't understand Father's course? Especially the old members don't understand it, which is a serious problem.

You know the external details of Father's course, and how hard he worked to bring forth the victory, but the hard work itself is not so important. What matters is the meaning of his hard work, how he could make himself victorious, and with what kind of heart he has overcome. Compare ourselves with Father: for example we make a certain plan and put it into practice, even with a deep determination, but when we find it doesn't work out we lose our determination and willingness. I have been explaining how Father could overcome the same situation, with what kind of heart. You have lost the real point, and remembered only the facts.

In the prison, more than 12 prisoners became Father's disciples through revelations. I told you about two of them. Do you know why? I'd like to tell you this morning how Father risked his life to witness to these two people.

Father never thought of himself, but of Heavenly Father who sent him to fulfill God's Providence of 6,000 years. He did not care about his life, but had to think of whether the restoration providence would be postponed by his losing his life. Therefore he always thought of God before himself. He didn't care about being tortured almost to death, but he thought of surviving so that the Providence would not be postponed. His way of thinking is different from ordinary people's. The motivation for not wanting to be killed is totally different. Do you see? When Jesus was about to be crucified, he prayed for God to let him take a different path, because he wanted to fulfill God's will with his physical body. It was the same with Father. I

told you how difficult it is to fulfill the Messiah's mission. Do you remember? I told you the exact words Father expressed. William, could you tell me his words? (William answers: "It was more difficult than Jesus' mission.") No, not as abstract as that. Is there anyone who can remember? ("If I couldn't fulfill this mission, someone else would have to go a more difficult course, therefore I must absolutely get the victory here. ") It's still not good enough. The point is that he thought that he would rather suffer than make anyone else suffer. He didn't think of himself, but of the person who would have to stand instead of him. Father determined again not for himself, but for others. He is different in this point from others; he is never self centered. This spirit has penetrated Father's whole course. Suppose there is one center leader who is leading a team full of problem members and he thinks that he can't go on with them as a leader. There is also another team full of good members and he is always preoccupied with the idea that if only he could take the leadership of the other team . . . What would happen to him if he applies Father's spirit? "If I leave this team which is difficult to manage, someone else must come to take care of it; then he will have to go through the same difficulties which I have already passed through for the past six months or one year. Therefore I'd like to lead this team rather than make anyone else suffer. I'll take the difficult position and get a victory over it."

There is also another reason: as a center leader he has had many trials and made many mistakes over the six months or one year, and suffered from guiding the members. But we should not forget the existence of God who has also suffered for the same period in order to raise the team through the center leader, giving various inspirations and spiritual guidance. The center leader must have suffered and felt lonely when the team members didn't listen to him. At the same time, the members must have suffered because of the center leader, as he was not a perfect leader. There are many members who have left the church after being hurt because the team leader couldn't guide and take care of them well. The leaders can learn many things from these experiences. You should think of God's heart. If a new leader takes the place of the former, the members and the new leader will suffer again, hurting each other. Then it would be much better if the former leader can take care of the team with God's heart, so that the Providence centering on this team may not be postponed, but on the contrary, may be shortened.

Let's think of the fact that Heavenly Father could not substitute Adam immediately after Adam failed. How long did it take? It took 1,600 years to raise up Noah. How long did it take after Noah failed? What does it mean? It is the same when a new team leader takes over. When you are given a new leader; you think that everything has changed. It is only an external change, not an internal one at all. We should think that the changeover has not yet been completed until the new leader can manage the team better than the old leader.

Let's think of Father. Four or five Korean ministers visited Father recently. Father told them that they had been enemies. They opposed and expelled Father from Korea.

Jacob had 12 sons. The elder brothers all tried to kill Joseph. Joseph became the prime minister of Egypt and his brothers visited him and apologized. He forgave the brothers who had almost killed him. Why could he forgive them? (Because he still loved his family.) It's too vague, isn't it? (His brothers had, been taking care of their father after Joseph left the

family.) Joseph really loved his father. His brothers had tried to kill him but, because they had attended their father during Joseph's absence, Joseph could forgive them. All Judaism and Christianity have been opposing Father and have even tried to kill him. Then how can Father forgive them? Without them, who could have supported God until now? It is absolutely unforgivable of them to try to destroy the Unification Church and expel Father, but Father can forgive them when he thinks of the situation if Judaism and Christianity had not supported God for the past 6,000 years. Father can have a heart of forgiveness because he thinks of everything centering on God, not on himself.

"I must love my brothers and sisters. I must. " This kind of vague idea does not help you at all. You must think why you have to love brothers and sisters. You can't love people unless you have a clear idea why you have to. When you look back on your past church life, you can say that you've gained a lot of understanding and experience. You should not forget that you have gained them by having hurt many people.

If Father had led the team instead of us, how many members would have left the church? I'll give you a simple example. There was a doctor who graduated from medical school. He treated a patient according to the knowledge he gained at the school, but the patient didn't recover and instead became worse and worse. Then the doctor tried another treatment, but it gave the patient more suffering and pain, and caused him eventually to die. Through many trials and experiences, the doctor improved his skill and became very capable and highly esteemed. Now you know that this capable doctor was a doctor who had sacrificed many patients. Then to whom should he have expressed his thanks? To himself? To his teachers? Of course he should have been thankful to his teachers, but still he owed most to the patients who became the offerings. We obtain our understanding by sacrificing others.

It is the same in a relationship between a husband and a wife. We come to love our spouse after we have given him or her a difficult time. To say that you have understood that you have to love your spouse means that you couldn't love him or her in the past. It caused a lot of suffering that you couldn't love your spouse. Can you follow me?

Which is the higher rank -- a general with many stars or a soldier with no stars? The many stars show that the general has sacrificed many of his men. Where does a victorious general go first of all when the war is over? He bows his head in front of the dead soldiers' tomb. However high his rank, the general bows to the lowest soldier. Do you know why? Because the soldier's death brought victory. The stars and decorations do not belong to him, but to the dead soldiers.

The glory of victory should be given back to God first, who led the war to a victory through sacrifices. Then all the glory should be given back to the dead. Then God and the dead people will give the glory back to the general and his family in return. If he gives the glory to himself or his family, it creates a big problem. People will not risk their lives or be loyal to him next time.

First of all, the new leader has to lay a foundation on which he can work. Do you know the meaning of a foundation of faith and that of substance? How about the meaning of foundation

for the start, which is made before the foundation of faith? First of all the new leader should know how the other leader had guided the members, next each member's character and situation, then establish better relationships with the members than the other leader did and take care of them with a more earnest heart, which is a beginning to eventual success.

If the first leader could not do well enough, the second one has to indemnify the other's failures. A new leader does not suffer when he joins a team which has had a good relationship with a former leader. If the situation is the opposite, he does suffer, and has a difficult time. Even though a new leader and a past leader are different individuals, they are the one person centering on God's will to be fulfilled in that center. The new leader inherits all the goods and bads which the old leader left. As Abraham failed, Isaac had to be a living offering, but what sin did Isaac commit? We must know that Abraham, Isaac and Jacob are considered to be one person centering on God's will.

Jesus had to bear the indemnities the first Adam left because of his failure. The Second Advent has to bear all the indemnities left by the first and second Adams. We can't say that we are not responsible for what the former leader has left undone. You must understand this very deeply and clearly. A new leader tries to get rid of all the former leader has done. Where can you find a growth stage without a formation stage, or a perfection stage without a growth stage? A new leader has to sit on the foundation set up by the former leader, and start at the next stage regardless of whether the foundation was well laid or not.

You must remember that you have learned or understood because of the members who became sacrifices. Even though you were not good enough as a leader, the members treated you well -- not because they liked you, but because they knew you were a leader appointed by God. Then you must return your thanks first to God and next to the members, especially those who were called the problem members. Can you follow me? If you don't, the members will not respect you, but will attend you only externally, with a fearful heart. They will follow you, scared and trembling; you can't do anything through such people because there is no give and take between subject and object. There is no way for God to work. There is no multiplication.

If you do your best to guide the members, will they like you or not? If you don't, they won't feel good; even if you order a member to bring a glass of water, he will not be happy to do so. Suppose I don't like my leader, and he asks me to bring him a glass of water. As it is an Abel's order, I have to answer it. Which do you think my heart is - - a happy heart or a displeased heart? Say I find some dust on the glass. When I have a good relationship with the leader, I will take off this dust, thinking that the leader might become sick, and I'll surely bring it with much care. But when the relationship is not good at all, how will I bring the glass? What would happen to the leader who drank the water which I brought with a displeased heart? Will his body become healthy or not? Externally, he can't tell the difference, but it is true that the water contains my displeased and lonely heart. What will happen? Such water can't be good for the leader. How about when the leader drinks the water filled with much love and care? It will surely do good to him; the leader may not tell the difference until he becomes bright spiritually, though.

There is a big difference internally when you shake hands with someone you love, and with a

person you dislike, even though the external gesture is the same; your spirit and your heart know it. We can tell people's real heart when we look at their eyes. The eyes tell whether you have pity or hatred for the members. Therefore we can tell whether you really love the members or not, by looking at your eyes. Even if you tell me that you have never hated any member, it will not be accepted as truth. It will be accepted in this society, which functions on the premise that there is no God as long as there's no evidence. Any evil can be turned to good if the evidence is destroyed; that's the reason why Communism, which denies God, can never establish an ideal world. In such a society, even a liar can have citizenship, as long as there's no evidence.

I'll get back to Mr. Kim and Mr. Pak. When Father told them unbelievable things, he risked being executed if they did not accept his word. Therefore, during the night, the spiritual world was mobilized completely to make them know who Father was. Mr. Pak was a leader of 2,000 prisoners. If he had said: "No. 596 is no good", Father would have been killed instantly. Therefore, such spiritual phenomena occurred. Father's problems were not over even after they came to believe in him. Father underwent so many trials because of them; he knew what kind of course was waiting for them after they pledged to follow him. So he had to take care of them desperately so that they would not stumble.

Father gave them all the clothes and shared with them all the food which he got from outside. Father really took care of them very much. You should not decrease your love and care even after your guest becomes an A member. You have to take care of the member with the same heart you poured out to make him or her an A member. You should take care of the member with such a heart, sometimes pushing and at other times soothing, in order for him or her to walk the way of God. You yourself also have to walk the same way, therefore it is not an easy job to be a leader. Those who don't understand what a leader is would like to become one. All the young people have such a desire. If they don't, they are not young but are already old. The desire to want to be a leader is not bad in itself. Man is made to think in that way, since man was originally created to have dominion over all things. I'd like to ask you to have such a heart of love and care. I'll conclude today's story here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 10

Father's Job in Hung Nam Prison

This morning I'd like to tell you what kind of job Father had in the prison. Mr. Pak, who came to know who Father was, recommended the easiest job in the prison. He didn't accept it, but chose the most difficult job instead. Father decided to choose and fulfill the most difficult job, thinking of the many ancestors who did their best to the point of death for God's will in the providence of restoration. Father had a strong determination that he had to liberate all the people who had worked hard and had died for God's Providence. It was a way of restoration through indemnity.

The meals were very poor and the work was hard. Father could tell how long each prisoner could survive by his appearance. When Father thought a person would survive for only seven more months, then he would die within seven months. There were piles of fertilizer from before the war, but they had become as hard as rock because nobody used them during the war. The prisoners had to dynamite them to pieces to pack them into bags. The fertilizer was nitrogenous.

It was said that the laborers who had worked there before the war could live for one year on a seven months' salary; you can imagine how hard the job was. They organized 10 people into one team and there was a work quota, as is usual in a Communist society. When the quota was not fulfilled, they halved the already small amount of food. The 10 people on a team were divided into pairs: the first pair dynamited the fertilizer into pieces and bagged it up in rush bags; the second pair carried the bags to the weighing machine; the third pair weighed them and took them off the machine; the fourth pair stacked them and the fifth pair carried them into the train. The most difficult part was done by the second pair who had to carry the bags and lift them onto the weighing machine, which was high off the ground. Each bag weighed 40 kgs. The more the piles of fertilizer were destroyed, the longer the distance between the fertilizer and the weighing machine. Father had to carry 1,300 bags in eight hours. If he couldn't fulfill, all 10 members had their food reduced by half.

In the developed countries people are sensitive to public health hazards, but think of Korea 33 or 34 years ago when the war had just finished and the country had not been rebuilt. They didn't care about things like that which might affect public health. People saw the yellow sulphurous smoke rising up from the chimney and the smell was so pungent and bad that people had to run past the factory. The air inside the factory itself was incredibly dirty. After Father got out of prison, he coughed for a long time, I remember.

You don't know what kamasu (a straw bag) is like in this country. I'll explain. You can imagine dried barley. Two or three hundred years ago in Korea there were houses with straw

thatched roofs, since Korea was an agricultural country. There wasn't anything like hemp or nylon rope, so they made ropes and sacks out of straw. Last night you saw the film called "Father in Korea", where you saw the piles of fertilizer and the prisoners bringing the kamasu bags to the train; you saw how the Communists were working in the same factory. The skin of kamasu is very rough and hard, not smooth like nylon. Gradually Father's hands became chapped and torn and started bleeding. Nobody thought that medical treatment was necessary; they only thought of how to finish 1,300 bags a day. Father told me that he could see his bones. Ammonium sulfate penetrated the wounds; the pain was indescribable.

It was such hard work that the prisoners, dressed only in trousers, were dripping sweat. In this situation Father caught malaria, which causes a high fever, then shivering with cold in turn. Have you ever had such a disease? You can't get any strength. You can't imagine how it is now, can you? The fever tormented Father for 10 days. The principle of Communism was: "Those who don't work, don't eat". This is their motto or philosophy in life. They gave only a half portion of food to those who couldn't work because of sickness. Therefore even sick people with so much pain went out to work because they didn't want to get their portion reduced by half. Father, who was also sick, was not absent for even one day. He worked extremely hard, with a strong determination that he should fulfill his responsibility.

"Unless I can become victorious over this hardship," he thought, "I won't be able to restore the people who have died in the Providence, nor clear their resentment." Thinking in this way, Father was desperate to get a victory. "If I fail, God's providential history won't be able to go forward any more." With this kind of determination Father worked hard, day after day.

I visited Father and saw him walking from the prison to the working place. Six people made a single file, watched by armed jailers along both sides. All the prisoners had to hold hands so that they couldn't escape; it was a human fence. If one of them tried to run away, the prisoners on either side got the same punishment. They also had to walk with their heads down, so that they couldn't make any sign with their eyes or make any contact with the ordinary laborers who were also working in the factory.

They got up at six o'clock. When Father was weakened by malaria, he fell to his knees many times in spite of himself, since he couldn't find the strength to walk properly. When you become extremely hungry, your saliva becomes very viscous and you slaver. Father was given a prize for being a model worker three times, under these severe conditions. You can see how hard he applied himself to his work.

Sunday was a holiday for the prisoners too. Mr. Kim -- do you know which Mr. Kim this was? He was together with Father in the prison. Have you forgotten already, Mr. Kim and Mr. Pak? This Kim was Won Do Kim. On Sundays all the prisoners slept like logs, but he hardly ever saw Father sleeping, even on a Sunday. He said Father was sitting and meditating. Father chose the hardest prison life. What tortured Father more than the hard life was to have to write a reflection. Upon what did he have to reflect? The prisoners had to write a composition. They were supposed to write that they could not devote themselves enough to Communism. Father wouldn't write the composition for the entire length of his sentence. It was the most difficult thing among the various difficulties in the prison. Somebody else wrote it instead of Father.

Father didn't say anything, but many prisoners came to follow him, being attracted, without knowing why, by themselves. The authorities made one of the prisoners a spy in order to check on the activities of Father, who was a marked man. By being a spy, a prisoner could get more food. In such a prison, food was a messiah itself; the prisoners would do anything if they were given more food.

Some prisoners saw visions of their ancestors or of an old man with a white beard from whom they received a revelation that they should bring the food, brought by their relatives, to the man No. 596. As a result, Father was given much food by people he didn't know. Father had to return something for the food he was given and he wrote to us to bring him some food or clothes. In those days in Pyongyang there were some old ladies who kept their faith firmly; they brought much food and clothes to Father and then Father shared them with the other prisoners. The old ladies became doubtful as to whether Father himself received the things, since he was always wearing the same clothes whenever they visited him. Actually, Father gave them to his disciples, like Mr. Kim and Mr. Pak, and over 12 other followers.

Conditions in the prison were crowded. There was one toilet in the corner of the room. Of course, there was most air around the entrance, where everyone wanted to sleep. In the prison there were all sorts of criminals, like thieves, who also stole from their fellow prisoners. The prisoners were supposed to leave the food they had got from outside in the room. Then some prisoners would steal the food and eat it during the night. They usually put it under their heads like a pillow, while they were sleeping. Father left his food in the corner.

One day, the other prisoners noticed that some of Father's food had been eaten. They knew better than Father how much of the food remained. Why do you think this was so? (Because they were most interested in the food?) That's right. But if they had not eaten any of that food, they would not have known how much of it was left over. When Father ate the food, he always shared it with the other prisoners. They began to think that the food belonged to them, rather than to Father. They always watched it very carefully and remembered the amount given each time. In this way they discovered that one day some food had disappeared. Can you understand their psychology?

They found out who did it and told Father that they would like to beat up the culprit. Why did they want to beat him up? If the food belonged to Father, they wouldn't have thought in this way, but they felt that the food belonged to them and so they thought to punish the thief. As the food was actually Father's, they had to ask him whether he would permit the beating or not.

That night, after supper, Father made the thief sit in front of him and he put the food between them. He gave him a bowl and told him to take as much as he wanted. The other prisoners were not happy at all because they were expecting that Father would punish him, but, on the contrary, he gave him more food. The thief wouldn't take the food and so Father scooped up a bowlful and gave it to him. The thief realized that he had done wrong. We should never accuse a person who has already realized his sin. Father gave him more food, which was a hundred times more effective than any punishment in preventing him from stealing again and he was

grateful for Father's treatment of him.

I'll continue this story tomorrow. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 11

Love Problem People

In the prison camp there was a man who did not repent, unlike the thief I told you about yesterday. He caused problems, beating and torturing other prisoners, who just wished that there was somebody who could subjugate him. Actually, they let him torture others as he liked because they were afraid of him.

Father called him in front of the other prisoners and asked him a number of questions, such as why they were all there in prison and then told him that he should stop being so cruel. The man thought seriously and decided to change his attitude.

From then on Father was unable to pray, even though he tried to do so. He felt as if his prayer was completely blocked and that he was groping in the dark. After a week he was able to pray again. Father sometimes tells us how happy he was when he could pray again. Why did this happen after he gave the advice to the bad person?

Is it good or bad to teach the standard of good and evil to a bad person? It is definitely good, so why did this happen to Father?

When I see a bad person, I must think that I am just like him before God. From the viewpoint of God, I am as sinful as he is, but I cannot understand how sinful I am. Therefore God has to show me how sinful I am by having me meet a bad person. When you give advice to a bad person, you must first think of your own situation before God, rather than judge the person. First of all, you must have a deep gratitude towards God, who has forgiven, loved, believed and led you, who are as bad as the other person. This way of thinking stops you covering up your own fallen nature by seeing that of the other person. A thief cannot tell another thief not to steal. This is of vital importance. Think that Father became completely sinful for a week. If you really understand this way of thinking, the Cain Abel problem will never occur and you will become respected leaders and come to understand Father's heart and God's heart. You can forget everything else but never forget this point!

Suppose you have a 'problem member' in your team. When you meet him you must think that God Himself gave you the chance to meet him. You may think that he is a problem member or you might even say that he is a special problem member. Then God would say to you, "Oh, is that so? From my point of view you are a special problem member as well." Do you realize that? Do you understand it? Who is the real problem member, the one who you think is or the one who God thinks is the problem member? You are God's problem member. But the problem member in the team is your problem member. Do you understand that the problem member is not the problem member, but that you are yourself the real problem member? I

have told you many times that he who calls anyone a problem member is himself the real problem member.

You must know clearly why this is so. I am God's problem member and he is my problem member. Here is the difference. When you think of a problem member, you have to think of God who has forgiven, trusted and believed such a sinful person as you first, by giving you such a big responsibility as to realize God's Kingdom on earth. You must think of God's miserable situation.

The member who says that his leader is a problem member is also a real problem member. You should teach your members always with this thankful heart to God. Above all, you must have a grateful heart to God. This is the attitude that Father teaches us. Father thinks, and teaches us, centering on God's heart. That's why we feel grateful after being taught by Father. His motivation is always centered on God. When we also teach a problem member with the same motivation, he will never feel bad or bear us a grudge. When you see a person doing wrong, you have to reflect upon yourself and how wrong you are. That person is now teaching you how sinful you are through himself.

When Father went to America all the churches and the American government opposed him. How did Father receive this? Father has never thought that others are wrong or bad. He thought, "If I had come about 30 years earlier, in 1946, I would not have had this kind of persecution. Since I was late coming, I must receive this persecution now. This is the result of my not having come earlier."

Even though you are told many times to forgive, you cannot. Why? Because you have your own idea, not God's idea. We should never forget that Father has God's heart at the center of his heart. In order for us to become a true child of Father, we have to have the same heart as he has. The leader who says that his members are not good, is not good either. Nor are the members who say that their leader is not good. It is the same with a relationship between a husband and wife. Nothing is worse than a husband speaking ill of his wife or a wife speaking ill of her husband.

When a leader says that his members are bad, he is proving that he is bad as well in front of God and the True Parents. In restoration, a Cain will lose his way if he grumbles and complains to his Abel even if the Abel is not well qualified. Then how can a Cain overcome his complaints? When you find that your leader is not good, then you must either realize God is teaching you that you are not good either, before your Abel and God. You must think in this way and then help him with a thankful heart. Then you, a Cain, can be an Abel for your Abel.

If, for example, this country is terribly bad, then Father thinks that he must work for this country more earnestly. If Father takes such responsibility, then Heavenly Father thinks that Reverend Moon did well but that Heavenly Father Himself was not good enough. Heavenly Father thinks in this way. Heavenly Father believes in Father completely and leaves all the responsibility to him. We can say that Heavenly Father is always within Reverend Moon. They are inseparable. That's why the Messiah is called a substantial God, that is, a perfected, unfallen Adam.

Also, please think about how difficult Mother's course must be. Mother is required to become completely one with such a man as Father. Even in this world a woman can't easily follow a man. If a subject stands on a world wide level, an object also has to stand on the same level. The object shares the same difficulty as the subject. Can you understand how difficult the life of Father and Mother is? You may think they can live naturally without effort.

For example, the wife of the national leader of Monaco! She stands in the same difficult position as her husband. She is not the wife of an ordinary member. Even though her husband is a leader of limited experience, still she is the wife of that leader. If she complains about her husband, a national leader, she will surely be accused by the spiritual world. God will not be happy. Her husband is not the same as ordinary members. Even if she wants to hate and beat her spouse, she cannot do it. The ordinary members could do this, but the members with greater responsibility cannot. If she thinks that it is difficult, she had better become an ordinary member. Even if she makes the same mistakes as an ordinary member, her mistakes are counted in a different way. If a leader is responsible for ten people, then his mistakes weigh as heavily as all the mistakes of the ten people put together. The bigger the responsibility, the bigger the accusation.

If we listen to Father's deep story, we feel that we are not able to do anything because everything seems to be so difficult. We are discouraged from acting. Therefore, I would like to avoid telling the deep stories about Father. They are more likely to make the listener weaker than stronger. Father does not speak about his deep story because we would have to practice it if we understood it. Father tries not to talk about himself. Do you understand Father's heart? He doesn't want to speak because he loves us.

The Unification Church hasn't made any laws. The purpose of law is to save people and to make them happy. But, if people can't obey the law, they will become criminals. The severer the law, the more people will break it. Father said he would make the law of three stages. You can see that Father has such an attitude of love towards us. You must understand Father's heart and then you'll see how to behave yourself towards the members, leaders and people in society. Next time I'd like to speak on how to attend the True Parents and God. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 12

Pray to the End

Brothers and sisters! Aren't you tired? Are you all right? Some people can pray only in a quiet place and others pray working and moving. It depends on the individual. The latter can't pray with their eyes shut, but with their eyes open.

Those who can pray in a quiet place or in a certain place regardless of whether it's morning, daytime or night, raise your hands! Oh, most of you. How about the members who pray moving and working? Only a few. Those who can continue their prayer to the end? Those who are interrupted on the way? Those who can pray for a long time? Those who can pray for a short time? Those whose prayer is short but deep? Those who prefer meditation? Those who prefer prayer? Prayer is more of a direct conversation with God than meditation. Those who can pray with tears? Which is the more usual for you -- prayer with tears or prayer without tears? (Without tears.) You should not think that others also pray without tears, otherwise you cannot decide which is better.

Father prays without resting for people and for solutions to problems. Sometimes he prays with aggressive movements. I heard this from Mother. Sometimes when you are about to pray, you suddenly become sleepy. At such times you should move around. You may have a fixed idea that a prayer should be offered, kneeling down in a certain place. Actually a prayer can be offered even in a kitchen or bathroom, or in a car.

If you decide that you go to bed at 12 o'clock and get up at six o'clock next morning, you sleep and get up according to your plan. When a meeting starts at eight o'clock, you come on time. You do not come before eight o'clock. You don't get up for a prayer between 12 and six o'clock either. Father prays before he goes to bed in the following way, "Heavenly Father, I've still left so much undone in the providence of restoration, but I have to sleep now. Please forgive me for sleeping and leaving many things undone." Have you ever heard about this? Father continues thinking or meditating even after one o'clock, two o'clock and then he falls asleep before even going to bed. Sometimes he sleeps in bed, but he feels that he cannot sleep. His sleep is often interrupted when he gets up suddenly and starts praying. Then, while he is praying, he may fall asleep again. When Father is about to pray, the spiritual world and God let him sleep.

Suppose a child is studying very hard and then becomes tired and falls asleep at his desk. What will his father do? He will carry the child to bed. What is in the parent's heart? He must be thinking how wonderful his child is. Naturally, the father feels to protect his son. When Heavenly Father sees Reverend Moon sleeping, what is His heart like? It is just the same as a human parent's heart. When you become sleepy while you are listening to me, can you feel

easy about sleeping or do you feel uneasy? You can have a sound sleep when you think you are permitted to sleep, but your sleep is short if you feel you should not do it. Father gets up many times during the night and prays, because Father thinks that he shouldn't sleep even at night. Father scarcely changes his clothes and just takes off his jacket and sleeps on the bed.

Father always tells us that we can't get help from the spiritual world unless we overcome our limitations by ourselves. Also, Father doesn't think that Heavenly Father is responsible for his body, if he does not take care of it himself. In a situation where we have overworked ourselves because of the Providence, we have to leave our body to God. But it is very wrong to neglect taking care of your body and expect God to cure it. It is your responsibility not to become sick. You can't ask God to protect you from injury after you have jumped off a cliff

In order that he could finish the five year sentence with a healthy body, Father had to take care of his body himself. The prisoners were supposed to get up at six o'clock, but Father got up before that to take special exercise. He would never miss it. In the prison there were two main laws the prisoners had to obey: one was that they must not smoke and the other was that they must go to bed and get up at the right time. If they smoked, they would have needed a light, which may have caused a fire, during which prisoners could escape en masse. In order to escape a prisoner would have to get up earlier than the fixed time. For Father it was very important to get up earlier in the morning and because of this he was put in solitary many times. Father repeated the Pledge number three, "With the heart of a father and in the shoes of a servant." And, exercising his legs, he would repeat, "For heaven, for mankind, for earth." From this, we know that we can pray anywhere and in any way

A holy ground isn't usually located inside the church. Any place where you pray with God's heart can be a holy ground.

When I first used to listen to Father's words, I couldn't pray well and didn't know how to pray. But wherever I went, home, school or church, I always kept Father's words in my heart because they made such an impression on me. I prayed while walking or moving. I walked crying as the words touched my heart so much. I could pray even working at the desk in my office. In those days many members prayed all the night through in the church. I was anxious as to why I couldn't pray, but I was relieved to hear that it was also all right to pray while moving around. When you are busy, you can even pray in the toilet. God wouldn't say that you shouldn't pray there. I pray in the bathroom or in the toilet since I have time to think there. I pray while I am walking too. When I say the Pledge while walking, I wonder who has ever walked this way, saying the Pledge to God?

There is a bench in Hyde Park. When I say the Pledge sitting on the bench, I ask who has ever said the Pledge in this way? I am sure that the bench is very happy because I am giving God what He has wanted to hear for a long time. When Father climbed a mountain, he used to pray sitting on the rock. Father said that he would feel the rock was so happy. Many people happened to sit on the rock, but the rock had never met a true man. All things want to be controlled by a true man. It was the most glorious day for this rock when Father sat on it.

When I was working as an itinerary worker, I was fully occupied thinking of how I could live

like Father. One day I had to climb over a high and rugged mountain in winter. I could see no one in front or behind me. The snow was falling silently. I was walking alone and then suddenly the words came to me, "Heaven symbolizes Father and Earth, Mother." I felt that I was walking on Mother's body as I was walking on the earth. When I thought of it literally, I had to change my way of walking. I had been trampling, but now I started walking very carefully so as not to hurt Mother's body. I made one step forward for the True Parents, the second step for filial piety, the third for loyalty and the fourth for virtue. I walked step by step, pledging my determination on the white snow. I wrote down the Chinese character for loyalty or filial piety in the snow after each step. It became a wonderful prayer and is still alive in my heart to this day.

There is a story of a pious son who visited his parents' grave every morning for three years. There was grass in front of the grave, but the earth where he sat and prayed was trampled and the grass couldn't grow. If there are people who attend their own parents so much even without knowing the True Parents, how much then should we attend the True Parents and true God. If we don't attend them with all our heart, we are accused by those pious sons and daughters from the past. How much has Father attended Heavenly Father? Father has done so much that those pious children would be willing to yield to him without any complaints.

There were many patriots in history who died for their country. Father had to set up a higher standard, to serve and work for God's nation and world more than any patriots in history had ever served and worked for their nations or for world peace. If he had not done this, then the patriots in the spiritual world would surely accuse him. Father has to love and serve more than Jesus, Buddha, Mohammed, any saints, any loyal kings or men or pious children. If not, Father would be accused by them.

When he visits a country, Father thinks of the most patriotic person in that country. Then he makes a higher condition to love that country more than that person. That's why Father told us to love our 360 area more than any person had ever loved that area. Suppose there is an earnest Catholic or Moslem there. If you love God more than them, their ancestors will cooperate with you.

Love can be compared to a light. As the insects gather round a light, everybody gathers around love, especially around the highest love. Satan also likes love, because love is the root for everything -- life, fulfillment, ideals and so on. Satan thinks highly of love as well as life. But Satan cannot relate to sacrificial love. When we give sacrificial love, Satan will leave us. If Satan could have loved sacrificially, there would not have been any Fall at the beginning. The archangel fell because of selfish love. He couldn't love others sacrificially. Therefore the only way to get rid of Satan is to love others sacrificially. Do you understand?

Jesus told us to love him more than anyone else in order that we might inherit God's true love. Jesus said this not because he wanted to be loved the most, but because he couldn't give heavenly love to the people who had a connection with Satan, unless they got rid of Satan. In order for them to cut off the connection with Satan, they must take responsibility to separate from Satan. So God has taught sacrificial love until now in order for us to get rid of Satan, who cannot love sacrificially. Thank you very much.

(One member is asleep). He will become sleepy again even if you wake him up now. Satan will come to make you sleep when you have determined, for example, to pray. If this happens, you should change your mind temporarily and try to relax, singing songs. Then Satan will go out of you, thinking that you will not pray today. We must learn how to control the spirit world. I told you this as a lesson in doing it.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 13

Father's Mother's Love

When Father was in the prison, his family and relatives were all in North Korea. The person who worried about Father the most was his mother. I saw her for the first time at Mrs. Oku's house when she visited Mrs. Oku on her way back home from the prison.

At that time, when the Korean War broke out, the members took refuge and there was only Mrs. Oku and I who still lived there. Every Sunday Mrs. Oku and I offered a Sunday Service. Father's mother told us that she would never let him leave her after he got out of prison. It was natural for his mother to think in this way, since Father had been captured by the police and tortured in prison for no special reason right from his school days.

Father's mother loved and relied on Father more than the other children. His mother was lonely and not at all happy with Father's life up until that time. She was a housewife with a big family and had to take care of a lot of housework as well as the farming. She prepared food and various other things for Father even though she had difficulty managing all her other responsibilities. Father's father was not so talkative but was a very sincere person. Once he decided something, he didn't give up until he could fulfill it. Mother was responsible for the whole household.

When Korea was liberated in August 1945, Father was studying in Japan. As soon as World War II was over, Father decided to go back to Korea. Father sent a telegram giving the date and name of the ship he would return on. Unfortunately that ship was sunk and all the passengers were drowned. This is still a famous story in Korea. Father's mother was almost out of her mind after she had heard that the ship had been sunk and she came to Pusan by herself to meet Father. She couldn't find him and she went home in a terrible state. She didn't even realize that she wasn't wearing any shoes and that her feet were cut by thorns and the wounds infected. She came home, crying all the way and with her clothes torn by thorns. She looked as if she were crazy.

Father had not told his family that he had revelation from God to save the world, nor of the course he was taking. Did Father board that ship? He was going to take it and actually went to the pier, but it was as if his feet were glued to the ground. He couldn't move a step. Therefore he decided to change his schedule. Even Father didn't know then that the ship would sink.

Father's mother knew better than anyone else that Father was a righteous child and always did good to others, but she was deeply tortured and troubled inside her heart that Father had to spend his life in prison. It was natural for the mother, who for months had prepared the food for him, that she wanted only Father to eat it. Therefore it was hard for her seeing Father share

the food she had prepared, despite all her difficulties, with other prisoners.

It is the unchangeable nature of a mother that her child remains her beloved one even if he or she is forty years old, or more. When an old man goes out, his father will still tell him to take care. However old a child may become, a child is a child to his parents. When the mother saw Father in a prison uniform with close cropped hair, so different from what he used to be, and looking miserable and wretched, she could not help but cry.

They used to speak freely as a mother and son, but now they had to think of what to say in front of the jailers. She couldn't help crying when various scenes from Father's childhood came to her mind. Father must have felt very sorry to see his old beloved mother crying in front of him, knowing that she had come all the way from the country to see him although she had so much to take care of already. The various memories must have returned to Father's mind too. But Father did not show his gratitude for his mother, who was worrying and suffering so much from the horizontal point of view. Father wanted his mother to be proud of him working so hard for mankind and God even in the prison, and to encourage him to be victorious to the end.

Father told his mother, who had come all the way to the prison, not to come again if she was going to cry, thinking only of her son. The time for meeting was limited and they had to part, even if they had a lot to talk about, when the time was up. His mother still had so many things she wanted to say, but when she was still crying, the time came for her to leave. Father is a very heartistic person and understands human feelings better than anyone else. With what heart did Father see his mother leave? When Father was looking at his mother's back, he must have known what his mother was thinking and could have imagined how she would go home and with what kind of heart.

Father had this kind of concern and love for his mother, more than anyone else. Father used to see the members off, standing at the church entrance until he couldn't see them any more. When a member he expected had not yet come to the church, Father would wait for him standing in front of the church. Since he is such a person, he never lost his feeling of filial piety towards his mother, even though he had to send her back home in that way.

Suppose we have determined to live for God, but our beloved parents or friends cannot understand what we are doing. They come to persuade us in tears, then our minds become weak and we decide to return to them, leaving God's will and everything behind. When you are asked by such a member whether he should visit his parents temporarily or not, you may also become weak minded and not know how to lead him. Sometimes we don't know what is a human feeling and what is a Heavenly feeling. Had it not been for the Fall, a human feeling would have been the same as a Heavenly feeling. However, they are different due to the Fall. First of all, we should restore the relationship with God and then with people. For this reason, Jesus told us 2,000 years ago to leave our beloved parents, husband or wife and children in order to follow him. He expressed that he came to this world to bring about war, not peace. He told us to love him more than anyone else. The heartistic relationship with Jesus is a Heavenly feeling and the heartistic relationship with physical parents, brothers and sisters, is a human feeling. "To love me more than anyone else" means that we have to have the Heavenly feeling

before the human feeling.

If we don't make this point clear, we are interrupted on the way to God. First we have to separate a human feeling stained by the Fall and make it perfect by connecting with a Heavenly heart. We can stand in the original position by denying the past, our fallen selves. That's why religions have required self denial, which is not to deny the original self, but the fallen self. At the beginning of the church, we separated completely from our parents, society and everything and thought that parents and physical brothers and sisters were like Satan. Father educated the early members in this way and they thought that they should separate from any relationship with their parents and society for ever. After 1960, Father started teaching us about forming relationships with our relatives again. It was a big job for me as I had completely cut off all my relationships with my relatives. Now I see that the original purpose of cutting off the relationships is to restore them. We were compelled to separate from everything in order to unify them again, which I can now understand very clearly.

In order for us to be men of God, we must pass through a severe separation period. We should remember this clearly. When a brother or a sister does something wrong, we have to teach him or her clearly how to separate. Separation is always severe and hard. From what do we separate our selves? (Evil mind). It is a hard thing to separate the satanic elements, but we must do it strictly. What is the purpose of separation? (To separate from Satan). With whom should we be one? (God). Yes.

There are two ways to achieve separation: a member gets rid of satanic elements himself; or a leader helps a member to get rid of the satanic elements. In order for a member to become one with God, or the Messiah, he has to get rid of the satanic elements. And so the leader advises the member on how to do this. But we know that the leader and the member cannot always become one even after the leader gives the member advice. If this is not true, please give me your examples.

Suppose a member didn't listen to a leader and they didn't become one. The leader told the member how he should be, but the member was not willing to accept the advice and felt rather uncomfortable. Why? Because there was not good give and take based on God's truth. Neither of them felt good because there was not a good relationship between them. It is very logical to think that they can become one and like each other after the satanic elements are removed. But in reality it rarely happens. Instead of achieving unity they become more uncomfortable with each other.

When you talk with a stranger who has not yet understood the Unification Church, you cannot become one with him. You then teach him the Divine Principle, about God's way and about the Unification Church and he changes his mind and comes to have the right idea towards the Unification Church. Then you'll like him. The purpose of talking with him is to take away from him what he couldn't understand about the Unification Church and to unite with him. If you cannot become one with another member even after you have talked with him, you should know that the purpose of talking has not yet been fulfilled. I'd like you to understand that the final goal is unity.

Please do not think that your responsibility is over when you have talked with the member. You have to come to the point where both of you can become one and feel comfortable with each other. Since the member may be in the position of Cain to you, he may answer, "Yes" I suppose. But that "yes" is not an end. You must make him happy when he leaves the room. You must not make him leave the room in tears. When you're talking, he may cry, but he must be happy when he leaves. And you, yourself, have to keep a good feeling towards him. Father often scolds us very severely and he keeps observing to see whether we feel happy and grateful afterwards. When he notices we are lonely and sorrowful, he always comforts us till we are better. Therefore we are always grateful even if we are scolded many times.

When Father was looking at his mother's back in prison, he wanted her to understand that he also had to separate a heavenly feeling from a human feeling. When his mother was crying in front of him, he was also attacked by emotional weakness. As Father has a very strong human feeling, it was a difficult thing for him, too. Father told me that Heavenly Father trained him in that way. He trained him so that he could cut off a human relationship even with a person with whom he had been acquainted for 20, 30 or 50 years, in order for God's Providence to proceed. Think of King Saul. God ordered him to destroy the enemy camp completely, but he brought the spoils back to his camp. Saul couldn't obey God's order.

Brothers and sisters! Separation is very severe. When Heavenly Father told Father to cut off the human relationship, Father must have really had a difficult time since he is such a deep hearted man. There were many trials in the prison days and I think one of the most difficult trials for Father was how to overcome this human love towards his mother. What is the purpose of separation? (Unity). First of all, unity with God and, secondly, the unity between the adviser and the person being advised.

If a leader gives a member advice and he doesn't have a good feeling towards the member, it is because there is not good unity between them. When the leader can't love that member, this shows that God is encouraging them to become one centering on His will. The point is that you must be closer to the member and the member also must feel closer to you after you talked with him.

It is often true that you don't become closer after giving advice, even though your motivation is right and your desire is to separate from fallen nature and take care of the member. This is why I picked this topic in Father's course. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 14

Never Break a Promise

Today I'd like to tell you about how Father would never break a promise. I told you many times a promise can't be made by one person, it needs at least two people. Two people make a promise centering on a purpose which benefits both of them. This is the case between two people who are married, between a company president and an employee, or a national president and a citizen.

At the time of creation, there was a promise between God and mankind; that promise was not just to guarantee God's happiness, nor only mankind's, but to guarantee the happiness of both. The relationship between mind and body is the same as well. The purpose of a promise is to guarantee mutual happiness and joy; it doesn't aim for a personal purpose, but for the common purpose of both sides, which we call the purpose of the whole. The Fall happened because mankind broke this promise.

There are three elements to think of in a promise. One is the relationship between a subject and an object; the second is the purpose of the whole, and the third is the element of time. Some promises must be kept for a limited period, like one year or 10 years, and others for eternity.

I'd like to talk about how a promise is kept or broken. Let's begin with the promise between God and man. First of all, God is the subject and man is the object; secondly, the promise was backed up with a purpose for the whole -- what we call the purpose of creation -- which should guarantee not only God's happiness but also man's happiness. The purpose of creation aimed for the realization of the ideal of creation. Thirdly, the promise was for eternity. When a subject and an object make a promise, there should be a person who witnesses it. There were angels at the time of Adam and Eve who did this. It is the same with a treaty between nations. Mankind couldn't keep the promise, but God has kept it, because it was an eternal one. Then what became of this promise? A promise would be broken only if both sides broke it. It is the same with a divorce. A divorce can't be agreed upon by only one party. The agreement of both makes a divorce possible. Man broke his promise, but God has kept it.

What has become of the promise, the ideal of creation? God's purpose, the realization of the ideal of creation, remains as long as God keeps the promise. The providence of restoration wouldn't have been possible if God had broken the promise as well as mankind. If God keeps this promise eternally, then man, the object who broke the promise, can be replaced by another. As long as God keeps the promise, He can fulfill the original purpose by replacing the object. It is the same with the relationship between man and man. If Adam had kept the promise, Eve could have been created again. Can you follow me? Actually, because both

Adam and Eve broke the promise, God couldn't recreate them, so He started the providence of restoration through indemnity.

At that time, if Adam had remained unfallen, God could have wiped out Eve and created a new Eve. Where there is a perfect plus, a perfect minus comes out naturally and automatically. Now you have understood that the realization of God's ideal is possible even if man changes, one after another, as long as God keeps the promise eternally.

In a sense, 6,000 years of the history of the restoration of mankind can be called the history which explains how God kept His original promise made with man. Father walks the same way with Heavenly Father. When we make a promise with Father, we must know that there are both Satan and God who witness it. Why both Satan and God? Because we are fallen. In the beginning, there was God, mankind and the angels, but, after the Fall, Satan took the place of the angels.

A promise with Father is an eternal one, which is kept not only in this world but also in the spiritual world. Sometimes we break our promise with Father. Many spiritualists and other members who once promised Father that they would follow him have now forgotten it. But Father didn't annul the promise. He prayed for them. He kept the promise with them even after they started opposing him and so God could substitute other people to follow him. When a partner breaks a promise, we usually become upset and break off the relationship. It is the same between nations when they start a war.

What would become of us if Heavenly Father or Father were to take the same attitude as that of fallen man? There would be no eternity, nor any ideal to think of. Then let's think of the relationship between a leader and team members. How should the members behave when the leader doesn't keep a promise? I'd like you to have the conviction that the members will be given a better leader who can fulfill their ideal on a higher dimension, if the members keep the promise. When the members can't keep the promise, the leader will get better members. Why? When your partner doesn't keep a promise, you don't want to keep it either. But when you keep the promise even when you don't want to keep it, you overcome your limitations.

You have to pass through a certain period to keep a promise. If a purpose has already been fulfilled, we need not make a promise. We make a promise today, looking forward to the future when the purpose will be fulfilled. Therefore, both a subject and an object must pass through a certain period, keeping the promise together, until both reach the destination. If one partner reaches the destination but the other drops out on the way, then God can find a substitute for the partner to enable him to reach the original destination. The same theory applies to the fact that a perfect minus appears for a perfect plus, to the fact that God could have adopted another Eve if only Adam had reached the destination .

The person who broke the promise doesn't matter but the one person who keeps it does, because God can find another person to fulfill the promise to replace the person who broke it. When both break a promise, there is no foundation for God to work on. Therefore, God has to create both to start again. In such a case, will God's Providence be postponed or shortened? It will be postponed. If one of them keeps the promise, then God can proceed with the

Providence without postponement. As long as you keep a promise, even if your partner doesn't, you will be given a better partner. This can be adapted to a relationship between a husband and wife: if one partner keeps a promise with God and doesn't change his or her mind about wanting to establish a happy family, he or she will be given a better partner to fulfill the original purpose to make an ideal family. If he or she breaks the promise as well, feeling empty and having nothing to believe in, happiness will not come to that family. Father has kept the promise with the members even after they left him. This attitude enables Heavenly Father to bring many more better members to the Unification Church and enables the providence of restoration to be developed and fulfilled.

I told you that God and Satan are there when we make a promise with Father. When Father visited Japan in 1967 together with the Korean leaders, he planned to bless the brothers and sisters of Japan. When he left Japan he performed one ceremony and reported that he had to postpone the blessing of the Japanese members. Father also reports everything to Heavenly Father. When things don't go as he plans, he reports the main reasons to Heavenly Father and changes the plan.

Suppose a member promised a leader that he would visit a certain person, but he couldn't go. He has to report why he couldn't go to the leader. If not, he will lose the trust of the leader. In Korea, Father used to attend the Pledge service and give us a sermon. One Saturday Father stayed on Chong Pyong lake. It was raining heavily and the boat was not in such a good condition. So Father started back much earlier so that he could be in time for the Pledge service, but even so he was late. He said he started a prayer to apologize that he would be late as soon as the promised time, five o'clock, came. Father said that we should start a prayer of repentance at the moment when the promised time comes. A promise is such an important thing. Father himself keeps a promise in this way.

At the service Father explained how he had left Chong Pyong early so that he could make it in time. At the same time, he found, when he arrived, that the members had not yet gathered, even though they also had promised. He felt sorry and dissatisfied. Father testified that he kept the promise heartistically and also externally (from the viewpoint of time), even though he was actually late, as he had left Chong Pyong early because of the rain and the condition of the boat. Can you follow?

Let's take a look at ourselves. We take it for granted that the leaders arrive late. It is thought to be an authoritative attitude; members, however, are expected to come earlier. You leaders don't usually keep a promise and yet you don't feel guilty about it, do you? Then it is natural for the members to follow your example. You have scolded them for having been late, haven't you? Do you understand Father's way?

If the external promise is so important, then how about the eternal promise made at the risk of your life? Have you ever heard of Mr. Pak with the broken leg? He made deep promises to Father in the prison; one of them was that he would build a building with a capacity of over 300 people once he got out of prison. When Father came back to Pyongyang after he left the prison, Mr. Pak had already broken his leg. He was staying with his sister's family, but they had left him behind when they had gone to the South as refugees. It was certain that he would

be killed if he was left there alone. Father brought that heavy man on a bicycle all the way to Pusan.

At that time, Father's beloved father, mother, brothers and sisters all lived in North Korea, not far from the church, but Father took this man, not his own family. It was an incredibly difficult thing. Father kept his promise with God and Mr. Pak at the risk of his life. From now on, I would like you to keep any promise you make. You can understand now how important a promise is.

All the troubles in the world occur because we don't keep promises. What we always have to think is that we make a promise in order to be happy with each other. We make a timetable on a workshop for both participants and staff to keep. We can understand God's heart by keeping the timetable and be more confident about becoming a respected leader. We should not make a one sided promise. Leaders are apt to force members to promise in a one sided way: "You had better do this or that." A promise is made when both sides say "Yes".

A promise does not precede an agreement, so you must listen to your partner carefully and fully; hopefully an amicable agreement is made. Even in the case where you are certain your idea is better and that your partner is far inferior to you, you should listen to him first, make him compare his idea with your idea and judge which is the better of the two ideas himself. You have to give him an opportunity for him to think that he has chosen it of his own free will, even though he came to follow your idea as a result. If not, he feels he is being pushed to choose your idea. He feels he is being pushed when he thinks he cannot use his own free will in the decision.

You must have a headache, since I am always telling you difficult things; some of you may feel so heavy that you will not be able to go forward for a while. Father didn't tell you about his experiences because he thought you wouldn't be able to feel at ease in your work if you understood how difficult his experiences were. Members don't understand this and want to know about Father's experiences. Father doesn't want you to go the same difficult way he has walked; if you know his past, you also have to go the same way. It shows the parental heart of Father that he does not tell the story of his past. Father opened up a difficult course in this way, but he wants to lead us through an easier way. That's why he doesn't want to speak about himself.

What Father requires us to do is to believe and follow him, but you can't believe him without understanding him and you ask him to let you understand a little bit more. But when you listen to it, you are in the position of having to practice it.

Two thousand years ago Thomas could not believe in the resurrected Jesus. Jesus told Thomas to touch him if he couldn't believe him. He touched Jesus and believed. Jesus said: "Blessed are those who can believe without touching." If we touch and still don't believe, we will be accused; if we don't touch and don't believe, then there is a way for forgiveness. Do you follow me? It is important to understand, but your attitude after you have understood is more important. However it will be more forgivable, as you didn't hear from Father directly, but from me, your brother.

As you grow up, Father will give you a deeper story than the one I have told you. It blocks your growth if you try to listen to what is beyond your standard. It is the same as giving a baby solid food. I thought it was important for you to know this part of Father's experience. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 15

Father Returns to Pyongyang

As I have been telling you about Father's life in the prison, I feel also as if I have spent my life in the prison. Today I'd like to tell you a story about after the prison. Father's way that I have told until now is not only a record of the past; what matters is not that he lived in that way, but that he still lives and will continue to live in the same way. That's why what I have been talking about has much significance. It had, has and will continue to have, significance because Father has kept the same way of life.

I know it would be much better if I were to talk about Father's life in the past and present at the same time, but I'm sorry that I can't because it would take too much time. Please understand that.

Father came out of the prison, having survived in a place where survival was considered impossible. It took him 10 days to come back to Pyongyang. He was with a follower, who didn't return home directly, even though his house was near the prison, but who followed Father to Pyongyang with a determination that he would follow him for the rest of his life. He had his own family, but didn't go home even after having had such a difficult time in the prison. You can see from this how much he loved Father.

It was a time of such confusion. The United Nations army was pursuing the North Korean troops, who were rapidly retreating, and people seeking refuge were dashing for the South. All the North Korean soldiers had their heads shaven and Father also had a shaven head. Because of this, Father was almost executed as a North Korean soldier on a number of occasions. Father somehow escaped from many dangers and reached Pyongyang in one piece. It was October 14th, 1950. It was the beginning of winter and there was little food in the mountains as all the farmers had taken refuge away from their farms. All he had to eat were frozen, rotten potatoes, with which he stayed alive.

I'll tell you one thing which is difficult to understand. I was with Mrs. Oku, a spiritualist, at her house. Father knew where it was and he sent a disciple to her house, he himself staying at his aunt's which was about four kilometers away. I visited him with the disciples and welcomed him there. Then Father came back to Mrs. Oku's house. Why didn't he come to her house directly from the prison? You didn't even notice his strange behavior, did you? We should have gone to Hung Nam prison to welcome him, worrying about Father's life, thinking more of his life than of our own. Even though it meant risking our own lives, we should have welcomed him at Hung Nam prison, if we had really believed in him and attended him.

What would you have done in our shoes? We should have welcomed Father in Hung Nam and

taken him back to Pyongyang. We didn't realize it and we stayed at Mrs. Oku's house, so Father had to put us in a position so that we visited and welcomed him; that's why he didn't come back to her house directly from the prison. Do you understand?

Father started visiting the brothers and sisters connected to him in Pyongyang. Even though he knew that the members and spiritualists had gone away from him and the church, he visited them himself. When Father couldn't visit them, he sent me or another member to them. Father let them know that he had come out of prison in one piece; he sent the news even to the old and sick members. This is very important. Can you think why? It was not a relationship between man and man, but an eternal relationship pledged in front of God. Father had prayed for two years and eight months for the members who didn't visit him even once, and he knew spiritually and heard from other members that they had left him. Father had met them himself and made a connection with them and, therefore, he couldn't cut off this connection until he had met them again himself to check whether they had completely left him or not. If they had accepted Father at that time, there would have been no problem.

Father stayed in Pyongyang for 40 days after he left the prison. For 40 days, he visited the members to let them know he had come back safely. Some members even opposed him, but he still visited them, so they can't accuse him in the spiritual world. Father's physical family and relatives lived at a distance of three days on foot. When he finished visiting all the members after 40 days, we were forced to take refuge and couldn't visit his family, even though they lived only 500 kilometers away. In this way, Father thought more of the spiritual family connected by God's word than of his own physical family.

When Father came back to Pyongyang, there were only a few members. About three days after he came back, he gathered them together and took out some rice flour which he had brought back from the prison. People used to send him rice flour in the prison. It was rice, boiled, dried, toasted and finally ground into flour. In the prison they stirred the flour into their water and drank it. I told you the food problem was incredibly severe; Father saved the rice powder in the prison and didn't eat it on the way home, even though he was starving. His hope was that he could share this powder with the brothers and sisters who were waiting for him in Pyongyang. Father explained that in the prison they used to make rice cakes on special days, and so he had made rice cakes for us himself.

Father had composure even in difficult situations. He doesn't accept difficulties as such. For example, suppose you started a business which failed and you lost all your money. You would be troubled and uneasy. How would Father be in this situation? Father would think that he has gambled and lost all the money he borrowed. He doesn't trouble himself even if he fails. It is natural for a general to either win or lose a war. Usually we worry so much that we can't stand up any more after the first failure. Father overcomes failure with a determination that he will do it much better next time. When you make a mistake, you shouldn't cling on to it for a long time and worry about it. Rather, you should let it stimulate you into a determination for the next challenge. I mean that you should change your way of thinking and your attitude.

I told you that Father gave us the rice cakes to eat. You may have taken that as it stands, but I want you to know that there is a deep meaning behind it. We have to think it's precious that he

had brought the rice powder as a present for the members who had still remained faithful to him. He must have wanted to eat it himself, being in the sort of situation which makes people think food is more precious than life itself. We must think deeply of Father's heart. Standing at the point between life and death, he still wanted to bring something nice to his spiritual children. He saved this precious rice powder as a present for them. I think that there is a lot that we have to learn from this story.

If you give a member something that is dear to you, what do you think the member will think of you? We make things that we have into a present, or we may even make something extra to give, but Father wanted to give a present to the members although he had nothing extra he could give. In the Bible, the widow's penny is more valuable than the rich man's millions.

There is a donation box at the reception downstairs. I sometimes open it, only to find a penny or two inside. I don't suppose God is happy. He can't bless the church on such a shallow heartistic foundation. Some centers don't have a donation box. People can't donate money without a donation box, even if they want to. We must have a donation box in our hearts. Do you understand how precious a gift it was that Father gave to the members? A gift is not to be given casually from your pocket, but first it should be well prepared and purified. When you give it, you must add in your heart that you are sorry that you can only give this small amount. I hope that you will come to understand that everything Father does meets the standard of the Principle.

One of the disciples in prison was a Christian minister and president of the Christian Union of North Korea. There was a branch prison near the main Hung Nam prison. The work of the branch prison was less severe than in the main one. He was over 60 years old and one day he asked Father whether he should move to the branch prison. Father told him not to go there, but he couldn't understand why and moved there on his own decision. Then the Mr. Kim I spoke of before came to ask Father whether he could move to the branch prison. Father permitted him to do so, with the advice that he should run away if something serious were to happen there.

The United Nations army then started the landings and the North Korean troops made a plan to execute all the prisoners, starting at the branch prison. The Christian minister was executed at that time. They took the prisoners one by one to the foot of a mountain and shot them.

Mr. Kim was being taken there by truck, but on the way he jumped out and could make his way back to South Korea. As for the main prison, where Father was staying, the North Korean troops had to retreat, leaving some prisoners alive, because of the bombing by the United Nations forces. Those prisoners were able to escape to freedom. The Christian minister could have survived if only he had followed Father's words.

I'll tell you another story which I myself experienced. While we were refugees, traveling from Pyongyang to Pusan, we had to walk about 30 kilometers every day. One day, 10 days or a fortnight after we had left Pyongyang, we made an earlier start than usual and walked till late at night. We were so tired and hungry that it was as much as we could endure. Then we found a house. It was not a very big house and there were many refugees who were already asleep.

Of course there was no bedding and they slept in their clothes, using their baggage as bedding.

We were so hungry and ate a meal I prepared. Then I felt even more tired than before, and Mr. Pak and I asked Father if we could stay the night there. Usually, Father consented to our requests, but that time he wouldn't permit us to do so, even though we asked two or three times. It was the end of December and very cold, but above all we were tired. But we had to leave the house, as Father wouldn't let us stay there. We walked for two or three hours and found a house, where we spent the night.

The next morning we had to make an early start. There was a big river in front of us. There was no bridge over it, as all the bridges had been broken down. We had to walk through the river.. It was a very cold winter morning and the river was frozen solid here and there. The United Nations jets were flying overhead, making a lot of noise, and there was a barricade being built by the U.N. army on the other side of the river.

We could hear the sound of the cannons of the Chinese Red Army; we felt as if they were right behind us. It was such a tense moment. When we finished crossing the river, we heard a young general ordering his men not to allow refugees to cross the river any more. They had to stop the enemy marching to their side of the bank, so they had to stop everyone crossing the river. They were building the barricade as a front line defense. As we had already reached the U.N. side, we were allowed to pass through and told to help build the barricade. We worked hard and then left. Then I could understand why Father didn't let us stay at the first house. If Father had explained why, I could have followed him easily, but he didn't say anything except that we should go forward, which made me perplexed. There is such an aspect to Father's word. Therefore it will be difficult for you to follow Father if you follow him according to your standard and opinion. The Christian minister was a good example of this. Because Father has this kind of experience, he can take care of all the members in the world, even if he stays in America.

When Father was not in Korea, some problems cropped up which caused Father's original direction to be changed. One day a housewife visited the church. She was not spiritual, nor was she learned, but Father's spirit came down and controlled her. Have you ever seen the face of a person who is controlled by a spirit? The face becomes completely different from their usual face. She behaved like Father and called the leaders by their names. When that happened, even a church leader or national leader would sit solemnly in front of her. We should not think in such a case that she was just a newcomer and didn't know anything about the Principle. She started pointing out that this was wrong and that was wrong. Have you ever experienced such a thing? We have, many times. When Father's spirit left her, she looked really sorry for the leaders. Some members couldn't believe it at the beginning, but they also came to believe it after many such experiences.

At the time of the Washington Monument Rally, the spiritual world taught us many things directly. We followed the spiritualists' revelations and made various prayer conditions. We wrote to Father about what we were doing in Korea. Without help from the spiritual world, it would be difficult for us to become one. When a leader is taking a wrong course, the members can't point out his mistakes, as Cain stands in the position of having to live through Abel.

Heavenly Father doesn't want Cain to blame Abel, so He teaches an Abel about his mistakes through a spiritualist or through another member's dreams or words. Sometimes members don't listen to the spiritualists of the Unification Church; then God sends a spiritualist of a different religion. It is the same when a parent educates his child: when the child doesn't listen to him, he will ask someone else to teach the child. The child may not listen to his parents even if they teach him how he should behave. As a result, he might become a problem in society and then the police would punish him instead of his parents. As long as we listen to Father, nothing wrong will happen to us.

Do you understand today's speech? I'm sorry I always talk about difficult things which Father doesn't speak about himself. I suppose there are many things about Father which you may have problems with if you judge them by putting Father on the same level as yourself. I spoke about Father so that you won't have these problems.

Father teaches the Divine Principle and God's heart, but he doesn't tell you whether what you are doing is wrong or not, nor what you should do. He teaches you how you should be and how you are wrong through his conduct and behavior, not by words. It is more difficult for Father too. He doesn't teach by words. Of course he will answer your questions if you ask, but he is most happy when he sees us understanding and practicing what we should do by ourselves. It does not make God happy to see us practice what we are ordered to do. God is most happy when we practice what we should do, knowing that it will make Him happy. God is glad to hear you say "Thanks" to Him when you are really grateful to Him. He is not happy to hear you say it when you are told to.

Those who fulfill only what they are told to can't make progress, even though they may be much better than those who don't fulfill at all. Those who don't obey orders at all can't progress in society. When we are young we accept that we have to follow instructions and do what we are told to do. But when we are grown up, we must do what God and the Parents want us to do without being told -- of our own free will. It is this kind of person who can give the most joy to God. Do you understand? Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 16

Changing Relations with Father

This morning I'd like to tell you what I felt when I first met Father, and how my mind changed while I was traveling south together with him. My first impression was that Father was a person of a different dimension. I thought he was completely different from anyone I had ever met before; I experienced a peace in my mind which I had never experienced before. I felt the same feeling that I felt towards a school teacher in an elementary school. In Korea we attend a teacher with respect -- I don't know whether it is the same here in Europe or not

Recently even in Korea this respect towards teachers is lessening amongst elementary pupils and junior high school students, through the influence of Western civilization. We had the same kind of respect towards our teachers as you have towards the saints. In those days the teachers taught and loved their students with sacrificial love as parents, and lived model lives. Can you imagine? Sometimes we had a picture of the teacher whom we respected, in our pocket. If we understand the Divine Principle well, and become a teacher of it with the same attitude as the teachers in those days, the students will surely do the same.

Father told us that if we really serve 360 houses, they will put our picture and one of True Parents on the first page of their photograph album. This is Father's word. If a teacher teaches his students with love and enthusiasm, they will come to respect him. In those days we had a testimonial dinner to show our gratitude towards the teachers at our graduation day. That's why I felt as if I had met a teacher when I met Father for the first time. To tell you the truth, I thought Father didn't go to the toilet or eat any meals; I thought he was a superman, even though I was already 18 years old. I could believe whatever Father said to me. The members, including one spiritualist surrounding Father, all looked like angels to me, regardless of their physical ages. What they were talking about was God's word to me ; so I didn't have any questions to ask, but was intent only on listening to their story.

One day when Father was in prison, one lady member was repairing a broken flower pot in the garden. She said to herself, "What if our spirit is like this broken flower pot?" I overheard it and learned a lot about our attitude towards faith.

Before Father was imprisoned, I attended church from my house and met him from a certain distance, so to speak. Sometimes I slept together with Father in the same bedding as it was too late for me to go home. It was very hot in summer and there were many bugs which fed on human blood. The spot the bug bit became so itchy and swollen. The bug was reddish brown. There were no good insect repellents 33 years ago. Around 12 or one o'clock the bugs came out. Father was already sleeping and his sleep was not disturbed at all. I was bitten here and there and irritated with itching. I couldn't sleep and wanted to move and scratch, but I couldn't

because I was afraid that I might wake Father. While I was fighting with the bugs I became tired and fell asleep.

I was very happy to meet Father, but I couldn't say anything to him. When I was alone thinking of a certain problem, the problem seemed to be so big as to overwhelm me. I would think that I had to ask Father about it, but as soon as I met him the problem no longer seemed so overwhelming and I couldn't find the courage to ask Father about it. I would go home and the problem would then get bigger and bigger. Again I met Father and listened to him and the problem became smaller to the extent that I didn't know why I had thought it serious. I would then go home and start thinking and conclude that I should have asked Father. I repeated this process and came to solve the problem by myself. I met many problems but I came to solve them indirectly by listening to Father's various words as opposed to asking Father directly. I never asked Father about how to deal with serious problems. However impossible things were to understand, I could get answers step by step by observing Father's behavior.

When we traveled south I came to have a different relationship with Father. I was with him all the time. I once told Father about my faith while we were walking together. I said that I would have starved Jesus if I had been there 2,000 years ago, because I believed that the Messiah didn't feel hungry even if he didn't eat anything. Jesus would have starved to death if he had been surrounded by people who thought as I did.!

Father feels hungry when he is hungry and feels hot or cold when the weather is hot or cold. He stands in the same dimension as we do. I could understand the circumstances and heart of Jesus 2,000 years ago through Father. Another thing we must understand is that the Messiah is more sensitive to everything than we are. He feels more hungry than we do. We usually think that he feels less hungry than we do. It is the opposite. He feels several times more hungry than we do. Why? (Because he can feel other people's hunger too.) Yes. You can understand this if you think of a parent and a child. Suppose the mother is very poor and can buy only a bottle of milk. Even though they are both hungry, the mother can't drink before her child. If there is some milk left over, she may drink it. Both are truly hungry but there is a difference between the mother's hunger and her child's. The child says he is hungry when he is hungry, but the mother doesn't say she is hungry as long as there is food for her child, even though she doesn't have anything to eat. When the mother says that she is hungry, it indicates both the mother and child are hungry.

The hunger of a child, a parent, a person governing a country, or the world are all different in content and dimension. Joy can exist on a personal, racial, national, world wide and macrocosmic level. If you cause trouble to a certain person, it means you give trouble on a personal level, but if you trouble a person who governs a nation, it means you give trouble on a national level.

I'll give you another example. It is different when you save an ordinary person from when you save a person who governs a nation. Suppose, if you save the life of an ordinary child, then his parents will thank you sincerely and reward you. What will happen if you save a prince? The king will put up a notice around the country to find you and bring you to the palace to live. Do you follow me?

However, what if you kill a prince? If you kill an ordinary person you will get punishment on a personal level; if you kill a prince, you will get national level punishment. How much will a king suffer through losing his son? As he is the person who governs a country, he will get the loneliness and resentment on a national level. Then how about the Messiah? If you make the Messiah even slightly happy, that means you give him happiness on a macrocosmic level. Then what if the opposite happens? Imagine what a big punishment the Israelites received by killing only one person, Jesus Christ. If Jesus had been an ordinary person, the punishment wouldn't have been so big, but Jesus was a person who had inherited the cosmos, the Messiah, and that's why the punishment was so severe.

Do you understand how carefully you should attend the Messiah? Please think if you attend him well or if you trouble him. As God is a God of love, He makes a punishment carry on only to the second or third generation, but good will merit many thousands of generations.

Think of a leader -- I mean a good leader -- and a member. Suppose you are the leader of 10 people. If I trouble you, who are responsible for 10 people, I give you a trouble which amounts to 10. If I trouble you who are a leader of 100 people, it means that I trouble 100 members. Because of this we are told not to blame, assess or criticize an Abel positioned person. If he is a leader of 10 people, he is responsible for 10 people's worries and burdens. If you give even the smallest trouble to the Messiah, who is carrying many more worries and burdens on his shoulders, it will be magnified. But if you give him even the slightest joy, it will be magnified even more. Therefore the Messiah is even more sensitive than anyone else. I'd like you to understand this clearly.

Father sometimes exaggerates when a member has done something well. The member is embarrassed to see that Father viewed it in a favorable light. As Father is so big, any big problems look small in front of him. Have you ever had the same experience as mine? If you grow up enough as a leader, your members will have the same experience with you as I had with Father.

After Father was imprisoned many spiritualists started leaving the church, but my faith in Father wasn't affected at all. I myself sometimes wonder why. Of course I had some agitation in my mind, seeing the spiritualists and senior members who I had respected like angels stop coming to the church. But a feeling of peace was given when I was together with Father and his true word wouldn't leave my mind. So I could think of nothing except looking forward to meeting him again.

I wrote down the months and years from when Father was sentenced. When one month passed, I crossed out the number one which was the happiest moment. I was always watching the chart and looking forward to crossing out the last number which would represent the end of Father's five years' imprisonment.

Wherever I went, what Father had said remained in my mind. One day one idea touched my mind strongly: "I am still attending Father, who is in prison. Father is still keeping his faith. Then how can I change my faith? I can change my faith only after Father changes his."

Therefore I couldn't change my mind. A leader shouldn't change his mind before the members do, whenever he starts any project with a promise to the members.

Among the members who pledged before Father, some left him. Even though he knew this, he still visited them; even if they opposed him, he didn't change his mind towards them. Suppose there was a person who had the merits of 10 good ancestors. After he met Father, he increased his own merits to 20. Altogether he had the merits of 30, but he left the church and started opposing Father and Heaven. Then his good merits would diminish gradually. Still, as long as he has even the smallest merit left, Father can't cut off his connection with him. If he continues opposing Father and his minus or evil points become bigger than his good points, then Father can cut off his connection without accusation.

We cut off our connection with a member who has started opposing the church. This is not good. As long as he still has the merits of goodness and loyalty left, even after subtracting the minus points, we must not cut off our relationship with him. Suppose one person became a businessman in a certain company. His father had worked hard for that company and so did he and they brought a profit of 100,000 to the company altogether. Then he started opposing the president and made a big loss. But the president can fire the businessman only after he has lost more than 100,000. Then it will cause no trouble. But usually the president fires him when he's lost only 10,000. Then the businessman has resentment: "I made a lot of money for that company, but they fired me. It's unfair." Then he usually discloses the secrets of the company to make the company go bankrupt. Do you think this is actually happening in the world? Yes or no?

We can't measure the good merits numerically, but a person must surely have good merits to have worked for God in the heartistic world. God can't cut off the relationship until the person has piled up bad points in proportion to his good merits. Do you follow me? (Not completely.) If I put it simply: one person worked hard and he failed, but still you can't change his mission or cut off your relationship with him. You can change his mission when the amount of failures becomes larger than that of his good merits.

Father doesn't change his mind towards the members who once worked hard for him and came to oppose him later. When they do more bad than they did good, Father can cut off his relationship and no one can accuse him. I'd like to conclude today's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 17

The Source of Father's Words

I'd like you to know that Father's word is not created in his mind and then spoken by his lips, nor from the books he learned. I have been listening to Father for such a long time, but I've never heard Father repeating exactly the same story spoken by the saints, philosophers, scholars or theologians of the past. Father has not studied theology, but he is at home in it.

Father gave us the answers through the Bible for the basic problems that the theologians have never solved. How is this possible for Father? When you learn Unification Thought, you can fully understand how well and accurately Father has explained a question which philosophers couldn't solve until now. Think about why Father can create and promote the ICUS. He doesn't have any doctor's degree. How can Father gather the Nobel Prize winners to hold the ICUS? In Japan we proposed an open discussion on TV with the Communists. How can this kind of thing be done? When did Father learn all this knowledge?

There are many spiritualists in Korea -- Christians, Buddhists, Confucianists and from various religious groups -- and they hold meetings. In Korea to believe and talk about the spiritual world is thought to be a kind of superstition and very unscientific. This is what we are taught at school, too. But in society it is quite common to see the highest university graduates visiting spiritualists to forecast whether they will be elected as national congressmen in the next election or not. And they base their decision to run or not on this. They visit spiritualists to ask about marriage, business and how to be successful. So there are spiritualists behind politicians. Is it the same in this country? (Not so much). But even in this country there were spiritualists beside the kings around the time when kings ruled this country. They were the religious people who worked as counselors to the kings. The words of spiritualists were accepted as truth.

Even though it is believed that religion and science are opposites, the politicians tend to rely on the words of religionists. Do you know astrology? Astrologers can tell us our destiny and they attract people. People visit them when they are facing a difficult problem. There are many spiritualists who were given the revelation, "You are a Buddha," or "You are the Second Advent." They can cure disease and also see the spiritual condition of their visitors. Some of them have made a lot of money. The presidents of big companies hire spiritualists as counselors.

We have our spiritualist who leads a meeting of spiritualists once a week. If you attend it you can see very interesting things. The spiritualists are all proud of what they have achieved; for example, some of them have cured incurable diseases. They don't listen to each other. Each thinks his or her opinion is absolute. Yet they all listen to the spiritualist of the Unification

Church. They respect our spiritualist whom they acknowledge as their leader. How can this be possible?

When we were refugees, Father told me what would happen in the future. Father speaks to us according to our level of intelligence and spiritual growth. One day Father spoke of the ideal world, which gave me a picture of a bright future. Another day he spoke of the severeness of this society and how to deal with it.

When we have watched Father's activities we have the impression that he has an invisible plan which he follows. I'll give you one example: there was a time when we couldn't witness well and Father said that in the next October many people would join the church. And his words came true. I can compare Father to a person who is teaching the changes of spring to summer to autumn to winter to those who have never experienced four seasons. He says. "If spring comes, summer is not so far. In summer many flowers will be in bloom and it will become hot and you can't wear thick clothes any more." Father knew what would happen in the future, but he didn't speak definitely about it in the early days. We didn't understand until it had been and gone.

We have to take time to think how we can make God happy to the bottom of His heart and how we can make True Parents stop worrying. Some members tried many things for that end, applying the Principle in their own way. Sometimes they made mistakes. Father teaches us what we need. Members are different in their growth. For example, some have the same spiritual standard as those before the Old Testament, others as those in the Old Testament and others the same as the New Testament people. It is difficult, or rather impossible, to teach them in the same way.

Father gave members personal advice as well as general teaching. Normal hours were more important than the time of the Sunday service. At the Sunday service he taught, for example, what God's heart was, a very basic thing, or how Jesus was lonely and sorrowful when people didn't listen to him even when he came with God's words. But the listeners received this on different levels and so Father had to give personal guidance. Father gave short personal guidance which was exactly appropriate to each member during their daily life or when taking them out to the mountain. I had the opportunity to climb famous mountains thanks to Father.

Nobody could climb faster than Father when he was young. He spoke about various topics on the mountain and members' problems were solved one by one. Father listened very carefully to their detailed testimonies and made them sing many songs. Even those who had never sung in public were told to sing and trained to sing in front of many people. Father made everybody sing. If he found a member had a favorite song, then he sang and loved that song more than the member. Father remembered well who liked which song. When a member was wondering which song he should sing because he was embarrassed always singing the same song, Father told him the name of his favorite song and asked him to sing it. As Father remembered and loved each member's favorite song more than the member, the members thought that they themselves were also remembered and liked by Father. So they could trust him completely.

It is the same between a loving husband and wife. If the husband likes something that the wife

doesn't like, she makes an effort to get to like it because her beloved husband likes it. If the person you respect most is left handed, then you also want to write with your left hand. If he wears a red tie, you also feel like wearing a red tie. Is it true? (Yes) It is because there is a desire to become like a person who you respect.

We want to follow a person who is much closer to God than we are, because originally we were created to follow God. That Father likes and sings the song which I love, means that Father likes and loves me as well as my favorite song. If you, as leaders, love what a member loves, he will rely so much upon you. In this way Father taught us many things about personal relationships. Father says: "Look at your face in a mirror", then he gives us some interesting advice: "You look most beautiful when you look up"; or "You look more beautiful if you smile in this way." You must know that your slightest expression of face, or your way of sitting, your various small gestures and so on, will give a good or a bad impression to others without your knowing it yourself.

Among you there are many members who should change their facial expressions -- it is true, I tell you. For example, Mr. A has very nice ideas, but he has a cynical expression on his face; Mr. B always has an anxious expression. Your expression differs when you look up, or down, or straight ahead. You will get a different impression when I speak standing upright, from when I speak approaching you like this; between when I speak with a smile, from when I speak with a solemn face.

Father is very familiar with expressions of man's looks and behavior. I had a habit of smiling when I talked, even with people whom I met for the first time and even if they were foreigners. I was thought to be an unpleasant person and was misunderstood because of my smile, especially by a foreigner with whom I did not have a common language.

Father told me people would make light of me if I spoke with a smile at the first meeting. Then he told me to divide my hair on this side; at that time I had my hair divided in the middle, and I liked it very much. Father gave such minute and sensitive pieces of advice regarding brothers and sisters. He usually gives this kind of advice only when they are alone together, and in a calm voice.

We shouldn't dislike each other; we are gathering here because we like each other. If you don't exchange words all day or all year, how could you say you have gathered here because you like each other? When we behave according to Father's way, we come to like each other and can say anything to each other. It is pleasant to listen to a good singer? but a bad singer disturbs our heart. Father listened to even a bad singer and made him sing many times; then he could sing with a good feeling, even though his singing was not at all good. Some people sing with a deep expression which fits the verses of a song accordingly. Father thinks this heart is precious. Father listens to the young, to grandfathers, to grandmothers and anyone. In the early days of the church Father mainly listened to people who were over 60, who looked like Father's friends. In the next period, his main object became the middle aged people, and now it is young people like us.

When Father gives us advice like; "Live for others", or "Leaders should be like this, or that",

he has already practiced it and got a victory over it -- this I'd like you to understand well. This is an answer to the question of where could Father get his words from.

Father started using the word shinjo (meaning "heart") around two or three years before 1960. There are many similar cases. We usually speak out all we know, even to a newcomer. We even say things we ourselves have not yet understood. We should not speak for ourselves, but for our listener. Therefore we should say only those things which make our listener come closer to God, which deepen our listener's heart toward God, thinking of his or her situation. If not, we spiritually damage the listener. You can't say: "I took time to talk with him till late at night; I don't know whether that which I spoke was all good or right. It was not my fault that he was damaged; he is to blame." Even though you give nutritious food to a child, it might kill him if it is too hard for him to digest.

It is a serious sin to speak about something, even if it has a good content, at the wrong time and when a listener has not grown up enough to accept it. The love of Adam and Eve became a sin because they shared it when the right time had not yet come, even though their love, had it come at the right time, would have been good. Sometimes your spirit goes down when you hear bad rumors about the Unification Church. It happens because you hear it at the wrong time. Then the person who spoke about the rumor must take the responsibility. A speech should be given for the listeners, not the speaker. So when a speech damages the listeners, the speaker must take the responsibility for it. I'm giving this advice so that you can give a speech appropriate to the listeners. You should give a speech after you have understood the listeners. The speech should differ according to the type of person who is listening.

As a conclusion to today's speech, I'd like to give you one of the reasons why Father speaks about something after he has overcome it. God's word must become your own; the reason why God gives us His word is to make us one with it. The first man who was given God's word couldn't become one with it; God gave the blessings to man, but man couldn't make them his own. God gave love to man, but he couldn't become one with it. What's the purpose of God giving His word or blessings to man? It is for man to become one with God by making him first one with His word and blessings.

If you become one with God's love, you can give that love to many people. When you become one with God, the source of love and truth, you can give God's love and truth infinitely; however much you give, they will never diminish. Therefore, to become one with God is most important.

We may give and give and still not become one with God; in fact, the more we give the more empty we become. Why? When we accept God's word, we need a period of time to become one with it. The stage of understanding is not yet the stage of uniting; it becomes yours when you start practicing the word. You practice it once, twice, three times and gradually you become united with the word.

We usually start speaking the word at the level of the understanding of our mind before the practice. Before you tell others to practice the word, you yourself must practice what you've understood. You must understand it with your mind and practice it with your body. When you

learn how to skate, you first get an explanation and next you practice it. Then you know what skating is.

Father's words are given to us after he has overcome. He first gets a victory over something and examines many times whether the same result comes out if he follows that word and, then, if it does, Father gives us the word as his word. Father doesn't tell a story he has heard from others; he himself gets the word by his own victory. Therefore he can give the word once, twice, a hundred times and still he does not become empty.

We get tired speaking the word which is only understood in our mind. What you say can revive people's minds but not their lives. Here is a difference between Father and you. Suppose Father and you say the same word: "Live for others." Even though the words are the same, the impression listeners get is different from when Father says them and when you say them. It will be different from when you say them and when your members say them. Please don't forget there is a period when you make the word your own.

However long you've been in the Unification Church, if you have not practiced the word, you will get no joy; you don't understand the true value of the word. Who do you like better: a person who speaks much or a person who speaks little but practices much? You like a person who loves you truly even though he doesn't speak any words of love, better than a person who speaks much about love but practices none.

When you speak, please don't speak out all you have in your mind. If you have 10 things to say, please leave out three of them. You must have had an experience where you became empty after you spoke to others. Those who have not spoken to others would not know this. It is true that we have felt empty after we spoke to others. If you give all you have, you have nothing left in you. When you have much in your mind you must be very happy. Suppose you had \$1,000 and gave it all away. How would you feel? You must have been happy when you gave it away, but now you must feel empty. It is the same thing. Father taught this: if you give all you have, you become empty and then you have to fill up again. You pray in order to revive yourself. Then, at that time, you need a foundation on which you can revive yourself.

If you leave something inside even after you have spoken, you can multiply it through a prayer in order to fill yourself up again. When you make money, you need capital to start with. We need to use money as a seed with which we can multiply the money. It is all the same. Therefore you should keep something inside, even after you've spoken.

Saint Paul saw the vision of Heaven but he didn't speak about it for 13 years. After 13 years he spoke about it for the first time. Can you guess why? If he had spoken out, everybody would have come to know about it, and his experiences would have had no precious value. A jewel is precious only when a few people have it. If everybody has the same jewel, it will have no precious value any more. When he saw the vision of Heaven 13 years earlier, he was so impressed, but he didn't tell it to anybody. When he went out witnessing, he got a lot of severe persecution. When he was almost pulled down, he always thought of the vision of Heaven and pulled himself together. He got power from it and became victorious over witnessing.

Saint Paul spoke about the vision because he had got even more precious things than it. You must have a better experience than that which you are teaching. If you teach without having a better experience, you'll become empty and will have to ask others to give you strength.

God gives a blessing which we should share. First we should make it ours and then we must give it to others. Then all people will come to have the blessing. But when you don't make a blessing your own, yet still give it to others, who again give it to others, then the blessing doesn't belong to anyone. As a result, everybody becomes empty. Who is waiting at the end of the line? Satan. All the blessings which nobody can make their own, go to the bosom of Satan. God gave His word and blessings to His beloved, but man couldn't make them his own. As a result, all the blessings were taken by Satan. All of them. Do you follow me?

When you teach or tell God's word to brothers and sisters, please always remember that you must have a period of time when you make efforts to become one with it first. By embodying and practicing the word, you can understand its value by yourself. You can understand God's heart, His personality and His word. Sometimes the following happens in the Unification Church: Mr. A witnesses to Mr. B, who becomes a good Family member; then Mr. A leaves the church. This means that Mr. A conveyed the word but didn't make it his own and he left the church. Mr. B made himself one with the word and remained in the church.

I'd like to conclude today's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 18

Father's Attitude

One week in the prison Father was given some food that was really inedible. It was a kind of wheat together with husks, used to make buckwheat noodle. Wheat with the husks is hard and rough but the prisoners ate that meal with gratitude as they were so hungry. The wheat was so hard that they felt pains in their stomachs for a week while the wheat was being digested. What was Father's attitude to this food? This is today's topic.

The prisoners may have even been given this food to make them die quicker. But Father thought: "If our ancestors had not broken the commandment, this would not have happened. This is a reward for the human Fall, but I must accept it with thanks."

When he thought how severe the punishment for the human Fall was, he determined strongly that he would walk the way of God, the way of restoration, seriously and reach a goal of victory.

What did Father think of those Christian ministers and government officials who opposed him? He didn't vindicate himself at all. Heavenly Father one day let Father hear the prayers of the Christian ministers. They were praying for God to take Reverend Moon to the spiritual world as early as possible. Father heard so many ministers praying in this way. Father didn't bear them any grudge. He had a strong determination and expectation that the children of these ministers would come to him, even though their fathers had not come to him when God's word had been conveyed to them with true love. That's why he didn't make any vindication.

At the time when the members couldn't afford a cup of boiled barley and even ate dog food instead, Father gathered all the money in the church and invited the Christian ministers to a wonderful hotel, providing them with nice rooms and meals and taught the Divine Principle there. Father's way is to love and welcome instead of to hate. Father said: "We should not vindicate ourselves. If they can come closer to God by opposing me, we must wish that they oppose us."

Father's determination was: "We will not vindicate ourselves, but fulfill what we should do and make a good result. Good does not vindicate itself." In the midst of persecution from the American government, Christianity and Judaism, Father thought that if he had come 30 years earlier, he would not have met the persecution and that, as he was late in coming there, he had to suffer it. The voices of opposition were taken by Father to be the expression of their grudge against him for having been late. He poured out many times more heart in order to make up for the time lost by his delay.

When we meet the people who persecute us, we must determine that we have to attend God

with more zeal and heart and make better results. When you hear the voice of opposition in your 360 area or on the street, you must take it as if the voice is asking us to work and serve for the sake of God and the people more than before. If you serve them with gratitude, it will create a lot of power to eventually restore them to God.

When people judge their enemy in this world, they do so with hatred and power. We judge them by serving them and God more and more. That's the difference. They kill with hatred and return the hatred by committing murder in society, which also becomes full of hatred. We must have more love for God and the people, and serve instead of hating.

Another thing I'd like you to think of is this: Father has seen that there is a great deal of suffering and unhappiness in this society. When Father sees this, he thinks that he is responsible for it all and he determines to solve the problems. When Father was on his fourth world tour, centered on Europe, he felt strongly that the world was one step away from falling. Father had to worry about how he could save the world at this serious stage. This became his big anxiety. Then God told him that a person who felt this danger had to be responsible for it.

You worry about many things in the church and in society: "What if this situation continues?" "That member is a real problem member." "The leader is impossible," and so on. How should we take this kind of situation according to Father's way? If I am aware of it, I should take responsibility for the problem. Until now we have let many complaints pass our lips with no sense of responsibility, but from now on we cannot do this. If you notice a member's problem, you have to have a sense of responsibility and help him so that he can overcome it. With this heart you cannot speak ill of others so easily. You must teach after you fulfill your own portion of responsibility.

In the future we will have to teach many people so that they can correct their mistakes. We must have a standard that enables us to teach anybody. Father teaches us his way, which we should follow. On the way you will meet many difficulties, but when you overcome them, your experiences become a textbook by which you teach the people in the future. What you have done becomes a standard of judgment for others. If you have done less than them, you are judged by them. Now you can see why Father worked desperately hard for the results rather than vindicate himself.

When we ride on the underground, we see posters which say, 'Watch out for pickpockets!' Until now people have stolen from others secretly. Father told us that just the opposite would happen in the ideal world. Can anyone guess what? (Giving to others secretly.) Yes, that's right. Father did not say this kind of thing in front of many people, but at small gatherings.

Whoever you meet, I would like you to say something which works positively in them. At the same time we have to check to see whether what we are thinking now is a minus or a plus for God. What I spoke about today with a member was it positive or negative? This is what we have to think about all the time.

Father is very careful and sensitive to details. We can see that Father has a very big heart if we consider his way of thinking. For example, he said: "I'd prefer the ministers to oppose me, if it

means they will come closer to God because of it." Father has a very strong desire to take revenge on his enemy. He has such a strong will. But his way of taking revenge is different from the ordinary way. You remember that Father gave the negative ministers the best treatment and conveyed God's word when he couldn't afford meals even for the members, who were serving him. We can take revenge on enemies only by getting victory. Let's recall the third part of the Pledge. It says that we overcome Satan with sacrifice as a servant and restore the universe and mankind lost to Satan with sweat, tears and blood. This is the difference between the ordinary way of revenge and ours.

Love is the source of everything -- ideals, peace, happiness and so on. Satan can't love his enemy. He absolutely can't do it. If he can love his enemy, he is no longer Satan. If we love Satan with a higher love, by loving our enemies, Satan is subjugated naturally, for Satan knows that he can't practice this love. Sooner or later all the people living in the satanic world will gather around this higher love. God made loving your enemy the highest love in the providence of restoration. That's the crossroad between God and Satan.

The next task is to find out how you can put what I have spoken about into practice in your daily lives. It seems difficult to put all the words into practice at once, but it is not so difficult if you start with the easiest one.

How do you find water? If you try digging in one place, but find no water, and then move to another place, dig and find no water there either, you will never find it. This is the same when we apply God's words. You try to put one into practice and find it difficult; you try another, but it is difficult too. This way you will never make any of the words your own. There are various kinds of words: for example, those about faith, love or hope. Each one of us has a different attitude towards them. Some people are attracted by the words about hope, others by the words about love. The root of every word is the same -- love. All the words are connected to the root. From wherever you start you'll arrive at love. The world of words is one organic body. Let's think of a tree. If you start from a leaf, you connect to a bough, then the trunk and end at the root. If you start from the root, then you connect to the trunk, the branch and end at the leaf or flower: If you master one of the words, you became equally more familiar with the other words.

Love and courage seem to have no connection. But we know that we can be courageous when we have love. With courage you can practice love. How can you be courageous without love? There are various forms of courage. One is to resist something stronger than yourself; another is to jump into a river to save a drowning person; another is to dash into a burning building to save the child who is crying for help; another is to withdraw your opinion at a meeting in order to save someone else's face, thinking from the point of view of the purpose of the whole, even though you believe that your opinion is much better than the other person's. This is called the courage to deny oneself. There is no courage where there is no love. The courage to save the child comes out of love for the child and its life. We can withdraw our opinion or deny ourselves because we love the higher and wider purpose. Courage and love are thus connected.

The modest mind is the same. You can have courage because you have a modest mind. You

cannot be modest without courage, either. The courage is not possible without love. Everything is connected together in the root. You can start with any word but, if you keep it till the end, you can be a master of every word.

Let's think of religion and science. They are opposite extremes. They have opposite ways of developing each theory but, when they reach the other end, religion arrives at science and vice versa. The person who reaches the top of science meets God, because both science and religion start from the same source, God and God's love. If you start at the easiest one and overcome it, you who have a strong personality come to have a gentle personality and vice versa, I'm sure. I am a very quiet person and cannot speak well in front of many people. Some of you might wonder how I can be strong enough to become a leader who can govern and lead many people.

Let's think about a husband and wife. Generally speaking a man is thought to be strong and a woman the opposite. But the woman governs the man and vice versa. You may think that the strong person can easily govern the weaker person. It is not true. It is much easier for the gentler to govern the stronger. You may think it is difficult for a weak person to become strong. But when the child is crying in the burning building, the mother, a weaker person, often rushes into the fire more quickly than the father, who is stronger. Why? Here is the point. Because of love. No power is stronger than love. You cannot say that you will not become a leader because you are too gentle and cannot adequately express what you would like to say.

Where there is love, there is a strong heart which hates injustice, but which does not hate an unjust person. True love cannot love injustice.

What does a leader lead? People. Then where does a leader lead the people to? With love, we can become leaders. Even though he might have a strong personality and good qualifications to become a leader, without love a person cannot become a good leader.

There are two kinds of leaders: the fatherly kind and the motherly kind. In the midst of a war or emergency, which kind is needed? One like a father or one like a mother? (Father.) Yes, that's right. It's not right to think that you are not suitable to be a leader because you are a very gentle type of person. It is right to think that you are not suitable as a leader because you have no love. Everybody has a heart to love people and to love God and God's way. Therefore, everybody can become a leader. Man was created so, for God gave man the blessing to govern all things. Was the blessing given just for man? Really? Was the blessing only for a woman who has a stronger personality than men? Not for a man who is like a woman? It can be applied to anybody. Therefore, those who don't have self confidence must gain self confidence. I'd like to conclude today's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 19

Inheriting Heavenly Blood Lineage

I'd like to take today's topic from the Bible. The subject is how the Gentiles could inherit the blood lineage of the Israelites.

The Israelites were the chosen people, so how could the Gentiles inherit the blood lineage of the chosen people? The second Israelites, the Christians, are considered Gentiles from the point of view of the first Israelites.

We talk a lot about Cain and Abel. Abel sometimes bears Abel, but sometimes he bears Cain. On the other hand, Cain bears Abel. Do you understand what I am talking about? Had the Fall not happened there would have been no Abel or Cain. Originally, man stood in an Abel position, but because of the Fall man came to stand in a Cain position. In which position does an unfallen Adam? (In an Abel position.) After the Fall, he came to stand in a Cain position. Therefore, Abel came to bear a Cain because of the Fall. If man had not fallen he would never have been born a child of Cain. Do you understand now?

If we think of an unfallen position as an Abel position and a fallen position as a Cain position, an Abel, an unfallen man who was supposed to bear an Abel, came to bear a Cain, a fallen man.

In which position does a Cain stand when he is restored through the way of indemnity? In which position does a restored Adam stand? (In an Abel position.) Then, a fallen man, Cain, comes to bear an Abel, a restored child, by having passed the way of restoration through indemnity. The person who stood in a Cain position gradually comes to bear an Abel child. The Messiah appears to all mankind as Abel. We, mankind, stand in a Cain position. Through the Abel what are we going to be? Cain or Abel? The Cain who is restored through Abel can stand in an Abel position. Do you follow me?

Those who have already accepted the Messiah stand in an Abel position and those who have not yet accepted him stand in a Cain position. Some of those who are standing in an Abel position fall and leave the position. Which child do those who have left bear? Cain or Abel? How about the child of those who once stood in a Cain position and have been restored through Abel? At first when I said Cain bore Abel and Abel bore Cain, you couldn't understand what I was talking about. But now you see much more, don't you?

The Israelites are a chosen people, an Abel type people. All other peoples are Gentiles. The reason God chose the Israelites was so that all other peoples could be restored through them.

You know that God had to choose the second Israelites, the Christians, when the first ones couldn't fulfill God's will. From the viewpoint of the first Israelites, all people, including the Christians, are considered Gentiles. But God chose the Christians, a Gentile people, as the second Israelites when the first ones couldn't fulfill their mission. What would happen if the second Israelites couldn't fulfill their mission? God would look for the third Israelites. From the point of view of the second Israelites, the third Israelites would be Gentiles. When Jesus appeared, the first Israelites thought that his followers were all heretics. At the time of the Second Advent, the second Israelites would think that the people following the second Messiah were heretics too.

Bearing this in mind, let's look at the following story from the Bible. After the liberation from Egypt, the Israelites went through the period of Judges. The story is from this 400 year period. It is the story of Ruth.

Elimelech of Judah moved to Moab from Bethlehem with his wife and two sons because of a famine. His wife's name was Naomi. The two sons married Moabite women. They lived happily for 10 years. Then the two sons died and so did Naomi's husband. Naomi decided that she would return to Bethlehem.

On the way back home Naomi told her two daughters in law to return to their mothers' houses. But both tearfully promised to follow Naomi. Again, Naomi advised them to go back home. The wife of the second son decided to go back and kissed her goodbye. A third time, Naomi recommended Ruth, the wife of the first son, to go back home, but she wouldn't. So Naomi returned to Bethlehem with Ruth.

They arrived at the time of the spring harvest. They were very poor and didn't have enough food to eat. There was a wealthy kinsman, a relative of Naomi's dead husband, whose name was Boaz. Naomi told Ruth to glean the ears of corn in Boaz's field and said that he would be kind to her. Boaz came from the countryside and asked the young servants who Ruth was. They said she was Naomi's daughter in law. Thanks to Boaz's kindness, Ruth could glean a lot and exchange the grain for money and attend Naomi well.

Naomi gave Ruth one difficult instruction. It was that she lie down at Boaz's feet on the night of the harvest celebration. For a woman, this was a very difficult request, but Ruth believed absolutely and followed what Naomi told her. After doing this Ruth became the wife of Boaz. They married with the blessing of the elders of Judah. Ruth bore one child, Obed, who became the father of Jesse, who was the father of David. Ruth became the mother of the grandfather of David, in other words his great-grandmother. David was the ancestor of Jesus. Joseph was born from the blood lineage of Ruth.

The point of my story is how could Ruth, a Gentile, inherit the blood lineage of the Israelites, that of the ancestors of Jesus? Let's look at what was said when Ruth and Naomi were on the way back to Bethlehem after they had lost their husbands.

Naomi said to her two daughters in law: "Go, return each of you to your mother's house." She could understand the situation of her daughters in law. She continued: "May the Lord deal

kindly with you as you have dealt with the dead and with me," and "May the Lord grant that you may find rest, each in the house of her husband."

Naomi no longer had her husband on whom she relied, nor the two sons who supported her. She was alone with only these two daughters in law to rely on. She didn't think of herself, but she worried about her daughters in law. She thought that they would be uneasy about going home and so she specially blessed them that they could live a peaceful life in the house of their respective husbands and that God might protect them in the future. And they said to her in tears: "No, we will surely return with you to your people." They said "your people". This means that they had their own people too. When they said "your people", it meant the chosen race of the Israelites. They denied their own people and decided to return with their mother in law to her people.

Then Naomi said to the weeping daughters in law: "Go home, my daughters. Why should you come with me? Have I yet sons in my womb that they may be your husbands? Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons, would you therefore wait until they were grown?" She told them that it was not possible and therefore they would worry her if they did not return home. They were willing to join Naomi's people, abandoning their own, but this second persuasion worked well. Naomi was quite an enlightened woman for those days and recommended them to marry again.

It was quite natural for Naomi to want to be together with her daughters in law for ever, because they were in the same situation of having lost their husbands. But Naomi thought differently. Even though she had to remain a widow, she didn't want her daughters in law to have to do the same. When Naomi used this persuasion, the wife of the second son agreed with it and became weak minded. She thought she wouldn't be able to marry again if she stayed with Naomi. She wondered how she could remain single like Naomi and so she kissed her and left. But Ruth still stayed.

Then Naomi said: "Behold, your sister in law has gone back to her people and her gods." Ruth could pass the first and second tests to abandon her people and herself, but it was quite difficult to deny her own faith and God whom she loved at the risk of her life. But Ruth said: "Where you go, I will go and where you lodge, I will lodge. Your people shall be my people and your God, my God." This is a very famous passage. After that Naomi couldn't say anything to persuade Ruth to go home.

These three persuasions have the same internal contents that we should overcome. Naomi was able to find her successor, Ruth. Naomi had inherited the blood lineage of the Israelites and had to pass it on.

Elimelech had the right of inheritance and he was like a seed of the blood lineage of the Israelites, but now he and his sons were dead. So she had to find a person who was qualified to inherit the blood lineage of the chosen people. Naomi's three persuasions worked as a test for Ruth. She denied herself first, then her ideal spouse, then her people and her God, so she could be accepted as an Israelite, a member of the Israelite family, of the Israelite people and a follower of the Israelite God.

However, Ruth still had one big difficulty to overcome. She was chosen and approved as a successor to Naomi, because of her right answers to Naomi's tests, but she could still not be completely accepted. According to the custom of the Israelites, a wife who lost her chastity had to be stoned to death. Naomi told Ruth to lie down at the feet of Boaz, which was very difficult for Ruth to obey. It wouldn't have mattered so much if Boaz had been amorous, but actually he was a good and leading person in Judah. If he had accused Ruth when he found her at his feet, she would have lost her life. But Naomi was sure of God's blessing and that Ruth would be welcomed by Boaz. Even though Naomi's order was impossibly difficult to obey, Ruth did according to everything Naomi had suggested, as a result of which Ruth could now become one with Naomi. She risked her life in following Naomi.

Even though Peter said that he would believe Jesus absolutely, he denied Jesus three times later. We can often pass an oral examination, but we fail at the moment when it is decided whether we will be accepted or not. Even though we establish a foundation of faith, we fail at the stage of foundation of substance.

The period during which Ruth passed the three tests of Naomi is taken to be a period for Ruth to lay a foundation of faith; the period during which she followed Naomi's commandment successfully was the period for laying a foundation of substance. On these foundations there came a blessing and the foundation to receive the Messiah was established victoriously.

We also have to be substantially victorious besides making a verbal promise. In our daily life of faith we meet the same situation repeatedly. Each one of us has something he or she loves which we would risk our lives for. The thing we would risk our lives for varies from person to person. It appears before you as the biggest enemy. The thing you love more than your life becomes your biggest enemy or trial.

The thing which is important for Mr. A may not be so important for Mr. B so I can't define what it is for each of you. We have to learn a lot from Ruth who abandoned herself, her family and her ideal, her God and faith for the real God, God's people, a spouse from God's side, God's ideal and God's family.

We had our own world before we joined the Family. Like Ruth, we once denied all of them, but there still remains some decisive thing for us to finally overcome.

First we must be recognized, then accepted and then we come to be judged victorious. You must be admitted by the people, by Satan and finally by God, besides being satisfied with yourself. When we realize that the things we should overcome are always waiting for us, we have to separate ourselves from Satan strictly in our daily lives. I'd like to conclude today's speech, thinking of Ruth who was once a Gentile but could inherit the precious blood lineage of the Israelites. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 20

Questions and Answers

You leaders must understand your members well. Open your eyes during a prayer and watch the members praying. People adopt many poses in prayer. It is very interesting to watch Sunday school children. The teacher is praying very hard, but the children cannot bear a long and difficult prayer, so they start being mischievous. (Won Pi/ Kim demonstrates.) One does this and another does this.

If we don't open our eyes, we can't see what the children are doing. We can understand their characters and how to educate them by observing their reactions. You can tell if a certain person is happy or not at first glance. Or, whether he is laughing from the bottom of his heart with a happy feeling or whether it is just because others are laughing. He may have a forced smile on his face. Watch him carefully, very carefully, and you will find out what kind of smile it is. You must have a clear reason for watching members and you must watch them well in order to lead them well.

When you answer a personal question, it's better for you to answer at an appropriately private moment. Also, when you talk about a particular person's story, you, as leaders, must think about whether it will have a positive or negative effect letting the members know that story. You must think about when and where it is best to speak about it.

Today, I would like you to ask me general questions . . .

Question: When Mr. Ueyama gave us a lecture about Father's life, he talked about an old lady. Father had said that he would not go south until she could join his party. I didn't hear anything about this old lady from you.

Won Pil Kim: What's that? I don't understand the question.

Question: Mr. Ueyama said Father was supposed to take an old lady from the North to the South, but he couldn't because she was sick.

Won Pil Kim: Yes, there was an old lady who was very ill, nearly dying. We had visited all the members, but couldn't meet this old lady. Then the order to retreat south was given, because the war situation had become worse. All the citizens started leaving the town early in the morning. But we couldn't leave until the evening as we had to see that old lady. She was around 78 years old. I went to see her instead of Father and told her that he had got out of the prison and was in good health, and then I returned to Father. That's why we were the last to leave the town. The point of the story is not that we were late because we had to meet the old

lady, but that we met the old lady even in the midst of the most dangerous situation, risking everything.

Question: Can you tell us about when Father married his first wife?

Won Pil Kim: I'll talk about it tomorrow.

Question: What has become of the disciples from the prison?

Won Pil Kim: Most of them stayed in North Korea. I met three of them in South Korea and there was one person whom I have not yet met.

Question: What about the others?

Won Pil Kim: I don't know what happened to them. There is a prophetic book, called Chung Gam Nok, written 500 or 600 years ago, which prophesied the destiny of Korea. It says that the Second Advent will come to Korea in the Last Days. It also says that the most unfortunate ones will be those who join first and those who join last. So it is best to join at the right time. People will get much persecution during the pioneer period, even though it is the way of truth. People won't be able to bear this persecution and will be frustrated on the way. As the movement develops and more truth is given, people will find it easier. Even though they try to get out, they can somehow stay in the movement. The blessing is given to those members. But this blessing has a time limit. Those who enter the movement when the blessing is no longer given are also unlucky.

During the period of pioneering and difficulties, many people abandoned the church. They could not become dedicated members, but are now living an ordinary life and attending Father secretly. It was about 28 years ago when they became Father's disciples. All those people must now be over 60. Already it has become very difficult for them to dedicate themselves to the church as they have many children and financial worries. They can't work with us even though they fully understand who Father is. They have pangs of conscience because they are not doing anything for Father while younger members are working so hard. Owing to those people, we could now become members of the Unification Church.

It is the biggest of blessings, for which there is no substitute, that you can be blessed by Father during Father's third seven year course. Father said that after the third seven year course he would no longer bless members himself. Father said that we were unbelievably fortunate to have been blessed by him. How much will the people who come after Father stop giving the blessing himself envy your good fortune? Which would you prefer -- to become one of Jesus' disciples or a disciple of the disciples?

Question: I think that all the Unification Churches in the world must establish one tradition. If I look at the churches in different countries, they appear slightly different from one another. How can we establish one tradition among the churches?

Won Pil Kim: Until now, in the period of pioneering, the churches in the various countries

have not been well taken care of, but from now on Father is sending out itinerary workers to the world. The way that Father has walked is our tradition and we must follow because Father walks the same way God has walked.

Question: I've found that what you have spoken about and what we have been doing are pretty different. I think we must behave according to your direction.

Won Pil Kim: I don't think they are so different. Please give me an example.

Question: For example, when a member has some problem, we thought we should clearly point it out and strictly correct it. But Father serves and loves the member first and finds a solution to the problem.

Won Pil Kim: What you have done is right. What I have spoken about is our attitude of heart when we correct the member's shortcomings. It is natural that you should correct the member's shortcomings, but you must always remember what your purpose is. It is to lead the member in the right way. When you are speaking with a member, you have your personal feeling. Your feeling is not at all good when a member doesn't follow your advice even though you have spoken to him many times.

While you have a bad feeling towards the member, you should not order him to follow your advice. If you do so, you give out your bad feeling under the cloak of guiding him the right way. Especially when you scold a member with a wrong motivation, you feel uneasy and the member certainly has a bad feeling too. When you scold him because you really love him, he feels close to you and grateful. If he doesn't, he has a loneliness in his heart.

It is definitely good to speak firmly, but before you do it you must have a preparation period to win the member's trust so that your advice comes from your love of him. When he can accept that you fast and cry in prayer for him and really love him, then he will be grateful to you even if you hit him on the cheek. If you hit the members without this foundation of trust and love, you leave only resentment.

Suppose you scolded the members without this foundation because you couldn't let him carry on the way he was, then you have to console him afterwards. You should explain why you scolded him: "I scolded you because I want you to become better." Then the member understands: "I see. Please don't worry. I'm all right." After this, you can conclude the meeting with the member.

Sometimes the member goes out of the room crying. Then your purpose, which is to give him advice, is not fulfilled. Then you have to meet him again and restore the situation to what it was before you scolded him. Since you chastise the member for his own sake, he should have a feeling of gratitude after being chastised.

Father scolds the child and leaves him until he stops crying. But this is not the end of his concern. It is the beginning. Father makes him happier and more fulfilled than he was before. And this is the real goal.

To correct or scold people is not an easy job. People can see for themselves whether they are doing right or wrong. Suppose there is a member who understands that what he is doing is wrong. Then you tell him it is wrong. He should be grateful to you, but usually he feels resentful. Sometimes you say to others: "Please tell me straight when I do something wrong." And, when you are told something, you often get upset. Why? It is a natural human feeling. Man is created to become perfect by himself, not by being taught by other people. Man is to go to God directly by himself. He feels unsatisfied in his original mind if he goes to God by being told to do so. Whoever he is, even a holy person, may have a bad feeling when it is pointed out that he is wrong. An ordinary person has this tendency, so the holy or righteous person must feel even more injured when he is scolded.

What's the difference between a big hearted person and a small hearted person? The big hearted person can quickly turn his resentment in a better direction. There are some who take several days or even one year to change their bad feeling. Some people have remembered resentments for three or four years without having overcome them. When you scold a member or point out something wrong, you must bear in mind that some people take a long time to overcome their resentment. Pointing out something bad is like slapping a person. The person hits back instinctively and then you and the member hit each other and Satan is happy. Both of you are injured. How can we prevent this fighting? We use a shield. When you give the member a blow, you must have a shield in your hand so that you can take the blow he gives you in return. What is this shield? It is your love and concern for the member. "How can I lead him in a better way?" Your prayer and sacrifices become your shield.

Even though you scold the member with the right motivation, he may misunderstand you. In such a case your prayer for him becomes a condition to prevent misunderstanding. When you chastise people, you must have made a full preparation for it. When you give advice, you must take into consideration that the member may misunderstand you. It is absolutely necessary to be strict with the member when he is doing something wrong. Now you see how you should prepare yourself before you scold a member.

There are two ways to be strict. Father knows how to scold according to the individual. One way is to be calm and the other is to be heated. Those who are defensive and quick to reject advice should be given "warm" treatment. If we throw a hard stone at a hard stone, both get smashed. We must give a strong person gentle treatment and a gentle person strong treatment. Some want to be told in a calm way, others in a straight way. Therefore you must speak according to the individual.

When a doctor uses medicine, he has to think about the patient's condition. Father sometimes hits someone. Imagine, Father does that. I have only seen him do it twice in 30 years. What type of person did Father hit? A weak hearted person or a strong hearted person? They were both exceptionally strong. They hadn't obeyed Father's order even though they knew that Father was sacrificing for them. And, because they didn't listen to Father, they caused problems for many people. Father hit them in order to forgive them completely. Why did Father have to do that? They had many accusations from many people. When Father scolded them and hit them instead of those people, the people felt satisfied and no longer accused the

two. Since Father forgave them, nobody can accuse them any more. On the contrary, those who continued to accuse would themselves have been accused. Once Father hit and forgave them, other members had to love them.

When you chastise a member, the distance between you becomes wider, not closer. If you chastised him for his own benefit, the two of you should be much closer and love one another more than before. Actually, the opposite happens. Why? Because you expressed your own feeling under the name of guidance and concern. When we are scolded by Father, we feel more love from Father and much closer to him. Therefore, you must be prudent when you don't have such a heart. That's why I talked about a heart to love in my speech. That you have such a heart is not all, though. You must also speak with a member after he has understood that you really love and care for him. Then you are in a position to scold strictly. Do you understand now?

Question: I found disunity in the New Hope team. There are a few members who do personal things without thinking of the whole. How can the team be united?

Won Pil Kim: Young members especially behave freely if they have free time. If they don't know clearly what they should do in the morning, then in the afternoon, they start to occupy themselves with personal things. There should always be some activity which the young members consider it valuable to devote themselves to. If there is a gap between the activities, young members find it difficult to concentrate the same on the different activities. By the way, I must say it is not easy to unite 10 people all at once. You know what a trinity is? A trinity can be good or bad. The leader, first of all, must become one with God's will. Then he has give and take with the member who is closest to him. The power of give and take attracts someone else. Then, three powers have become one and they attract another. In this way, it is necessary to make a nucleus.

Jesus first united three disciples centered on himself before he united the 12 disciples. It is like a strong magnet attracts one piece of metal after another. You can't unite them all at once, but you must start with one person. If you reach five the speed will increase. After you unite five people, you have to make a positive atmosphere which will attract the problem members. If there are more than six bad members, they will make a negative atmosphere which will envelop the good members.

Question: There is a person who really goes his own way, separate from the others...

Won Pil Kim: Yes, I know. Look at any elementary school playground: some children play together; two are chatting away merrily; and you find a solitary child, playing alone or just staring at something. Even though I can give you some advice, you may not understand it immediately. Please face this problem by yourself. If you find it difficult, come and see me for advice. Then I can give you definite and accurate advice for your problem.

Suppose 10 people are necessary to fulfill one whole purpose. Each of the 10 has a different role: such as, one to fight in the front line, another to provide supplies and so on. It is a nice idea to give a different portion of responsibility to each member. You watch a lot of football,

don't you? The purpose of the 11 is to score a goal. If everybody lines up at the back or at the front, what will happen? You must give a member his position, his portion of responsibility. The purpose is the same, but the field is different. If all 10 go out witnessing, who will take care of the guests the members have brought? It is better if the responsibility is divided: those who bring the guests, those who take care of them and those who prepare the events.

I'd like you to think about it and try to manage this situation by yourselves. If you can't manage, then ask, but don't worry by yourselves. Learn and get information from many people.

When Father was not in Korea because of the world tour, I had to take care of the church. Father said to me: "If any difficulty arises, pray to God and discuss and cooperate with Mr. A and Mr. B." Father said that he managed the situation in the same way.

What you must think of is "one existence". You should not think that you are existing alone. There are people above and below you, on your right and on your left, in front and behind. You are at the center and people are all around you.

Who is your Abel? Who is below you? You must cooperate with them. After that, who is connected to you on the horizontal level? In front of me is the future; those who are in front of me are my descendants. Behind me is the past; those who are there are my ancestors. We must have a clear understanding as to who is standing in front and behind, above and below, and on our right and left. The Fall is when we leave the original position. Therefore you must always keep this idea in mind. Then you feel that you are not isolated. This problem will be solved gradually as God and the church leaders are now improving the system.

When you order a member to do something, you must see that what you order is carried out properly. A member is much happier when he knows that his leader has an interest in what he is doing. If the leader doesn't ask how things are progressing even after one or two weeks, the member begins to lose his desire to finish the job. You should ask how it is going quite soon after giving the order. You should ask at night and the next morning. Then the member comes to feel that he should finish it quickly and efficiently. If you don't the member takes it easy and thinks that there is no hurry.

When a job is done, you must praise it. When you don't say anything about it, the member feels dissatisfied and regrets having poured out his heart and energy. Why are you laughing? I said what you were thinking about, didn't I? If you praise the member's work, the member will do it much better next time and will want to work more. When I was drawing the pictures, Father was always beside me. When I was late coming home, Father was waiting for me. Then I was inspired and determined to work much harder. I knew if I was late that Father would be worrying about me very much, so I felt I ought to let him know as soon as possible by telephone or any other means whenever I was going to be late. When you don't show your interest, the members will not report anything to you.

Question: In the center, there is one member who is too weak and difficult to be led. He drags down the spiritual standard of the team. How much and for how long should we take care of

such a member?

Won Pil Kim. Until he becomes better. (Laughter.) You can't force such a member to work in the same way as the strong members. To make an effort to understand the shortcomings of the member is also necessary. Suppose there are 10 children. Nine of them are very healthy and listen to their parents, but one child is sick and does not follow. Where do the parents direct their attention? (To the sick child!) For how long? Until that child becomes healthy. The other nine children should not tease the weakest. They should not say: "You are a weak and bad child." The weak member can become a better member with the help and cooperation of other members. You know the story of the one stray sheep among the hundred, don't you?

Question: I had several spiritual children, but all of them left the church. Why does this happen?

Won Pil Kim: How much care did you take of them when they became your spiritual children? You certainly gave birth to them, but you didn't take enough care of them. So, the children became sick. If you really take care of them, they will not leave the church. Taking care of spiritual children until they are born is important, but raising them up until they can walk by themselves is more important. Otherwise, the children will leave their parents.

You couldn't have had enough time to take care of so many spiritual children. If you had only one, you could have taken care of him well! But, to be more serious, the real point is to take good care of the spiritual child. As I have not heard the whole story, I don't think I can give you a suitable answer. If you really take good care of your spiritual children they will rarely leave the church. If you are not good enough, then ask others for help in taking care of your spiritual children. If the parents can't take care of their children, they ask others to do it, such as the nursery school.

What becomes of the child who is not well cared for? Even a dog stays around the house if it's well looked after. If it isn't well looked after, it doesn't stay but follows other dogs. It goes without saying that a man is infinitely more important than a dog.

I saw that one particular center restored many new members but lost them, whereas another center restored a few but has kept them well. The center which provides genuine love and guidance for the new members has the most new members. Everybody likes to be well looked after, isn't that true? I'd like to conclude today's speech here. Thank you very much.

Father's Course and Our Life of Faith

By Won Pil Kim

Chapter 21

Father's First Wife

When Father was ministering in Pyongyang, I myself did not, or could not, have any real interest in Father's marriage situation. Prayer, tears and God's words were all we had at that time. Besides, we were persecuted so much that we didn't have any time to think of anything else.

The members could understand God's will and didn't want to leave, although they were faced with a lot of persecution from their families and churches. Father was desperately taking care of them, saying that God Himself would take care of their families and jobs if they completely devoted themselves to God's will.

Father's words impressed me so much that I still remember them now. But at the time I couldn't understand how his words could be true. I came to know that Father's word was true through my experience. I worried myself about my family since I didn't have time to look after them. But they were well protected by God and the result was good. It is important to know the validity of Father's words through experience, but it would be more clear and simple if we carried out God's word, being logically convinced from the start. This is what I always think. I myself can confirm that Father's words are true through my own experiences, but when we show them to others, we must explain them logically.

I'd like to explain why Father told us that we should desert our physical family because of God's Providence and how the result was still good.

Suppose you love your spouse, children, parents or relatives, but you have understood God's circumstances and heart, too. You now must choose between the two. Which should have priority? You left your family and don't have time to take care of them and because of this you are heartbroken. This proves that you have loved God more than your family and yourself. But if you were in disharmony with your family from the beginning, it would be a different case.

Let's apply the principle of give and take action to Father's word. You love your family but you love God more. Then, in return, God has to love and take care of your family more than you do. Your family belongs to you; in a word, your family is identical to you. Therefore, that you love God more than your family means that you love God more than yourself. Then God has to love your family and yourself more than you do.

What is God's desire? It is to bring all mankind back to God. Therefore, if you work for this purpose, the spiritual world has to protect your family. It's God's responsibility to mobilize the spirit world.

Suppose you always think of your own family, writing to them, sending people to them, visiting them yourself and praying for them, while you are working for God's Providence. Then who is worrying and thinking most about your family? You, yourself. Then God thinks that He need not take care of your family. I'll give you a good example. Suppose there is a lady who cannot take care of her son because of God's Providence and she asks me to take care of him. But she comes to see him many times to see if he is all right. If she comes often, then I will lose my desire to take care of her son, thinking that she should take care of him because she is the one who is worrying most. If there was another lady, who works so hard that she can't come to see her son even when he's sick, then I can sympathize with her and take good care of her child, thinking that I must be responsible for the child while the mother is away. I would worry more about him than his mother. If we truly cannot take care of our family because we are working for God, then God will send an angel or the spiritual world to protect them. I have gradually come to know that this is really true.

In 1945, after the liberation from Japan, Father started a family with God's blessing. When Father came to Pyongyang life was difficult for everybody and food was scarce. Father went out to get some food for his wife, who had recently had the baby. Then, on the way, Father got a revelation that he should go to Pyongyang. He had to leave that instant. I'll skip some details to make my story short.

On the way from Pyongyang to Pusan, Father sent me to the place where Father and Mother lived together. I found where Mother had lived during the Korean War and that she had taken refuge with members of a Christian group. She was a very pious Christian.

It took us two months from Pyongyang to Pusan since we walked all the way carrying the man with the broken leg on the bicycle, although it would have normally taken only 10 days. Some people took cars and others went by train or boat. We walked over the mountains and crossed the river on foot. Arriving at Pusan, Father started visiting the members who he couldn't meet in Pyongyang and the friends he had met in Seoul.

In 1951 Father started writing the original Divine Principle book and finished it within the year. Father himself built the shack which was our home. During this time, friends he had known in Pyongyang, Seoul and Japan came to see Father again. Through the younger brother of Father's cousin, he found out where Mother and the child were living. I'll tell you how they met again.

At that time, when I was living together with Father in that small house, many guests came. As well as Father's friends from Seoul, Pyongyang and Japan, there were the spiritualists, people who were trying to discover truth and newly witnessed people from Pusan. They came one by one and listened to the Divine Principle from morning till night. Father spoke and witnessed all day and night. Even though our house was so small and miserable, it was a free place for us to use as we liked. Some people wouldn't go home even after midnight, so we built a small tent in the garden so that those people could stay and pray all night.

One day, Mother came to see Father. Father was speaking to guests that day, too. She was

standing outside with the child and called Father and he let them in. I think it was such a dramatic scene that Father and Mother, with the child, met after six years. When he had left for Pyongyang, his child was only two months old. Also, he couldn't even tell any of God's word to his wife. For six years, Mother had lived without knowing whether Father was alive or dead.

It drew people's attention in those days for a woman to live alone with her baby. It was also very difficult for her not having any relatives in South Korea and having to live and take care of her baby by herself without knowing where her husband was or what he was doing. She didn't have money to buy milk, so she had to work. She did all a woman could do in those days with the one hope that some day she would be able to meet her beloved husband. She could overcome all difficulties with this hope.

When Father married her, he told her to learn various skills with which she could earn money since so much could happen on the way of God's Providence. For example, they perhaps would have to be apart for a while. It was not so difficult for her to work, even though she had a baby. She could manage it somehow.

Although the 38th parallel existed, people came and went between North and South Korea. She happened to hear the rumor that Father was imprisoned in North Korea, having been condemned for disturbing the society. A rumor is always worse than the truth. What she heard was so distorted and so different from the reality. She didn't believe the rumor because she knew, respected and loved Father. She tried not to listen to it, but she must have struggled very much inside, thinking the worst.

Another difficulty was that when a young woman with a baby lived alone, the neighborhood became interested and asked about her husband. Then she had to move somewhere else. She couldn't stay in one place for more than six months. She was afraid of people's attitude. For three or four years, she had to live like this without knowing when Father would return. It would have been much easier if there had been a fixed time limit, but Mother didn't know how long she should wait for Father. She had to live in hope, in hopeless circumstances. If some man became interested in her and asked for her hand in marriage, she would have been in an even more difficult situation. When the neighborhood came to be interested in her, she had to move to another place. She strengthened her heart by attending church.

She could overcome all the difficulties with the one hope that they would be taken away when she met Father. That was the only hope for her. During the Korean War, she heard a rumor that Father had been executed. How difficult it was for her to cope with such a rumor. During the Korean War she had no house to live in and had to survive with her baby by herself. Father such hardship, Mother received the news that Father had come back to South Korea alive and well. What happy news it was for her!

She heard that Father was living in a house. She may have expected it to be a big house. She climbed up the hill looking for Father's house. She climbed up and up, but couldn't find it. The higher she climbed, the more miserable the houses became. Finally she reached the cemetery and there beside it was a very small miserable house. She discovered that this was the very

place where Father lived, but it didn't matter at all to her because her whole heart was full of the expectancy that at last she could meet Father. What Mother saw there was not only Father but also many strangers who were visiting Father. Father and his son could not recognize each other and Mother introduced them.

Even on that day Father continued speaking to the members who were at the crucial point of eternal life or death. He couldn't stop talking when the guests were being resurrected. He must have thought that, if he stopped speaking, the guests would not have been resurrected. Mother couldn't understand Father's heart so deeply. Night came, but the guests didn't go home. Of course they had no idea that it was such a precious meeting after six years.

That night I had to draw the pictures and, while I was drawing, nobody could sleep. It was a special day for this lady and she surely wanted to be alone with Father and their son. It was the same for Father. How long he had been waiting for this moment to see his wife and son. But I wasn't sensitive to the idea that I should leave the room.

At that time there was only one room. It was quite different from what you have in this country. There were not enough bed clothes either and we had to share. It was like that not only that day, but for one month, two months, three months.

To begin with she thought and said nothing. More guests came to see Father. Gradually she began to feel loneliness in her heart. Father was such a nice person and was so good to the guests and as a result they didn't leave but came more frequently. She began to get fed up seeing the guests and they came to realize that she was not happy to see them. Then they stopped visiting Father and moved to a place over the hill. Only I still stayed with Father. She couldn't be happy as long as I was there. I was sleeping together with them. How about you sisters? Can you understand her heart? What would you do if you were in her shoes? "Go away!" She did not say anything like that.

The members moved to another place and Father started visiting them. He came home very late at night. The lady thought that she could live together with her beloved husband after the members moved somewhere else, but, contrary to her expectation, Father started visiting them. She had lost everything.

Father and the lady had met, centering on God's will to be realized on earth, but she came to be in a very difficult situation at that time. She had to choose whether she would work together with the members for God's will or leave Father. Father had to choose the lady or the brothers and sisters. Father was very decisive in choosing the brothers and sisters. Father met her in order to fulfill God's will. He didn't lose the attitude of having to be prepared to forsake anything and everything in order to realize God's will.

Father talked with her about various things, but she couldn't accept it. Father carried on visiting the brothers and sisters and came home very late. She didn't like it and decided that she would stop the guests coming to Father. Otherwise, she thought, she could not be happy. She respected and loved Father and was more pious than anyone else. She had to decide whether she would choose the way of God and sacrifice her own happiness, or not. And she

couldn't overcome it. It was the most difficult moment for her to overcome as she felt so strongly about meeting Father again after six years of hardships when she had been alone. Father really wanted her to get a victory, so did Heavenly Father. But Mother could not overcome these difficulties. To begin with she disliked the members and then gradually she came to feel a dislike towards Father. Father really tried so that she would change her heart.

Can you understand? Please don't forget that you were given a big blessing on the foundation of Father's difficult course.

Father would not tell a story like this. Do you think that it was easy for him? You must know that Father was actually in a more difficult situation than Mother. I'd like to conclude my story here. Thank you very much.

Early Unification Church History Part 1

By Nora Spurgin

This is the first in a two-part reprint of an article first published in Blessed Family Volume 4. Long before Father ever taught the Principle to anyone, he searched throughout Korea for the Christian groups which he knew God had been preparing and which had been willing to make the sacrifices necessary to play a role in the restoration process. Many of them had made incredible sacrifices in laying a foundation of faith, but in the end there always remained that ultimate test of faith that they unite with another person or group, making the foundation of substance, thus taking the providence to a new level in preparation for the coming Lord. Father explains that it was also a condition that this unity be made in pure faith and obedience to God without rational explanation.

The period of oppression under the Japanese was one of unbelievable intense persecution and hardship for Koreans, particularly for the Christians. It was also during this same period of time that providential preparation was taking place among the Christians so that the Old Testament and the New Testament eras would be restored and indemnified, paving the way for Father to begin his mission with the taking of a bride, and commencing to complete the unfinished mission of Jesus.

It is not news to us that the many failures in this early foundation were due to an inability to unite. During World War II and thereafter, Korean Christians suffered greatly, made incredible personal sacrifices, labored endlessly, and carried out directions from spirit world faithfully and obediently; yet in the end, one foundation after another was lost because of the unwillingness to unite with another person or group. Father often made special conditions personally so that he could inherit the foundations, and thereby he could salvage the great indemnity which had already been paid.

Even the establishment of the Unification Church was not God's original plan, but rather an alternate way to preserve the foundation of incredible suffering and sacrifice which has already been made. In this way a small group of early members made the conditions to inherit (and thus save) God's carefully nurtured restoration providence. The providential history of Korea both before and after the establishment of the Unification Church had one goal - that of uniting internal and external, male and female, and Cain and Abel on every level. The name Holy Spirit Association for the Unification of World Christianity speaks as much to our mission today as it did at its inception in 1954.

Japanese Oppression

Korea, in order to be the Adam country in God's providence, had to be dominated by an Eve country and by overcoming the Eve country gain independence. Therefore, Korea was ruled by the Japanese for 40 years from 1905 to 1945. During that 40-year period the Japanese tried to destroy the cultural tradition and even the language of Korea. They forced the Christians to bow down to idols in the Shinto shrines.

Many Korean Christians were imprisoned and suppressed by the Japanese government because of their refusal to do this. Father himself was imprisoned by the Japanese during this period. As a young man, Father was preparing himself for his public ministry; however, he did not teach the Principle at this time for he had promised God to begin his work after Korea was liberated from Japanese rule.

When God finds people and enlarges the foundation for His providence, He always has to work against the rejection of Satan. Therefore, as World War II neared its end the oppression from the Japanese became much more severe. These last years of Japanese rule became unbearable, especially for faithful Christians. people longed and prayed for the day of liberation from Japan. As those Christians prayed more and more seriously, many received revelations from heaven that after World War II Korea would be liberated and a new history would develop centering on that Asian nation.

Christianity Divided

Under such circumstances Christianity became divided. The most devout Christians refused to bow down to the Shinto idols, consequently experiencing imprisonment, severe torture, and even death at the hands of their Japanese oppressors. Other Christians, often from the mainline churches, chose to compromise their faith, externally uniting with the Japanese authorities by bowing before the Shinto shrines while internally maintaining their Christian beliefs. Many of the faithful Christians fled to the mountains where they hid and created underground groups centered around a spiritual leader. In the midst of severe persecution, and elusive in the mountains of Korea, these independent Christians became channels for many new revelations from God and Jesus, setting them apart from the established churches. Some Christians even received that they should not work with the existing churches. Consequently, they were not only in conflict with the Japanese authorities; conflict also arose between established churches and the many newly formed spiritual groups. From an internal point of view, these spiritual groups were part of the providential plan for restoring the Old and New Testaments and making the foundation for the Messiah to find a bride and establish the Kingdom of Heaven and earth.

Won Pil Kim tells us of the role spiritualists placed in Korean Christianity: "Many people who visited Father and became members had held leadership positions in one or another Christian church. Among these were the spiritualists. People who could heal and foretell the future formed an important part of the fundamentalist Christian churches, because their spiritual power drew others to the churches and the ministers were able to witness to them and multiply the membership. Thus, these spiritualists were the main leaders in the existing churches.

"For years, people had unhesitatingly received their ministers' words as God's words. But then the spiritualists began to receive by revelation that Jesus' crucifixion was not originally planned by God. Since the ministers had always thought that the crucifixion was planned by God, the spiritualists thought they would be pleased to hear the new revelations, so they went and shared the news with their ministers. However, the ministers denied the revelations. Since the revelations were contrary to what was written in the Bible the ministers said they must have come not from God, but from Satan. You can imagine how painful it was for the

spiritualists to be told this.

"So the spiritualists would pray to God and ask what do. The same revelations would be repeated. Thus, the spirituals were faced with the dilemma of deciding whether to follow their ministers or their revelations from God. They were in a kind of midway position. According to the ministers, the revelations were contrary to the Bible. Moreover, when the revelations were given, no biblical basis or explanation accompanied them. "So the spiritualists would stop going to church, but eventually, having nowhere else to go, they had to return. Still, they were always looking for the true answer. Whenever they heard of the arrival of a new missionary or a new teacher, they would immediately go to hear him speak. Also, they would go to the mountains to pray. Although they attended church, they could not respect their minister.

"In those days, the Christian churches were to some degree built on the foundation of the spiritual power of the spiritualists. Thus the spiritualists were pillars of their churches, and of course, their families as well, since the whole family would usually attend church together. When someone became sick, he would go to one of his relatives who was a spiritualist and quickly recover. Whenever someone had a problem, he would go to the spiritualist among his relatives and get some good advice.

"Thus, the spiritualists were always respected and valued by their families. Deep inside, however, these spiritualists lived in great conflict." Two spiritual groups, one on the east coast and the other on the west coast, played prominent roles in the restoration providence to lay a foundation for God's completion work

Early Unification Church History - Part 2

By Nora Spurgin

The East Coast Church

The eastern side of Korea is rugged and mountainous, reflecting in its nature masculine elements. In the city of Won San, located on the east coast of North Korea, a Christian spiritual movement arose around a leader named Paek Nam Ju to whom Jesus gave revelations through a woman named Han Myong Pa. This movement had many male followers and had a providential role in the archangel position. Mrs. Han told Mr. Paek, "The Lord is with me, and the Lord is speaking through me." So Mr. Paek bowed down and received the spiritual messages from Jesus through her. However, when other Christian ministers heard about this movement, they persecuted Paek's group for following these spiritual messages.

One of the messages Jesus gave Mr. Paek's group was that they should connect with a women's Christian spiritual group on the west coast. Spirit world further instructed Mr. Paek that he was to walk the 130 miles coast without shoes. Bare footed he came, to meet the lady who was the leader of the west coast group. God wanted to unite these two groups on the family and tribal levels. By these two churches uniting, this could have been done. Obviously, this did not happen, and further persecution befell both groups when their unusual spiritual actions were reported to the Japanese authorities.

After Mr. Paek, the leadership of this masculine spiritual movement passed on to Mr. Lee Young Do. Mr. Lee, a powerful and inspiring preacher, started a new Jesus church on Mr. Paek's foundation. Again, instructions were given from spirit world to unite his church with the "Inside Belly Church" (from the west coast). This time the western women's group went to the eastern group, but the east could not receive them. Because unification was not accomplished at this time, God needed a new movement to pioneer again. In 1932, at age 33 Mr. Lee died and the spirit and mission of the east coast church was passed on to a Mr. Kim Beck Moon who began a new group.

The three men, Mr. Paek, Mr. Lee, and Mr. Kim, represented the formation, growth, and perfection stages in the providence to restore the three archangels. God had to go through a three-stage providence through these three male leaders. Mr. Kim was told to establish a seminary to prepare for the Lord of the Second Advent. This he did, calling it the Israel Monastery.

Father met Mr. Kim in November 1945 (three months after the liberation from the Japanese) and stayed and worked in his church for six months. Father did not speak of the Principle, but served the church in a humble way by doing the most menial tasks. During this time Father prayed hard for Mr. Kim to understand Father's role. Mr. Kim received a revelation about Father and placed his hand on Father's head, saying that the glory of King Solomon and the whole world would be on him. As Jesus

was blessed by John the Baptist, so Father was to inherit the foundation made by the three "archangels" from Mr. Kim.

During this six-month period many women followers of Mr. Kim were told by the spirit world to follow Father instead of Mr. Kim. Mr. Kim, on the basis of what he received when he blessed Father, had his own portion of responsibility to find out who Father was. He should have asked Father what these revelations about him meant; Father was praying for him to ask. However, Mr. Kim became more concerned about his own position, and was fearful that Father would take his followers. Therefore, he, like John the Baptist, could not follow the Messiah, although Father inherited the blessing of the providential foundation from Mr. Kim.

The providence of the east (men's) and west (women's) groups was that God wanted to unite Christians on the family and tribal levels. This could have been established in the unity of the two churches and represented the restoration of the archangel and Eve. Both churches were based on spiritual messages, having received that the Japanese would perish (this was during the worst oppression under the Japanese). But these special groups were persecuted by the Christian churches all over Korea and ultimately were reported to the Japanese authorities by the Christian ministers themselves.

The West Coast Church

The western coast of Korea is a flat and gentle land where nature shows its more feminine side. From a providential point of view the west side represents Eve. Here, in the city of Kon San, an elderly lady named Mrs. Kim Son Do received many prophetic messages. She was a woman of deep prayer, often praying from 1:00 am until mid-morning. The messages she received directly from God included such things as the exact date of Korea's liberation; that the Second Coming of the Lord would be as a physical man; that the world would be restored through Korea. She also received information about the "fall of man" which prompted her to teach her followers not to marry because a new blood lineage was to be established.

Her husband, who could not accept her devout lifestyle and unusual religious beliefs, persecuted her and even beat her nearly to death. Mrs. Kim also had two sons, the first of whom was married to the daughter of a devout minister. This daughter-in-law respected her and also received spiritual messages. The son, however, could not respect his mother's request that he and his wife give up their married life. When he disregarded her instruction (from spirit world) his wife died. Providentially, this was to indemnify the ill treatment Mrs. Kim's husband had given her. Her second son and her daughters did not marry in accordance to heaven's instructions.

Many women followed Mrs. Kim. After her death, which came as a result of torture during imprisonment, a faithful disciple, Mrs. Ho Ho Bin, was chosen by God as successor to this mission. According to Won Pil Kim, Mrs. Kim's group divided into two groups with some followers remaining with the original group. However, a larger number, including Mother's mother, moved to Mrs. Ho's group. Mrs. Ho, unlike Mrs. Kim, had a husband who was also a devout follower of Mrs. Kim. Together they prayed to inherit Mrs. Kim's foundation, for they both believed that through Mrs. Kim's work the true providence would come. They received that God wanted one man and one

woman whom he could prepare for a final mission.

Because Mrs. Ho understood the "fall of man," she told her husband that he was in the archangelic position, requiring of him many difficult tests to indemnify the archangel. He had to prove that he was willing to die for this mission. Because of his obedience to God and unity with his wife, his indemnity conditions were always shortened. For example, a six-month condition during which he was driven out to beg for food was shortened to six days.

Jesus revealed to Mrs. Ho much about the heart of God, the inner secrets of the mission Mary could not fulfill, Jesus' childhood, the fact that John the Baptist failed his mission resulting in the crucifixion of Jesus, and that the Lord of the Second Advent would come as a man to Korea. Mrs. Ho was also told that the Lord would come as a prince of heaven on the sacrifice of 6,000 years of history. Therefore, those who would receive the Lord must solve the resentments of Jesus prior to his second coming .. The Ho church was to solve this resentment by preparing the best princely clothes and food for Jesus - enough that he could have three banquet-style meals a day and clothes (both Korean and Western) to change every three days from birth to 33 years of age.

Very specific instructions were given for the fulfillment of these incredible requirements and the 1,000 members toiled endlessly to collect the money through donations and prepare the food and garments. They faithfully did this over a period of seven years. The following are some of the instructions given from spirit world: Members should wait for the markets to open in the morning so as to be the first to buy. They should buy only things which were freshly put on display. Members should never haggle over the price (which is general practice in Korea). All the clothes were to be made by hand. They were to be sewn three stiches at a time, then tied and the tree stiches repeated. If they were interrupted by their children, they had to start over. They were not to stand up or go to the toilet until the garment was finished. The room, had to be absolutely clean before preparing food or clothing.

After the clothes were made for Jesus, Mrs. Ho was told to make clothes and prepare food in the same way for the Lord of the Second Advent. They were given the specific sizes for each age. When they brought food to serve to this unknown "Lord" they were told to bow 300, sometimes even 3,000 times, which took ten hours. Mrs. Ho received details such as the academic background of the Lord of the Second Advent. She prepared and trained her membership of 1,000 to all be ready to give their lives for him. She was also told that she would meet him as Chung Hyang (in a Koran folktale) met her Lord - in prison.

Mrs. Ho's unusual sect became known throughout Korea as the Bokjungkyo church (Inside Belly Church). This name was given the group because each time Mrs. Ho received revelations, her stomach shook, a sign which served as a constant reminder that the Lord to come was to be born as a physical man from his mother's womb. Mrs. Ho prophesied many specific things which came true, including that Japan would surrender on August 16, 1945. Because of her accuracy in prophecy her followers had great faith in her. She also received that they would meet the Lord when Japan perished. Thus, it must have been with great anticipation that these faithful and sacrificial Christians prepared both a house and a bride for the Messiah. They bought a fine house in Pyongyang. By this time (1946) North Korea was occupied by communists who, upon hearing that they owned a fine house and stored many rich garments, confiscated the clothes and put the leaders, including Mrs. Ho, in prison.

On August 11, 1946, several months after Mrs. Ho's imprisonment, Father was also imprisoned. He had gone to North Korea from Pusan. Without identification, he was suspected of being a spy. Secondly, his religious teachings and practices resembled those of Mrs. Ho's church, making him suspect.

As providence would have it, Father was put in the same prison as Mrs. Ho, and in the same cell as her assistant. Won Pil Kim tells the story thusly:

The cell Father was thrown into was the same as that of one of the Inside Belly Church leaders. When this man saw Father, he immediately felt an impulse to explain to Father everything about the Inside Belly church and confide in him about his own life.

The communists had given the Inside Belly Church leaders two alternatives: to deny their revelations and be released, or to maintain their faith and stay in prison. Even under severe torture, they would not deny their revelations. When Father heard about this, he explained to his cell mate why their church was prepared, and urged him to deny the revelation so he could be set free. Eventually this man did deny the revelation and was liberated, but because of the severe torture he had endured, he died shortly after his release.

Father felt responsible for the woman who had received these revelations. In prison, it was very dangerous to write letters, but Father secretly sent a note to her on a piece of paper hidden in a rice bowl. The contents of the note were instructions to deny the revelations she had received and to pray to find out who had written the note. However, the note was discovered and Father was tortured. The Japanese had previously ruled Korea, and the torture in this prison was Japanese-style. It was severe and nearly unbearable. Finally, after about 100 days in prison, Father was set free.

The woman who was leader of the Inside Belly Church could not accept Father's request that she deny her revelations and be released. You can imagine how difficult it would have been for her to do so. Because she had been guided by God directly and because whenever she neglected to obey even a small part of her revelations she was chastised by heaven, to deny the revelations would have meant denying herself and everything she had done in the past. Through many experiences, she had learned that if she followed the revelations exactly, many good things happened, but if she did not follow them, bad things would happen. So she knew that the revelation was absolute.

However, the last revelation she received was that she would meet the Messiah in prison. Her own responsibility was to discover who he was. Father told her to pray in order to find out who had written the note, but she could not.

Mrs. Ho and her followers could not deny their revelations and without understanding who Father was, both they and Father suffered severe torture. The great foundation of faith which had been made through Mrs. Kim and Mrs. Ho was never connected to the Lord they so longed to meet. Had they recognized and obeyed the Messiah there, history would be different. In 1950 when the Korean war broke out, long-suffering members of the Inside Belly Church were sent to concentration camps in

North Korea and eventually killed.

Since Mrs. Ho did not accomplish the mission to connect with Father, the blessing of the inheritance of their foundation was passed on to Mother alone. Mrs. Hong (Mother's mother) was involved with this group. While Mrs. Ho was in prison, Mother as a six-year-old girl was introduced to the spiritual leader acting for Mrs. Ho. This spiritual lady gave Mother a great blessing. Thus, as Father inherited the foundation blessing from Mr. Kim, so Mother received this blessing as the bride of the Messiah. Here, in Mother's own words given on May 3, 1977, we catch a glimpse of the painful reality of the preparation for this.

In Korea, there were many special spiritual groups which were unlike the conventional Christian churches which just blindly believed in the Bible and Jesus Christ, hoping to go to heaven. Those spiritual groups existed solely to receive revelations from God to prepare the way for the Lord of the Second Advent here on earth, and to search to find the heavenly bride.

Mother having been overcome with tears, Father explained:

Mother is very sorrowful because looking back to those days she remembers the impossible tribulation that those people, including Mother's own mother, went through. Those people who were receiving God's revelations had to suffer in so many incredible ways. They paved the way of indemnity and many died in very unfortunate circumstances, sometimes in prison.

Mother continued:

I was also sorrowful to once again think that those heavenly chosen instruments who were absolutely dedicated to God's revelations and whose one hope was to some day meet the Messiah never saw that day.

God had precisely unfolded to the His plan for sending His son here on earth, and under untold hardships they prepared for the day of the Lord. But unfortunately they did not see that day, and one after another they died away. Yet their mission continued on for three generations. As the culmination of one group which had such revelations, I was born. The final spiritualist to inherit the mission of unfolding God's plan to send His son here on earth recognized me at the age of six, and said that I would be the bride of the Lord.

The Restoration Process

In a speech on the history of the Unification Church, given on December 27, 1971, Father said, "The Lord of the Second Advent must restore the three lost disciples of Jesus. These three disciples will be the restored archangels. After that he will restore Eve."

He continued, saying that to restore Adam, God had to work through the Old Testament Age, the New Testament Age and the Completed Testament Age. Therefore, to restore the Eve position, Father had to make conditions to restore Eve in the three ages as well. Originally God wanted to love Adam and Eve together. But in the Old and New Testament ages God chose men in Adam's position: Noah, Abraham, etc. The right conditions for restoration of the Eve position had to be made by Father in the Last Days.

To restore the three archangels, God had to go through a three-stage providence. The man's mission was accomplished in three stages by the three successive male leaders of the spiritual group on the east coast. The women's group on the west coast went through a three-stage providence of succession of leaders as well. These two groups were to unite. Father said "If (Father) can restore one man, from the spiritual group, by that he can restore all the conditions for the restoration of Eve."

When Father went to the east coast church there were three women who testified to him. According to Father if these three women and their leader, Mr. Kim had become one with Father, then all the conditions would have been restored at that place and time; they would have become the perfection stage group.

In this same speech Father explained that had this group united with him, then a second Christian group would have been found which was united with the Christian ministers, representing the growth stage centered on Christianity. This Christian center would have in turn connected with the government becoming the formation stage group. At this time Korea had no president and no government yet - this formation stage (Old Testament), growth stage (New Testament), and perfection stage (Second Advent) providence would have provided a government.

At the time Christians should have become one with Father, Korea was under American military government. Through the Christians he could have united with the government. And through the government he could have united with the democratic world. And through the democratic world the communist world would have crumbled.

Since unity was not made, Father went to North Korea in 1946 where he found Won Pil Kim and three women who played the role of the four people who had been prepared to unite in South Korea.

The Unification Church

In the place of Christianity, a new foundation had to be established. This is the Unification Church (HSA-UWC), whose mission it is to indemnify the failures of Christianity to unite with God's providence for the fulfillment of the Second Advent. After Father restored certain providential numbers of followers in North Korea (for example, three male disciples from prison who restored Jesus' three disciples), Father could go to South Korea to begin the spiritual work out of which the Unification Church could be founded. By fulfilling this, Jesus' crucifixion could be restored. Once done, the continuing providence was to complete the work of the living Messiah which began in 1960.

Father had salvaged the restoration providence by himself inheriting the foundation made by the Christian group and creating a new group (the Unification Church) made up of his small group of disciples. Mother also inherited the blessing of the foundation of Mrs. Ho's church. These two great foundations of faith were finally united in our True Parents, and from this beginning they took the mission to unite Christianity to the next level, the worldwide level.

In 1971 Father said, "America is the archangelic nation in the democratic world." In order to fulfill the mission of restoring one nation there are two areas of focus. One is the Principle which will unite the Christians and the other is anti-Communist theory to end communism. These "two works must unite in America. The work to restore Christians must be done in America, and also to prevent communist domination."

So in 1985, on the foundation of his work and tremendous sacrifice in America, Father again asks us to take up the cross of Christianity, bring it into unity, and reach out to the non-religious world, in order to bring all God's children home to where our True Parents dwell as savior of us all.

**Divine Principle Components
Impacting Lifestyle
By
Alice Fleisher
8/2/2018**

In this section I would ask you to study the following sections of **Exposition of the Divine Principle** and consider the impact upon your lifestyle and understanding. The sections I have chosen are by no means exhaustive, but I would argue they represent theological understandings that have very significant impact on lifestyle of believers. Read these sections and be prepared to discuss the impact of these teachings on a believer's lifestyle:

Part I

Chapter 1: The Principle of Creation

- Section 3 – The Purpose of Creation
- Section 5 – The Process of the Creation of the Universe and its Growing Period
- Section 6 – The Incorporeal World and the Corporeal World
 - Whose center is Human Beings.

Chapter 6: Predestination

- Section 2 – The Predestination of the Way in Which God's Will is fulfilled
- Man's Portion of Responsibility
- Section 3 – The Predestination of Human Beings

Chapter 7: Christology

Part II

Introduction to Restoration

Section I – The Principle of Restoration through Indemnity

Spiritual Growth Testimony

Recorded by Alice Fleisher on 8/2/18

After my son completed his GAP year (1999-2000) with the FFWP youth program, at that time known as Special Task Force (STF), he offered an earnest prayer asking Heaven what he should do to maintain his spiritual life and continued growth going forward. The answer he received was:

1. Maintain an active prayer life
2. Keep the tradition of daily study of God's Word (in FFWP tradition, this is known as Hoon Dok Hae (HDK)).
3. Participate in and contribute to a public ministry, public service, and/or mission daily.
4. Inherit the spiritual and public service tradition and foundation of your parents.

The last one was especially suited to my son's situation since his parents who were early members of the FFWPU who had done extensive missionary work and continued to be active in the ministry field. For those of you who do not have such a spiritual heritage, you could replace the "parents" component with exemplary elder members, True Parents, and even our Heavenly Parent. The point is, you need to develop your spiritual life and growth based on and following the model set by past giants of faith and service who can stand in the position of spiritual parents to support your growth and contribution to Heaven's providence of salvation, restoration, and completing the ideal of creation.

**Textbooks to be purchased that address
Spiritual Growth Disciplines**
Compiled By
Alice Fleisher
8/2/2018

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Peace, Richard. 1998. *Spiritual Autobiography: Discovering and Sharing your Spiritual Story*. Colorado Springs: NAVPRESS.

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PRAYER



"My way of praying is very simple: let me sacrifice (offer) myself for these people, and let these people sacrifice (offer) themselves for the rest of the world. That is the content of my prayer to God. Since my prayer is that way, and very ardent, I know that God will answer my prayer."

—Rev. Sun Myung Moon
The Way of Tradition, vol. III pp. 91-92

24

". . . First we must know what is going on in God's timetable, and then we have to pray according to God's plan. Otherwise our prayer will be insignificant. . . . Every prayer I have ever dedicated to Heavenly Father has been according to His plan, that I might do what He wants me to do and be what He wants me to be. I have never prayed for anything else. When God told me, 'This is the way I want it,' I always carried it out. You must do exactly the same thing. You know the standard of my lifestyle, so you must pray to follow me."

—Rev. Sun Myung Moon
Lifestyle of Prayer, p. 8

HOON DOK SERIES FOR SMALL GROUPS

Group Discussion

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Prayer

Training for Opening Up to God

Seven Sessions

24.85

group discussion training for opening up to God
with Rev. In Hoi Lee. This series consists of seven sessions.
The sessions include: prayer, communication, personal
development, and more.



Rev. In Hoi Lee
Washington Family Church

Group Directory

Pass this directory around and have your group members fill in their names and phone numbers.

Name _____

Phone

Foreword

More than you may realize, the booklet you now hold in your hands can unlock the door to a rich and rewarding relationship with our Heavenly Father. The God who created you and designed the universe knows who you are, where you are going and what you need. When you don't know what to do or where to turn in a situation; when your own ingenuity and resources are not enough; or when you cannot find the answer—this doesn't mean there is no answer. But communicating with the Creator is no routine or matter-of-fact activity. The principles are simple, but the process is not easy, and there are barriers to connecting to God within us and around us.

Our True Father, Reverend Sun Myung Moon, lives his life in total communion with God. The tradition of prayer that he has taught us is not so unique in form, but profoundly different in its heartistic content. While forceful and self-assured as a leader, in prayer our Father often weeps in total gratitude and awe toward God. When making decisions, his absolute reliance upon God, and his trust in His presence and guidance is overwhelming. In his most painful and devastating personal moments, Father has humbly and unfailingly offered everything to God, claiming victory and marching forward. What a model of faith and devotion we have!

I am grateful to Reverend In Hoi Lee and the leaders of the Washington Family Church for the time and sincerity they have invested in preparing this handbook for prayer and relationship with God. It is firmly built upon the truths of The Principle, and in it one can find the footprints of our True Parents' path of faith for us to follow. It also contains valuable information about prayer for our specific providential time. Perhaps its greatest value is that it is well designed for group study, to enrich the lives of our own community, and to share our rich faith tradition with others in the comfortable environment of small group study.

Father said that we should be as urgent and hungry for the spiritual communication of prayer as a baby is for its mother's milk. May you be nourished by the truth in this book and brought ever closer to Heavenly Father's heart and situation. And by sharing this wisdom with others, may you build true and lasting bonds with your community as well.

*Dr. Chang Shik Yang
Continental Director, North America
Family Federation for World Peace
and Unification*

Preface

A substantial amount of excellent material on prayer has been published over the years in our movement. Despite their depth and scope, it is not so easy to study them, whether on one's own or with others in a group.

Therefore, this book is designed not to present new material but to provide True Parents' published words in seven discussion-oriented Hoon Dok Hae sessions focused on prayer. Centering on True Parents' words (italicized throughout the book), this series could be an effective tool for members' spiritual growth and our church growth.

I am hoping that this series will empower a small group ministry in the community. Therefore, I designed this book especially to help you create and develop small groups. Small group ministry is one way to develop a healthy church and a growing church by gathering, reading and sharing together our experiences in prayer.

In order for you to understand prayer deeply, I recommend that you read, along with this series, Father's speeches on prayer, as well as other books published by our church elders. To assist you, I have included at the end of this book a collection of resources relating to prayer.

I cannot but take this opportunity to gratefully thank Kook Jin Nim for supporting this pioneering and experimental effort, both spiritually and financially through the Young Jin Moon Charitable Foundation.

This book is the result of one year's work and research. Therefore, I anxiously await any comments and critiques that you may give me for the future development of this material.

25 26

How to Use This Book

SUGGESTIONS FOR INDIVIDUAL STUDY

1. **Pray** asking God to help you understand True Father's words.
2. **Read** and reread the passage.
3. **Write** any questions that come to your mind in the space provided.
4. **Answer** the discussion questions in the series clearly.
5. **Apply** what you learn to your daily life.

24 25

SUGGESTIONS FOR SMALL GROUP STUDY

1. Study the words of the session with prayer and prepare to grow.
2. Be willing to join in the discussion but be careful not to dominate it.
3. Stick to the topic and base your answer on what you have learned.
4. Respect other members of the group by encouraging the more hesitant members to participate.
5. Keep anything said in the group completely and totally confidential.

Note: See the Group Leader's Notes in the back of the book for additional suggestions and ideas.

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INTRODUCTION

Pray and Grow

We have been discussing for several months how to create a healthy church and a growing community of faith, develop small groups, and fulfill the Great Commission and Great Commandment centered on True Parents' vision and the Providence. National headquarters moved to Washington, D.C., showing us True Parents' great expectation for this community. It gave us some hint that DC was going to be a very busy place.

I was excited to be in the Rome of the 21st century; but even though many good things were happening, I saw that our movement would get in trouble without spiritual support. Furthermore, I knew that personal growth and church growth would not happen without a spiritual foundation.

Prayer is the spiritual backbone of our life of faith. Of all the spiritual disciplines, prayer is the most central because it ushers us into perpetual communion with God. On September 14th, 1999, Father allowed us to conclude prayer in our own names. Prior to this, many of us may have misunderstood, thinking that we did not need a prayer life any more; but with this unique historical event, it makes us think again about the necessity of a prayer life.

Newsweek published in 1997 an article on "The Mystery of Prayer." It reported the results of a poll on American prayer life. The point that impressed me most is that 87% of the American people say God answers prayers. The poll says 29% pray to God more than once a day and 25% pray once a day. Altogether that is 54%. This

means over half of Americans pray to God at least once a day. 54% say that when God doesn't answer their prayer, it means it was not God's will to answer. Finally, 82% don't turn away from God when prayers go unanswered. Through this poll, we can realize that Americans are a praying people, and that prayer is needed.

Personally, I think that prayer is like making a phone call. If I want to make a phone call, I must know where the phone is located. Sometimes the line is busy, so I should find the right time and place that works best to reach God. Most important, I should have the correct number. Honestly, we need practical training on **how to pray**. Nonetheless, do not be afraid of prayer, because God has been waiting for us to come back to Him. When we finally reach Him, He is happy and listens to us. Don't worry about the phone bill! He will pay the price because for Him, our spiritual growth in prayer and action is more important than anything else in the world. The longer and the more frequent our phone calls, the better for us. Let us make phone calls as often as possible, and let us put the results into action.

I am looking forward with joy and expectation to helping each of you discover, through these seven sessions, that prayer has a way of releasing God's suffering, of comforting His heart, of deepening our relationship with True Parents and of activating us further along our path of spiritual growth.

*Rev. In Hoi Lee
Regional Director, Mid-Atlantic Region
Family Federation for World Peace
and Unification*

"The Mystery of Prayer"

(*Newsweek*, 1997)

82% say they ask for health or success for a child or family member when they pray.

75% ask for strength to overcome personal weaknesses.

87% say that God answers prayers.

51% think God does not answer prayers to win sporting events.

36% never pray for financial or career success.

29% say they pray to God more than once a day.

25% pray once a day.

82% say they believe God does not play favorites in answering prayers.

79% say God answers prayer for healing someone with an incurable disease.

73% think prayers for help in finding a job are answered.

54% say that when God doesn't answer their prayer, it means it wasn't God's will to answer.

82% don't turn away from God when prayers go unanswered.

What is Prayer?

READING

"Prayer is like the air of our spiritual life."

"Prayer is like breathing."

When you breathe, are you consciously aware of breathing? No, it is natural and unconscious. So to pray to God should be natural and unconscious. That is about it! Prayer is spiritual breathing.

24 25

"Prayer is like a deep water urn."

When water drops in this urn, you cannot hear it hitting the bottom. Prayer is that much deeper than meditation. Father said, *"Your prayer is not made in meditation, but with sweat, with all your energy."*

24 25

"Prayer is the concentration of our sincerest heart."

"Prayer life consists of reporting to God honestly."

"Prayer is a conversation between God, the wounded parent, and myself, the sinful child."

Prayer has been the most necessary part of bridging the gap between God and humanity. Given that praying to God should be natural and unconscious, we can say that the time may come when we don't have to pray. Until that moment, don't be afraid to pray. Instead, be afraid not to report to God, because then we will be better tuned to recognize what He is doing in our life.

Carl Sagan, a scientist and author, didn't search for prayers; he searched for proof. In 1997, he died of cancer, probably still waiting for evidence on prayer. One day he appealed to his friend, "You are so smart, why do you believe in God?" She thought this was a surprising question coming from someone who had no trouble accepting the existence of black holes, which no one has ever observed. "You are so smart, why don't you believe in God?" she answered. However, in his final book, *The Demon-Haunted World: Science as a Candle in the Dark*, Sagan lumped prayer with astrology, spoon bending, witches and spiritualism. The conclusion is that if you believe in prayer, no proof is necessary; if you don't, no proof is sufficient.

1. Why do we need to pray in our daily life?
2. Why did Father say that we do not need to pray?
3. If we lapsed from a habit of prayer, how can we renew our prayer life at a level deeper than when we stopped?
4. What is one need you are sharing with God in prayer at this time in your life?

24 85

The Importance of Prayer

READING

"The time will come when we pray in our own names. That day is the day of hope."

"If you pray unconsciously in everyday life then undoubtedly you are becoming sons and daughters of prayer. If you give your last ounce of energy but it is not enough, then ask God for assistance and your prayer will be answered. If that were not the case, how could we ever subjugate Satan? Satan has given unending anguish and heartbreak to God for 6,000 years and if there were no way we could finally subjugate him then there would be no end to it."

The importance of prayer is to fight to separate from Satan and to return to God. During the prayer, we must disconnect ourselves from Satan, **and** we must continue to restore and renew the Shim Jung relationship to God. This is a crucial step toward “seeking first His Kingdom and His righteousness.” (Matthew 6:33)

24

"When you talk about the nation and world, He (God) gets excited and starts looking for ways to help. This is training for how to love greater things. . . In order to fulfill bigger things you need an adventurous mind and be willing to take risks. Then God will tell you not to worry, that He is right behind you."

In prayer, we begin to think God’s thoughts after Him: to desire the things He desires, to love the things He loves, to will the things He wills. Furthermore, we are taught to see things from His point of view. On the foundation of this kind of prayer our life should be a tool which God can work through. Ultimately, God’s goal is to substantiate His ideal. **This is why prayer is closely related to practice.** In other words, prayer and practice are essential components of our life of faith. In this way, our personal spiritual growth, church growth and world transformation will be consummated.

24

1. How do you feel about Father's guidance on prayer?
2. Why were we used to praying in the name of True Parents?
3. How do we disconnect from Satan?
4. What is one joyful thing or need you are sharing with God right now?

SESSION 3

The External Aspects of Prayer

READING

1. THE CONTENT OF PRAYER

"There are two kinds of prayer. One is for a particular person, and the other for the realization of a public purpose."

Praying for a particular person includes all our leadership, all tribal messiahs and all our members. Father said, "You have to pray for family members three times a day. Pray for them, especially in the morning." These particular persons also include yourself and your family centering upon God's Will. Sometimes we just ignore our family and ourselves in our prayer.

"The other kind of prayer is for the realization of a public purpose. Your prayer for the public purpose will shorten the time of Judgment."

Therefore, we need a prayer ministry that runs around-the-clock. It may include a prayer partner(s), a telephone prayer-request-line service, telephone chains for prayer, Holy Ground prayer, evening healing prayer services for the sick in body, mind and soul, etc. Moreover, a small group prayer team is needed for the public purpose in our community of faith as well as in the overall movement.

Then how do we start praying? First of all, set up a goal for your prayer, and try to incorporate a prayer list. Start with yourself and move toward the world. Start by praying for the unification of your own heart, mind and body. The goal of your prayer then should be for the rest of the world and God. To feel and move God's heart is the final goal. However, when you pray, the content of the prayer should be **detailed, focused and specific**. Then God can grant a detailed answer.

2. HOW NOT TO PRAY

"Whether or not your prayer is realized depends on whether it is in accordance with God's purpose."

"A selfish prayer is just a dirty prayer, a beggar's prayer. We ought to offer the prayers of comfort and inspiration and encouragement to God, not the prayers of beggars."

There are three kinds of prayer that God cannot grant: (i) praying with sinful desire; (ii) praying for the detriment of others, for example, attacking someone by false revelation; and (iii) praying after fighting with brothers and sisters. These kinds of prayer treat God as a kind of divine vending machine, don't they? The Bible says, "When you ask, you do not receive, because you ask with wrong motives, that you may spend what

"My way of praying is very simple: let me sacrifice (offer) myself for these people, and let these people sacrifice (offer) themselves for the rest of the world. That is the content of my prayer to God. Since my prayer is that way, and very ardent, I know that God will answer my prayer."

you get on your pleasures." (James 4:3) Now we can understand why the poll reflects the figure of 82% for those who say that they accept God's failure to grant their prayers.

3. WHEN, WHERE AND IN WHAT POSITION TO PRAY

"When you pray early in the morning, you have to be able to hear the beating of your heart."

"There are four types of men: east, west, north and south. Each person has a different time of prayer which gives blessing to him."

Father suggested we pray early in the morning. However, God is open to different times of prayer. I like to pray at nighttime. Others like to pray at other times. Everybody is different. You must focus on the time that works best for you.

Where to pray? Even while you are eating or walking, you can pray. However, the Holy Ground is much better than the church, and the church is better than a private prayer room.

"What prayer position do you prefer? The best is to kneel and lower your head. You have to restrict your body's freedom, as though it were bound. You will feel pain, but overcome it because you must be serious. Then God will know your attitude."

24, 25

1. Do you have a place where you get away to pray? Describe the place and why it is important to you.

2. What time do you think God really meets you in your prayer?

3. How should I pray for my family and myself?

4. What is one prayer you asked that you know God answered by saying, "No"?

5. What is your prayer list, in order for God to grant and answer in detail?

The Internal Attitude toward Prayer

READING

1. WITH SERIOUSNESS AND EARNESTNESS

"When you pray, your heart should be as earnest as a baby crying for mother's milk."

"When you pray to Heaven, it must be with the pure heart of a child asking his own Father."

Have you ever seen a baby desperate for the mother's milk? Until they receive such nourishment they continue to cry out for their mother's milk. Why? Because for the baby it is a question of life and death. That is why the baby is so serious. Can we deny our babies when they ask for something? You must be just as serious as a baby in your prayer.

2. WITH HUMILITY

"You should pray with repentance, not pride."

"You must pray before you act, but after having done something you must kneel down before God in prayer of thanks."

"Prayer should be rooted in true love and accompanied by tears."

Father said, *"You can cleanse your body with water. But how can you cleanse your mind? With tears."* Without tears, our prayer is not always sincere. Prayer acknowledges that God is in charge. "When we work, we work; when we pray, God works," as John Maxwell says.

3. WITH FAITH

"Grasp the victory during your prayer, cultivating determination."

Once there was a faithful minister who lived in a small town. This town had no rain for a long time. So he decided to go up a mountain to pray for rain. He wanted to take along his little daughter. As they were about to leave, he saw his daughter bringing an umbrella. So, he asked her, "Why are you bringing your umbrella?" She replied, "I am preparing for the rain that will come after your prayer."

What a girl! When you pray, you should have faith; otherwise your prayer will not work. God is our father, and not a silent father, but an interested and active one! When we act on our own, we do small things. When we invite God to participate through prayer, we open ourselves up for miracles. "Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours." (Mark 11:24)

4. WITH CONSISTENCY

"Live a life of prayer, not only in the prayer room, but even while eating and walking. Pray 24 hours a day."

The Bible says "... pray without ceasing" (1 Thessalonians 5:17) "and (you ought) not give up." (Luke 18:1) Even if you don't receive the benefit of your prayers now, your descendants will benefit in the future. So, don't worry about repayment. Keep going with your prayers. My suggestion is this: Do not stop praying until (a) God answers your prayer, (b) you feel confidence that the spiritual battle is over, or (c) God says "No!" to your request.

5. WITH ACTION

"A question that pops up in many people's mind is 'When will my prayer be realized?'"

"Prayers are only answered to those who try their best to fulfill that for which they prayed."

"Do not expect the answer just because you have prayed. But apply yourself physically to the fulfillment as much as possible. Then God will help you in the accomplishment."

I include these action points here as a part of the internal guidance intentionally, because prayer should be accompanied by action. Someone said, "It is not prayer in addition to work but prayer simultaneous with work. We precede, enfold, and follow all our work with prayer. Prayer and action become wedded."

DISCUSSION QUESTIONS

1. What range of seriousness have you experienced in your prayer?

2. Have you ever felt the existence or hindrance of Satan during your prayer?

3. Why does prayer need to be connected with action?

4. Take time for silent prayer and for listening to God. Humbly invite True Parents to unveil anything that might be standing between you and God.

SESSION 5

The Benefits of Prayer

READING

1. SPIRITUAL PEACE

"If you pray, you will never feel lonely, even if you are alone."

"We can be moved to repentance of sin and be consoled."

King David prayed, "Create in me a pure heart, O God, and renew a steadfast spirit within me." (Psalm 51:10) Moreover, Father said that in prayer "... We can touch God's Shim Jung and relate to God and the spiritual world."

For example, it is said that a man prayed, and at first he thought that prayer is talking. He became more and more peaceful until in the end he realized that prayer is both listening and talking.

In addition to spiritual peace, there are also physical benefits from prayer. Our physical body feels better and some physical problems can be healed through prayer. Generally speaking, those who pray live longer. So, if you want to live longer you should give a generous amount of time to prayer and put your prayer into action.

2. SPIRITUAL GROWTH

"We can mobilize the whole spiritual world and physical world."

"We can gain the ability to discern good and evil and gain future vision."

"We can find the wisdom and the power to resolve difficult and impossible problems."

Prayer brings about change through renewal so that we can become "... completely humble and gentle; ... patient (and) bearing with one another in love." (Ephesians 4:2) Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our spiritual lives. Real prayer is life creating and life changing.

3. CHURCH HEALTH AND GROWTH

"The more you pray and lecture, the bigger your membership will become."

Church growth facts, figures, formulas and strategies are great, but candidly they are worthless without spiritual power and the anointing of God. A leader knows that he cannot lead beyond his or her own ability. We cannot take our church further than we have traveled with God. "When God saw it necessary, and the church prayed and fasted much, they did miraculous things." (Irenaeus) George Barna found in his study of some rapidly growing churches in America that prayer was the foundational ministry of the church.

4. WORLD TRANSFORMATION

"Do you pray for the sake of the Unification Church? You don't have to pray for the Unification Church; pray for the big things: the nation, the world, and the liberation of God."

"Most Unification Church members know that the restoration of the world is the ultimate objective of prayer."

Moses prayed boldly because he believed his prayers could change things, even God's mind. This comes as a revelation of genuine liberation to many of us, but it also sets tremendous responsibility before us. We are working with God to determine the future! Certain things will happen in history if we pray in the right way. We are to change the world through prayer.

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1. How have you met God in your prayer?

2. Have you had an experience of being supported by others in prayer?

3. Do you try to fulfill what you heard and felt from your prayer?

4. What is one area for which you need to pray for protection?

SESSION 6

The Power of Prayer

READING

"If you receive in your prayer that you will meet a person at such and such a time, when you go there then that person will come. If you are dead serious then these things will happen. Hypnosis can transfer a person into another state of consciousness, but how much more can prayer change lives. There is no distance or limit to its influence because the power of thought travels everywhere. You can mobilize the entire spirit world by the power of prayer. You have experienced that I will work through your prayers and tell you certain things. There is no limit to the power of prayer."

I want to give you one example. When I was in Korea I heard a wonderful testimony from one elder Korean sister. When she went witnessing, her straight hair terribly distracted her and therefore disturbed her while talking with people. She tried to fix it, but invariably it seemed to fall down at just the wrong moment. It frustrated her so much, she decided to pray to God to make her hair curly. She really prayed earnestly to God, "God, I want to work for you, so you have to make my straight hair curly." She prayed and prayed a lot. After two years, her hair totally changed and her straight hair became curly.

"Test your own power of prayer: take one person and pray for him fervently, constantly, without telling him. Pray tearfully for his well-being and then that person will feel a magnetic attraction to you. He won't know why he feels drawn to you."

If we experience the right prayer, God will give us that power. When we have the right attitude in prayer, miracle after miracle will happen.

24/25

24/25

DISCUSSION QUESTIONS

NOTES

1. How has your life of prayer improved since you began this study?
2. Have you experienced or heard of "power" through prayer?
3. What is one prayer for which you are still waiting for an answer?
4. Can you spend time telling someone else about the privileges and power of prayer?
5. What is the next step toward developing your prayer life?

SESSION 7

Father's Prayer

READING

PLEASE LET US BECOME TRUE FILIAL CHILDREN AND FULFILL OUR RESPONSIBILITY

Father!

We did not know that you are our father
who for billions and billions of years
could not stay apart from us even if we
wanted to stay apart from you.

What was your sorrow, Father?

We did not know that it was your sorrow
to have lost your children and to have lost
history.

But now following the ardent wish of your
sorrowful command,
we have bowed down before you in this place
and are sincerely grateful to you.

We earnestly hope and desire,
Father,
that you will let us become true filial sons and
daughters
who know that as long as historical grief
remains,
your grief remains as well, and
as long as historical sorrow remains,
your sorrow remains.

The time has come that your children must
appear
who can block this kind of flow of history,
and who feel keenly that there remains
the path of the world-level Golgotha
where the building of an altar for you
must be passed on to the people and the
world.

Your children who have gathered here,
for whom have they lived until today?
And what are they looking to as they go
forward?
We have the mission of having to be
responsible for
the entire destiny of history left by heaven,
and since we have walked forth
having determined ourselves and having
pledged to that mission,
please do not let us hesitate or give up along
the way.

We earnestly hope and desire,
Father,
that you will not let us become a group
which fights with the evil enemy and
in the end is defeated and brought to its knees.

We earnestly hope that you will remember
the lonely group which is bowing down at
your altar
representing many peoples today.
And even more, we earnestly hope and desire,
Father,
that you will remember your children
who are shedding tears and looking up to this
place today also,

DISCUSSION QUESTIONS

and who are struggling
saying that they will take on the lamentations
of the people
and are concerned about heaven and
humankind
even while on their lonely paths of being
driven out
in every corner of the peninsula,

We have come to know that all things
were destined relationships in your sorrowful
history.

As long as the sorrowful relationships and
sorrowful history
which remain before us are not cleared up,
please do not let us become ungrateful
children
who flee from this path and avoid this path.
We earnestly hope and desire that
you will let us become your true sons and
daughters
who are able to learn the duties of filial
children and
to learn the fidelity of loyal subjects.
We have prayed all these things in the name of
the Lord. Amen.

(March 13, 1966)

24 25

1. What struck you as most significant in this prayer?
2. What concepts did you have about prayer before reading Father's prayer?
3. How is the content of Father's prayer different from other prayers you have heard? What about the similarities?
4. What part of this prayer does Satan hinder you from saying?
5. How do you think God will respond to such a prayer?
6. How could you put this prayer into action?

Group Leader's Notes

A VISION FOR BUILDING A HEALTHY COMMUNITY OF FAITH

"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved." (Acts 2:44-47)

The early Christians built a healthy community of faith through small groups, meeting in homes for the first two hundred years or so of their movement. I believe that Father's idea is to use the small group as a tool to build the Kingdom of God. In Father's words, the goal of **Tong Ban outreach (building a community)** can be done most effectively through **Hoon Dok Hae (gathering for reading and learning)** in small groups centering on **Tribal Messiahs (the Kingdom builders)**.

People join small groups for all sorts of reasons—to know a few people well, to be cared for, to learn, to grow spiritually, to become true parents, to put truth into practice and to multiply our community. Experiencing community through

small groups can lay a foundation of solid relationships upon which we can build a bright future for our movement. By the end of these seven sessions, you will have developed a sense of community and a sense of self according to your original nature. You will be ready to apply what you have learned.

GUIDELINES FOR GROUP LEADERS

Each session consists of Reading and Discussion Questions. You can complete the session in 60 to 90 minutes.

Reading: This portion of each session includes True Parents' words and some explanations that help group members see how the topic of the session is based on True Parents' life and teachings. Here are three different ways you can approach the Reading:

a. As the group leader, read the Reading aloud for the whole group and then move to the Discussion Questions.

b. Ask a group member to volunteer to read the Reading for the group. It is best to ask someone in advance to give them time to read over the material before the group starts. After someone has read it out loud, move to the Discussion Questions.

c. Allow time at the beginning of the session for each person to read the Reading silently. If you use this option, be sure to give everyone enough time to finish the Reading.

Discussion Questions: The first question is designed to help group members begin discussing the topic in an open and honest manner. Most of the discussion questions are to help group members apply True Parents' teachings to their daily lives. The last discussion question at the end of each session is very practical and action-oriented. Through this question, please review the action goals and challenge group members to work on one or more of them in the coming week.

PREPARING TO LEAD YOUR GROUP

1. As you study each session ahead of time, ask God to help you understand and apply it in your own life. Unless this happens, you will not be prepared to lead others.

2. Carefully work through each discussion question in the session. Spend time in meditation and reflection on both the reading and discussion questions as you formulate your answers.

3. Familiarize yourself with the Group Leader's Notes for the session. You may want to read the Group Leader's Notes to your group when you think it would be helpful.

4. Pray for the various members of your group.

5. Consider what the session means for your life, what changes you may need to make in your lifestyle and/or what actions you can take in the church or with people you know.

LEADING THE GROUP DISCUSSION

1. Begin the session with prayer and on time.

2. Guide group members to understand the Reading clearly before moving to the Discussion Questions.

3. Don't be afraid of silence.

4. Avoid answering your own questions. Be a facilitator.

5. Don't expect an exact answer. Expect their opinion. Never reject an answer.

6. Encourage more than one answer to each question.

7. Avoid going off track.

8. Conclude your time together with prayer.

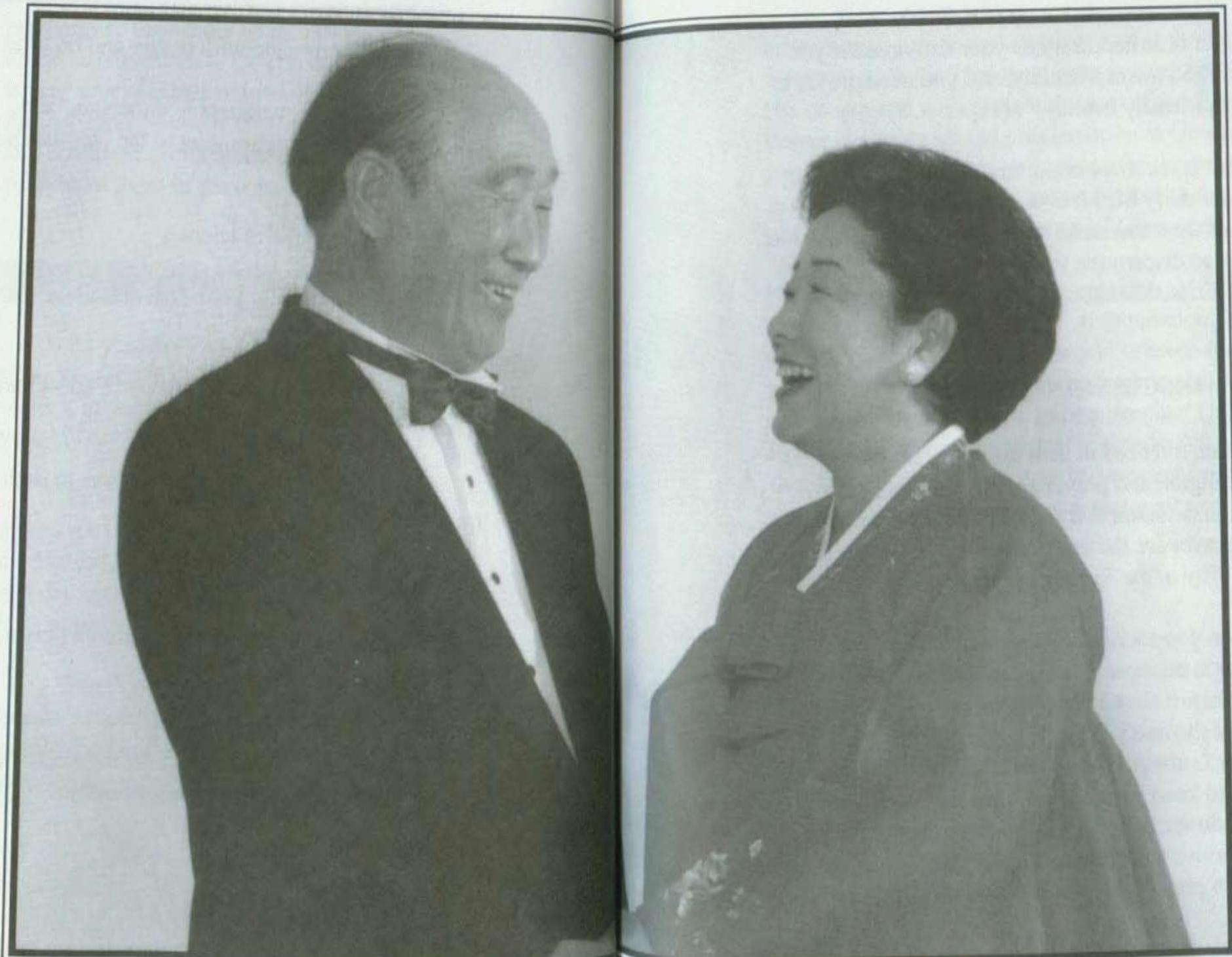
9. End on time.

10. Encourage fellowship time together after the session is over, with or without snacks.

Answer Sheets

Answers

Caution: It is better not to read the following answer sheets until you or your group has completed the discussion questions from your session.



SESSION 1

What is Prayer?

DISCUSSION QUESTIONS on page 17

DISCUSSION QUESTION ONE

"Prayer is as necessary as your daily meals; you need food to keep healthy, and you need prayer to stay spiritually healthy." (*Prayer*, p. 8)

"What is the most important and necessary thing in your daily life? It is the prayer life. Through prayer we understand the enemy that is not visible and also discern the visible enemy." (*The Way of the Spiritual Leader*, p. 81)

DISCUSSION QUESTION TWO

"If man did not fall then the savior is not needed, and religion and prayer are also not needed. We must understand that the need for a savior, religion and prayer are the unfortunate gift of the Fall." (*The Way of the Spiritual Leader*, p. 79)

"When you sacrifice and endure then no more prayer is necessary, for when you are living that life you are already in contact with God. God has to love the one who suffers and endures most.... Prayer is about asking for the power and the lively mind to keep going, even if we have to fast and kneel down. When we don't have the confidence and motive to continue pursuing the goal, then we have to pray to ask for that motive. If we don't

have enough power to do what we must do, then we pray to ask God for the power to hang on to His course and will, even at the cost of our lives. Prayer is a promise and proclamation to God that you are going this way, and asking for the power to complete it. Certainly God will listen to that prayer, and urge you to go ahead." (*Prayer*, p. 5)

"We are going to repair all the precious relationships of the four position foundation. Then we will go out to the satanic world to teach the people and urge them to follow. Every one of us must go all over America, telling people, 'This is it, this is what we have to do!' If you do this, you don't have to go off and pray by yourself because you are enacting your prayer, living your prayer." (*Lifestyle of Prayer*, p. 9)

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SESSION 2

The Importance of Prayer

DISCUSSION QUESTIONS on page 20

DISCUSSION QUESTION ONE

“... First we must know what is going on in God’s timetable, and then we have to pray according to God’s plan. Otherwise our prayer will be insignificant . . . Every prayer I have ever dedicated to Heavenly Father has been according to His plan, that I might do what He wants me to do and be what He wants me to be. I have never prayed for anything else. When God told me, ‘This is the way I want it,’ I always carried it out. You must do exactly the same thing. You know the standard of my lifestyle, so you must pray to follow me.” (*Lifestyle of Prayer*, p. 8)

DISCUSSION QUESTION TWO

“The Unification Church does not pray in the name of Jesus. The person who recently joined would think, ‘What is True Parents? Why pray in the name of True Parents?’ Do you know the meaning of True Parents? True Parents are our ancestors who did not fall in the Garden of Eden and whom we can be proud of for eternity in the midst of God’s glory. However, because the first ancestor of humanity fell, there had to be a new ancestor, and because God also works His

providence centering on the new ancestor, we pray in the name of this new ancestor. It is very logical. In other words, since Jesus is the god of father and the Holy Spirit is the god of mother, fallen humankind cannot go to the Kingdom of Heaven without going through the relationship of such parents.” (*The Way of the Spiritual Leader*, pp. 88-89)

“When you pray, you pray in the name of True Parents. What is True Parent Love or True Parents? Do not think of that word just with Father and Mother. Think about the standard of True Parents from the standpoint of a father and a mother who can love all humanity and embrace the world transcending the national feelings from an even higher level. Therefore, even Father prays in the name of True Parents.” (*The Way of the Spiritual Leader*, p. 89)

“The time will come when we pray in our own names. That day is the day of hope.” (Church members who will be living in God’s family, September 27, 1959; *The Collected Sermons*, vol. 7)

Summary of Father’s words on the changes of content for concluding prayers: (i) It is a conclusion to the victorious contents of 9.9 Jeol and 3.10 Jeol which True Parents declared according to the progress of the providence. (ii) The meaning of praying in the name of individuals is recognizing one’s responsibility as ‘the substantial being having responsibility for the contents of the prayer.’ (iii) From now on, a prayer must be a ‘report’ taking responsibility for results (of missions given) and for results of activities

undertaken before God, rather than an earnest request (such as requesting help for something). In other words, giving a daily report of the results of daily life. (iv) This is the conclusion of heavenly fortune that has followed from the celebrations of 9.9 Jeol and 3.10 Jeol. Through 3.10 Jeol, 4000 years of history have been indemnified. (v) True Father directed this to be proclaimed and implemented throughout the world, at 7:45 a.m. on September 14, 1999 (New York time)." (Official Letter from FFWPU International, September 16, 1999)

Since then when praying in public, "I pray in the name of 000 (position of person praying) 000 (name of person praying) who has inherited True Parents' realm of victory through the blessing.
Amen"

"Father said that in celebrating this 41st (40th anniversary) True Children's Day, the age of the family king has begun. And He said that from now on when we pray in our families, we should close our prayers saying, 'I pray in the name of 000, a central blessed family.' Of course, in general when we offer representative prayers, we use the standard: 'I pray in the name of 000, a blessed family who has inherited True Parents' realm of victory through the blessing.'" (Official Letter from FFWPU International, October 31, 2000)

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SESSION 3

The External Aspects of Prayer

READING on page 22

REFERENCE ONE

Concerning "a particular person"—"When you sincerely pray, it is better to do so for one person than for many persons. There is a big difference between praying for one person and for many people." (*The Way of the Spiritual Leader*, p. 87)

REFERENCE TWO

Concerning "a small group prayer team"—"The basic organizational structure for the prayer group should be four wives make one team, and twelve people from three teams make one group. Men should organize themselves in the same number in conjunction with the women and if those 24 people pray hard, then a great result will come." (*The Way of the Spiritual Leader*, p. 87)

DISCUSSION QUESTION ONE

"I go out to nature because it gives me a better environment for prayer, and I love nature for that reason. I love the quiet of midnight. I don't say much about the visions I receive, but if you receive them then don't you think I do too? That kind of new world can only be reached through prayer. In that position you can taste love. This world is desert-like, but the world created through prayer has a climate where love can thrive." (*The Importance of Prayer*, p. 8)

DISCUSSION QUESTION THREE

"The primary thing you have to understand is the relationship between God and yourself. You can pray for your own sake, but it must go through the proper sequence. You can pray, 'Heavenly Father, I know what You desire of me, but I find it so very difficult. Please help me and my family to do what You ask of us.' Don't just throw words away and hope they will be listened to. Not at all. Rather, you have to be consistent and go along with the order of all things." (*Lifestyle of Prayer*, p. 7)

"Small prayers are like leaves and twigs on a tree, whereas the other kind of prayer is like the trunk." (*Lifestyle of Prayer*, p. 6)

SESSION 4

The Internal Attitude toward Prayer

DISCUSSION QUESTION ONE

"Father does not know how many times he prayed until his cotton pants became all wet – how many times he pledged in his mind, going over the valley of death." (*The Way of the Spiritual Leader*, p. 85)

"... Father prayed for seventeen hours, twenty hours a day ..." (*The Way of the Spiritual Leader*, p. 84)

DISCUSSION QUESTION THREE

"This morning I have been talking to you from the perspective of mission and prayer. Wherever you go, if you find yourself alone, concentrate your thoughts and prayer. Then if your senses point someone out to you, witness to him or her, no matter what the circumstance. Don't let consideration of the circumstances keep you from witnessing. Don't postpone witnessing until later. After you try this for a few times, you will learn that your senses never make a mistake, and you will find witnessing very fruitful." (*Mission and Prayer*, p. 12)

"If you pray but don't act, however, you and God will become farther and farther apart." (*Prayer*, p. 6)

ANSWER SHEET

SESSION 5

The Benefits of Prayer

DISCUSSION QUESTIONS on page 33

DISCUSSION QUESTION ONE

"While you work, sleep, walk, talk, or eat you should develop the habit of prayer. That way you can experience God's abiding presence with you." (*Mission and Prayer*, p. 11)

DISCUSSION QUESTION THREE

"To gain God's companionship, you should always think about your lifetime vocation, your mission, and your prayer. Twenty-four hours a day you should be centered on these things. If you are good at prayer and make it a habit, you won't have to wonder what to do. Your mind will automatically direct you properly. You can be confident of your direction and never have to waste time wondering if you are right. Sometimes you may choose what you think is the right way and start heading there and suddenly find your feet swinging around the other way, responding to the automatic direction that your mind developed through prayer. When such things happen, you will realize that God is right beside you." (*Mission and Prayer*, p. 12)

SESSION 6

The Power of Prayer

DISCUSSION QUESTIONS on page 36

DISCUSSION QUESTION ONE

"I'm not talking about setting aside a little bit of time each day to pray, but the type of continuous prayer which you do while conducting your daily affairs. I'm talking about one consistent prayer, a lifestyle of prayer. In such case, your mind is focused on your prayer even while you are eating; while you are walking or talking with other people, your ultimate desire is your prayer."

(*Lifestyle of Prayer*, p. 6)

DISCUSSION QUESTION TWO

"Those who develop the practice of praying don't make big mistakes, while others who don't pray enough will make many mistakes and have to spend a lot of time correcting them. You can take my word for it! Once you develop the habit and taste of prayer, you will find it more valuable than eating, listening to good music, or watching a nice movie. After you have experienced deep prayer, you will automatically find solutions to your problems. You won't have to struggle so much to accomplish things. Prayer has tremendous mystic meaning." (*Mission and Prayer*, p. 11)

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SESSION 7

Father's Prayer

DISCUSSION QUESTIONS on page 41

DISCUSSION QUESTION ONE

"God is the center of our prayer; therefore, we have to understand His formula so we can pray in accordance with His desire. First, we need to establish a firm understanding of the relationship between God and man." (*Lifestyle of Prayer*, p. 7)

DISCUSSION QUESTION THREE

A question from Dr. Sontag: "I would like to know about the prayer life of Rev. Moon. I think the prayer life of the Unification Church is unique and many believers say that they can do their method of prayer only in the church."

Father answered, "I believe prayer is the most powerful thing. It makes possible what seems impossible. In the Unification Church we emphasize prayer; however, we do not pray with (a) special method. Only the content is different. My teaching is 'Do not pray for yourself.' I teach people to pray for the fulfillment of mission, for others, and to offer their prayer as the words of comfort to God." (*The Way of the Spiritual Leader*, p. 92)

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Additional Resources

TRUE FATHER'S PRAYERS

Prayers, HSA-UWC, NY, 2000

The Way of Tradition, Vol. III, HSA-UWC, NY, 1980, pp. 87-107

TRUE FATHER'S SERMONS

The Importance of Prayer, (Belvedere, April 15, 1979)

The Tradition, Book One, HSA-UWC, NY, 1985, pp. 7-8

Prayer, (Belvedere, March 29, 1981)

The Fountain of Life, ed. By Zin Moon Kim, HSA-UWC, NY, 1993, pp. 267-8

Mission and Prayer, (World Mission Center, June 12, 1983)

Father's Prayer—Filial Piety, in *The Completed Testament Age and the Ideal Kingdom*, FFWPU, NY, 1999, pp. 462-530

Lifestyle of Prayer, (Belvedere, January 18, 1987)

OTHERS

The Power of Prayer, Paul Werner, HSA-UWC, Toronto, 1986

TRUE FATHER'S SPEECHES

A Life of Prayer, HSA-UWC, NY, 1991

The All-Time 10 Best Tips on Prayer, Jim Stephens, Washington, D.C., 1999

The Way of the Spiritual Leader, 3-1, FFWPU International, NY, 1998, pp. 79-100

21 Days Divine Principle Lecture, World CARP

The Way of God's Will, HSA-UWC, NY, 1983, pp. 359-368

The All-Time 10 Best Tips on Prayer for Beginners That I Have Ever Heard

Jim Stephens

January 2000

1. Schedule a Prayer Time.

Make an appointment with God.

Make it a priority.

Setting aside time is the most important place to begin developing your prayers. If you never take some time to pray, your prayer life will never grow. It will never develop. Start with a small amount that you are willing to commit to. If you are not willing to commit some of your time to prayer, give up now.

Make an Appointment with God

Make an appointment to meet with God just like any other appointment. If it's not on your schedule, it will tend to be put off easily. You would certainly remember an appointment that you have today with the President of the United States, wouldn't you? Well, isn't God more important to your life than the President.

Make it a Priority

If you have available time, great. But for most of you, finding time to pray will mean that you have to sacrifice something else that you are now doing instead. Probably you are enjoying that other thing (TV, sleep, business, friends, kids, reading, etc.) or you wouldn't be doing it. Prayer has to be moved up the list of daily priorities so it is high enough to bump off something else that has heretofore been considered more urgent and important. It has to become a strong enough priority so that you can't go to bed until it is accomplished, like brushing your teeth.

So start right now to find that activity that you can delete from your life in order to be able to get more God in your life. Look at a long range perspective. We know that good eating habits and getting regular exercise are vital for long term good health. Unfortunately, it's easy to bump them aside on a day to day basis in favor of things that seem more urgent. But since they are essential, we must learn to raise them to a priority level that takes precedent over "urgent" matters. We

need to learn to distinguish between "urgent" and "important". In the same way, it's essential to raise prayer to a high priority so that it becomes a daily habit in spite of everything else that we have to do also.

Next decide how much time you are going to schedule it in your day to begin your new prayer life. Be reasonable with yourself, ten or twelve minutes might be a good start. If you can't squeeze out ten or twelve minutes somewhere, then you're not being serious.

When your best friend calls, you make time to talk to him or her even if something else that is important too has to be sacrificed. You may not know it yet, but God is your best friend and making some time for Him every day is going to be the best long term investment that you have ever made.

You may need some help with resetting your priorities to include a daily prayer time. I believe a deeper understanding of the value of prayer can really help. It can give you the necessary motivation to pray. I have found quite a number of explanations of the value of prayer that have really helped me. These can make a good reference for you. I list all those and explain each one for you in detail in my book "The 21 Greatest Tips on Prayer I Have Ever Heard or Read". Look to the last page of this booklet for more information about that book.

2. Just Get Started.

Night time prayer or morning prayer

Start small

Work up to longer prayers.

"The journey of a thousand miles begins with a single step." "Don't bite off more than you can chew." "Take it one step at a time." "Keep your goal within reach." "Just do it!"

Just Getting Started

Just getting started is the way to begin. Don't spend too much time thinking about it. Don't wait until you are "in the mood". Don't look for the "right time" or "right place". Obstacles will always come up that make for wonderful excuses why you should be distracted from prayer or be delayed in starting your prayer. Ignore them and focus on just getting a start, even if it's a very small one.

If the present time doesn't seem quite right to you, then maybe just talk to God "along the way". Pretend He is your invisible friend next to you as you drive or walk somewhere during your day. Be open and honest as you get started. "I don't know if you're there right now or not, but I hope

you can hear this. I'm on my way to the store and I don't have time to stop and pray, but it would be nice if you come along with me and help make it a smooth trip."

Incidentally, I experience that there is a force that is very real which actively attempts to prevent me from praying. I have to overcome that force by making effort almost every time. I believe that you will experience this force of opposition as well. So therefore, if I were you, I'd expect it.

Night Time Prayer or Morning Prayer

Most of us decide to pray at the end of the day. This is good, but usually by then I'm not only physically tired, but I'm emotionally drained as well. Often it will seem that you haven't got the spiritual energy and power to initiate a conversation with anyone, let alone God. Who would want to invite the Almighty God to visit them in such a state of mind?

Please realize that this is a deception. A recent experience proves it to me. I was going to go to bed early because I felt unusually tired. Several of the kids had been ill and I was feeling it too. Then the phone rang. It was my best friend from 800 miles away. We hadn't talked in a month and he was going to be coming this way. When I hung up 15 minutes later, all traces of tiredness were gone. I was emotionally and spiritually recharged. Why? The energy that is generated from positive emotional give and take can revive us. It's even better than sleep.

Prayer in the same way can revive and re-energize you if you are tired. It can work like the energy from a loved one if you can successfully make an emotional connection with God. Many times I have had the experience of being energized from my prayers and then not being able to go to sleep for a long time. Sometimes even I have purposely avoided a "deep" prayer because I wanted to be able to go right to sleep.

So when you get to the end of today, try not to plop down in front of the television and watch whatever is on for an hour. I can pretty much guarantee that it will NOT revive you spiritually or emotionally. You might even be feeling worse after watching TV. So end today differently than usual. Take time for an honest talk with God.

Morning prayer is vital for starting your day so don't neglect it. If you have to, even get up just 10 or 15 minutes earlier. Morning prayer really helps prepare you for the various events and circumstances that lie ahead. Think over the upcoming day as you pray. Even review your schedule with God and look for His insights on how to handle situations and responsibilities that you will encounter. If you are going to be meeting a person that is difficult for you to love, ask God for His perspective. New insights from prayer, especially in loving difficult people, have been very exciting for me.

Start Small

Any new relationship with another person starts out with small talk. It's the same with prayer. Even a meeting of old friends who haven't seen each other for a long time starts with small talk. Take time to get acquainted with God. Sometimes getting started is the hardest part, so start with honest small talk about how things are going.

If you are learning to pray, then you realize, of course, that you are on unfamiliar ground. But remember that everyone started in that same place. Even the greatest men of prayer throughout history started where you are. They had doubts in the beginning. They had their "ups and downs" in prayer. Take your baby steps and let go of your pride. It will be over soon.

Work up to Longer Prayers

Start with three or four minutes at a time. Then, when you are ready, try seven. Eventually you can reach twelve comfortably. Then challenge up to 21 and 40 minutes a day. Finally you can attempt 60 minutes a day. This is probably the most spiritually satisfying if you desire to go that far. The reason that I suggest these numbers rather than others is because they are used in significant events in the Bible and in God's creation. For example, Jesus was in the tomb 3 days and he had 3 main disciples. Jesus had 12 disciples. There are 12 months to the year. Jesus fasted 40 days and Noah was on the ark 40 days. There were 7 days in the creation. Jesus asked his disciples to pray with him for 1 hour in the Garden of Gethsemane. You get the idea.

3. Think of God's Point of View

Ask for insight

Understanding confession and repentance

One of the best pieces of advice that I ever read on prayer was from a famous Chinese Christian, Watchman Nee. He taught that God will not do His Will until we pray and ask Him to do it. Even though God wants to do His Will very much, He will not violate our freedom by interfering before we ask Him to. If God interfered, then that would violate our freedom and thus destroy our ability to give and receive true love which requires that we be free.

If we don't ask, then God cannot interfere with the workings of our hearts. If He did, then He would be controlling us against our will. This would destroy our freedom and simultaneously destroy true love. Without freedom there cannot be true love because we would be like robots.

God is a parent who truly loves His children but He also respects their creativity and responsibility. He would never choose to force them to love Him. That's a contradiction to the

nature of true love. God chooses to wait until His children are ready to respond and then give them what was actually His Will all along.

Ask for Insight

So then, just what is God's point of view? I find it very helpful to meditate for a few minutes on this subject - what God must be feeling. I send a silent thought to God, "Help me see from Your point of view, Heavenly Father, and if there is anything that I can pray for that will help You, then send that thought into my mind."

Understanding Confession and Repentance

Sometimes I have found myself in deep repentance after better understanding God's perspective. Because of what we humans are doing to each other and to our world, we are giving great pain to our loving parent, God! Often I see more clearly where I have not devoted enough time and thought to God and have allowed worldly concerns to occupy too much of my time. Through this exercise, I find it much more natural to repent and feel very cleansed.

Once you offer to God your apology for not seeing His perspective and understanding His heart better, then you'll receive a deep His genuine forgiveness. Then a new closeness comes over you. Whenever we are building a relationship with another person and we can make a connection to the other person's feelings and perspective, then we feel much closer to that person. It's even nicer when it's with God.

Confession and repentance are sometimes very misunderstood concepts. Their purpose is not to paint yourself as a terrible sinner and eternal reprobate. The purpose of repentance is to apologize to God for your mistakes so that you can receive forgiveness and then end up closer to God. The net result of repentance should be a feeling of joy and forgiveness. If you are repenting and then feeling depressed at the end, you're doing something wrong. God wants you to move forward and move closer to Him. The conclusion of that is a deep inner joy.

Be careful to note whether you feel joy after you have confessed or repented. If not, then you must be farther away from God, not closer. Obviously, that's not the desired result that you want and especially not the result that God wanted. Therefore, check up on the results of your prayers. Are they making you happier.

4. Be specific.

Making a prayer list.

The success of your prayer in connecting to God depends a lot on the actual content of what you are praying for. Praying for "peace on earth" is good, but it's very hard to relate to it with your emotions, especially for a beginner. Probably a person like Mother Teresa had a close heartistic connection to praying for "peace on earth" because she was emotionally connected to so many people in need and felt deeply that each one was a child of God.

But most of us cannot emotionally relate to the large, more abstract concepts at first. For a better prayer, try to be able to conceive clearly what you are praying for. This means to be specific.

If a child goes to his/her parent and says, "I need help!" or a student goes to the teacher and says, "Can you help me?", then the immediate response is "What kind of help do you need?" If the child or student never answers that question, then it's hard to give the help needed. I believe this analogy is also true in prayer.

Here's a hint if you can't think of anything specific to ask for. The first thing you might want to pray for is "Help me know what to specifically pray for."

Many people believe that "God already knows what I need." so why should I have to tell him? That is true, God does know. But God in His wisdom won't give it to us until we are ready and willing to receive it. As The Bible says, we have to "ask before we can receive". By demonstrating our maturity to God, we actually free Him to answer our prayers more easily. A parent does not want to spoil a child. The parent's primary concern is that the child is growing up virtuously.

The most wonderful ability that God created in us is the ability to love and create, but that nature inherently requires our independent response out of our free will. We are creating ourselves as we grow and develop and we must develop our consciousness of ourselves as reflections of God. The three major aspects of the human spirit are the intellect, the emotion, and the will. All three of these grow and develop over time according to our own effort. Without our participation and willing effort, our spirit doesn't grow. God has placed our spiritual growth under our own dominion. We are responsible for how well or how poorly it grows. Since we have an eternal spirit, then our intellect, emotion, and will continue forever to grow and develop. This allows us to draw closer and closer to God in a never ending relationship that is always getting deeper and deeper.

God has the parental wisdom for giving us not only what we want but how much of it we are ready to receive. When a five year old child asks, "What's sex?", you don't give them the whole complete truth. You have more wisdom than that. So remember to be specific in your prayers.

Making a Prayer List

Making a "Prayer List" is very helpful in being specific. Write it down and have the list with you when you pray. Keep adding things to the list and subtracting them all the time. This helps you clarify exactly what you want to pray for and it serves as a reminder in case you might run out of inspiration. The slight drawback of a list is that it can tend to become rote and then boring. We naturally tend to avoid things that are boring. So if you feel that your prayers are starting to bore you, then stop using the list for a while.

In the world today there are many books being written and seminars being held on the value of setting goals in your life. One universal point that is always stressed is that goals must be specific if you ever want to reach them. This lesson applies equally and very importantly to our prayer life as well. We must be specific.

The things that you are praying for should be clear and detailed. They should be as specific as possible. No building was ever built, no patent ever given, no masterpiece ever created without specific and complete details. When you can clearly conceive in your heart and mind the purpose in your prayer, then it can be realized on earth by you and God together.

Visualize in as much detail as possible the results you want from your prayers. Even write it down to help clarify it. This can help substantialize your benefit from prayer and help you to see your progress. Also, very importantly, if what you are praying for comes true, then you can recognize God working in your life. Experiencing God is essential to developing your prayer life and your faith.

5. Pray out loud.

Three hints.

Be creative.

This is a hard one. Although God will still hear your prayer if you pray silently, I have found that my prayers are less than 50% as effective if I pray silently.

Just as if I'm talking to my closest friend, when I speak the words out loud, it forces me to clarify my thoughts. When the words come out and I hear them expressed, then I can move along to the

next thought. If I keep the words in my mind, it's harder to keep going and my prayers tend to taper off to nothing very quickly.

A common problem that beginners face in praying out loud is embarrassment. Obviously, God is invisible so you may feel that you are just talking to the wall. That's pretty embarrassing for your ego. Suppose you found out later that God wasn't really listening and you'd been talking to nothing all that time. You'd feel really foolish then, wouldn't you? If someone passes by and sees you talking to nothing, they might think you are crazy.

Three Hints

Here are three hints that I have found helpful to get you started. First, find something or "someone" to talk to. If you have a picture of Jesus, talk to his picture as if you were talking to him in person. You might also want to try a picture of a person you know who really loves you. Or you can choose a person that you really respect and admire in history. Talk to that person as a representative of God and have him or her relay your message to God.

A second idea is to use the "Dear Diary" approach. In other words, write it down. Write a letter to God and express clearly your feelings and desires. As you see them taking shape on the paper you will naturally be praying for these things at the same time. After they are written down, then you might also want to say them out loud.

A third hint is to tape record your prayer. This sounds pretty radical but is very effective. It might seem that it would be very embarrassing but it is an excellent way to train yourself for a life of prayer and it especially prepares you to pray in public. When you are praying and you come to a pause, then pause the tape recorder. After you have recorded your prayer, then be sure to go back and listen to it. Listening to your own prayers from an "outsider's" point of view, you will be pleasantly surprised that you like them. You will be able to improve them more quickly because of this new perspective you will have. You can even imagine what God must be thinking as He listens to your prayer.

Be Creative

One of my "mental hobbies" is observing the obstacles and inhibitions that come up inside myself that prevent me from praying. I enjoy creating unique and fun ways to overcome my fears and embarrassments. In my book "The 21 Greatest Tips on Prayer I Have Ever Heard or Read" you'll find a lot more ideas to make and keep your prayers enjoyable and stimulating.

Prayer should be varied just like any relationship. Sometimes it should be light. Sometimes it should be fun. Sometimes it will be deadly serious and tear-filled. However, it should always be

specific. Real prayer should not ever be thought of as "spacing out". That is an unattractive relationship and leads people to give up praying.

6. Pray with other people.

This is hard. It takes a commitment and it requires us to become vulnerable. It means that we are opening up our very personal thoughts and desires in prayer to someone else. However, the rewards are far, far greater than the price.

As two people each draw closer to God in prayer, they are simultaneously growing closer to each other. Think of it as a triangle with God at the top and those praying on opposite ends of the base. As they each move closer to God, then they have in fact moved closer to each other also.

One of the times that I feel the closest to my wife and children is after we have been praying together. I'm not talking here about the brief prayer that we have as a family every morning before school or the bedtime prayer at night. For us, those are just short prayers like saying grace before we eat. These we rotate every day. Everyone takes his or her turn. The deep closeness I'm referring to are the times when we pray together for a longer time or take the time to share the more personal side of ourselves with each other.

You may have heard the saying "the family that prays together, stays together." This is not just sloganism, but truth because you will be intimately sharing your lives with each other.

When praying together, it is important that each person that is present be a participant. No one should be left out. If only one person prays, then there often isn't the "horizontal" give and take that makes a base for everyone to experience God. In the Bible it mentions that wherever two or more are gathered, then God can be present. But in my experience this doesn't just mean two bodies in the same location. It means that the spirits of two or more people are participating together.

There are a number of ways you can do this. My wife and I have an ongoing 12 minute prayer each day. We alternate who prays first each day and say just a prayer from our hearts. The person who goes first prays for a while and then stops. Then the other person prays. If the 12 minutes is not up, then the first person prays again. This continues until the time is up.

You don't have to set a time limit on it, but we feel personally that we should give at least 12 minutes to our prayer and by the end we feel good that we have accomplished something. If we prayed less time, it might be one of those "hurry-up and get it over with prayers" (if you know what I mean). Prayer brings us closer and often we find ourselves sitting together afterwards and

sharing our hearts for quite a while. It's also a good time to talk about the children or catch up on other important family business.

I recommend setting a time limit because you can feel a completion and a sense of accomplishment and be able to measure your progress a little better. If you really get into the prayer, there is no reason to stop of course when you get to the time limit. (I didn't really have to say that, did I?)

Another technique is that each person prays for one point or one subject only. Then the next person prays for a different point. Then back to the first person again. This works well if you are using a prayer list or are in a larger group.

You could also try having each person just pray one sentence and the next person pray a sentence. Let your creativity work a little. If you have more than two people, then you can make a circle and do the same things as above.

One more quick point on praying with others. This one is rather obvious. Who should you choose to pray with? Naturally, pray with your family members and loved ones. I also suggest that whenever possible, find other people that are more experienced at prayer than you are that you can pray with. Look for the opportunity to pray with established groups. I have no doubt that they would welcome you, especially if you make it known to them that you are a beginner and want to learn. Not only will these people be a great support system through rough times, but also you can learn about prayer more quickly through "mentoring" than going it alone.

7. Pray for others.

Both of you will benefit.

Praying for others is very helpful, not only to the person that you are praying for, but it's also helpful to you. This develops the most important spiritual muscle that you have, namely your heart. We know that to grow our brainpower we must read and study, but we often fail to realize that to become a good compassionate person we must also make a lot of effort and learn to have concern for others.

Babies are born as totally self-centered and self-absorbed beings. In order to become a good parent they must make a huge transition somehow into beings that will have an unconditional love and concern for their children. This doesn't happen automatically like the growth of our bodies. It's a process that requires education and practice, practice and more practice.

Try to be as specific as possible as you pray for others. My children many times pray, "Heavenly Father, please bless everyone." We can safely assume that God is doing His darndest to bless

everyone. The best way we can help God, however, is particular, specific, and unique concern and empathy for other individual people and their circumstances. We can be "instruments" for helping God to work in the lives of other individuals, but it's nearly impossible for us to help God to take care of "everyone".

Both of You Will Benefit

We benefit at the same time because praying for others grows and develops our own personality and heart to become more like God's. Our prayer energy directed at a unique person and situation is much more effective than the scattergun approach of "bless everyone".

It has been proven to me beyond all doubt that people can communicate thoughts to each other across a room or across the country without ever verbalizing those thoughts. Many times I know my mother is about to call me because the thought keeps coming into my mind to call her.

New research is showing that people in the hospital that are being prayed for by total strangers have a higher cure rate than those who are not prayed for.

Just as thoughts can be communicated, so too prayers are communicated as well. In fact, prayers have even more influence because they carry not only thoughts but an emotional power. Prayers carry healing power and this doesn't only mean a healing of the body but also a healing power for the spirit. Prayers can help other people deal with depression, anxiety, anger, fear, resentment, and hatred to name just a few.

Prayer for others also helps us to a new and deeper understanding of the person we are praying for. It connects us to God's feelings for that person. Later when you meet with that person in the flesh, you will experience that you have new love and empathy for him or her. Prayer helps us to learn patience. It helps us better understand the things we can change and the things we can't. And especially prayer helps teach us forgiveness.

As already mentioned, be as specific as possible in what you are praying. Rather than just praying, "God, please bless Elizabeth", be more specific. "God, please surround her with a feeling of joy." "God, please put ideas into Mary's mind how to serve others." "Heavenly Father, please melt the pain and resentment that are in Bill's heart with your love."

As you pray for a person, try to reach out to them and understand them with your own heart. This will help you to know what to specifically pray for. It's a real joy when you can understand a person better and love them more because of your prayers. You will have a new and changed feeling toward them and that new empathy will become manifest substantially in your relationship the next time you meet the person.

8. Ask Questions

Listen for Answers from God

Review the answers

Jesus said in Matt. 7.7, "Ask and it will be given you; seek, and you will find; knock, and it will be opened to you." Also in Matt. 21.22, he said, "And, whatever you ask in prayer, you will receive, if you have faith."

This is a very important point to remember about the dynamic of our relationship with God. A parent is always interested in giving to his or her children, however, the parent wants input from the child. When I buy clothes or a new toy for my children, I always want to know first what size, what color, etc. do they want.

God too wants to hear from us. Naturally, He prefers to hear us express the needs of our hearts more than our needs for physical possessions because that's where His primary concern for our happiness lies. However, He does listen to our material needs as well.

I have often found it helpful to write down a question and then pray about it. Usually I write down the answer as I receive it and this has been a wonderful experience. What I mean is that I write down the thoughts that come into my mind in a "stream of consciousness" manner. The answer can often be complicated and even take several stages to develop so writing it down is really the only way that I could practically receive the answer. Just as in a conversation, one thought builds upon another. If I was just listening, there wouldn't be enough substantial thought for me to grasp the idea and hold it so I could follow step by step to the whole understanding. If there are several ideas as part of the answer, it's very hard to get it unless I write it down.

The value of writing may not make sense until you try it, but I sincerely urge you to try this technique. I don't imagine it works for everyone, but for me it has lead to some wonderful experiences. After my initial prayer question, many thoughts start flowing into my mind and may eventually go off in a totally different direction that I never would have thought of. By writing it down, God leads me to a deep, definite, and personal message that He had for me that I never would have thought of on my own.

Listen for Answers from God

Give and take is essential in communication. In order to have a satisfying prayer, you must feel not only that God is listening to you but also you must feel that He is responding. How long would you keep talking to someone on the telephone if they totally stopped responding? You

would quickly realize that you had been "cut off". So, please think of prayer as a two way relationship. Not only are you talking to God, but you are listening for His answers coming back.

So then, how can a beginner recognize that God is responding to him or her? God often speaks in that "still small voice" that you can only hear with your inner heart. It's very easy to doubt what you hear because we aren't accustomed to listening to it. The message is often fleeting like a dream or yesterday's conversation so you may doubt that you ever heard it at all. It may also be confusing as to what it means in reality and how you should interpret it.

I once read a couple books on St. Francis of Assisi. He misunderstood the message that he got from God. God told him to "rebuild my church" so he went into the country and found a little old broken down church in ruins and rebuilt it. Of course, now we realize that God's message was for St. Francis to "rebuild" the Catholic Church as a whole, not some building.

Again I suggest you take notes on the thoughts that come to you during prayer. Write down what you feel is coming from God as you try to listen. Many times our understanding of things is progressive. In school you have to go to second grade before you can go to third. In sports, in music, it's the same. So also it's like that with prayer and you need to make progress through time and practice. So it's important to see yourself in a process and making steps along your way.

Review the Answers

Another value of writing it down is that you can REVIEW it later. This gives you the opportunity to analyze with both your rational mind and your emotional heart whether the message is really from God. If you have a good friend whose spiritual wisdom you trust, I can suggest that you show it to him or her if you have doubts. It's often advisable to be cautious with spiritual messages because they can be deceiving.

The helpful messages that I attribute to God are the ones that uplift me to a very high ideal for myself and hold me to a very high standard of personal conduct. They are very forgiving and very encouraging. They are very empowering, but they are also righteous. The kind of messages that predict a certain event at a specific time, in my experience, are not very reliable.

In time, as you pay attention and are looking for messages from God, you'll find them. Each of us is unique and God will speak to us uniquely, but you'll know it's a message from Him. The dream or thought or experience will be qualitatively different from the usual. It will endure longer and remain vivid whereas others fade quickly with time.

9. Create a holy environment.

Gather inspirational reading materials.

Prepare your surroundings with pictures, music, flowers, candles, etc.

Each one of us is definitely influenced by our environment. Whole fields of college study are now investigating how color, smells, sounds and even touch influence us in positive and negative ways.

I encourage you to be absolutely serious about the environment for your prayer. We all know that eating a lot of junk food will gradually over time lead to a decline in our physical health. The exact analogy applies to the health of our mind and spirit. The current state of television, movies, some music and art can have a seriously negative effect on your spiritual health.

I heard a wonderful example recently. A father was having the usual argument with his children about some TV show or movie or music or something. He didn't like it and they thought that it was OK. It wasn't really "hurting" them although they knew there were immoral and violent parts in it.

The next day he made their favorite brownies but before serving it, he let them know that he had put a tiny speck of dog poop in it. Certainly it was only a tiny bit and it wouldn't really be a problem. But as you would expect, they wouldn't even touch it, even though it was just a tiny speck of dog poop.

The analogy is obvious. We allow all kinds of "dog poop" in the spiritual environment around us and totally disregard any effect it might be having.

When my wife and I want to pray and the children have the television on in the other room, I have to totally get out of earshot in order to be able to pray. Almost every television show I know will destroy my prayer environment. You can't have give and take with a TV. It is totally the master and you are totally the object if you enter a relationship on its terms. It will not respond or react to anything you do so be careful not to become a "tube slave".

If you find a place in your house that is the most comfortable for you to pray, then cultivate the atmosphere in that area. Each time you pray there, you will be adding good energy to the place and making it more suitable to better and better prayers. I believe that inanimate objects absorb energy from the living things around them. Then they reflect that energy back. As an example, my children say they can feel closer to me when they are sitting in my favorite chair or if they put on my favorite jacket. So cultivate your own "prayer place" with your prayer energy.

Gather Inspirational Reading Materials

Not many of us are living our daily routine on an elevated spiritual level like a saint, right? So it's to be expected that it will be normally hard to get "into the mood" for prayer. This is where a cultivated spiritual environment can really help support your prayer life.

One way to cultivate your prayer environment is with materials that move your emotions such as inspiring books. The experience of prayer is qualitatively better when it's an experience of the heart and emotions. Prayer is not satisfying if it's just an intellectual conversation. So you may want to try "jump starting" your prayer with something that can move your emotions like reading. A good tip is to read something brief that is inspirational or emotional.

The main reason for reading something inspirational is to move your heart so you can pray. The key point is that you want to get into prayer, therefore keep whatever you read BRIEF. You don't want to read a favorite book and get distracted and read on and on. You don't want to fill up your mind with distracting thoughts. You just want to move your heart of love and compassion.

There are a lot of books on the market such as the Chicken Soup for the Soul series. These are collections of short stories that are designed to move your heart and emotions. I suggest keeping several different types of inspirational materials in the place that you usually pray. As you prepare to pray, look over the various materials and try to "feel" which one contains a "heavenly" inspiration that would be right for you at this time. Usually one of my assorted materials just seems to be more spiritually attractive when I ask for guidance.

Some things that I suggest are The Bible, inspiring quotes and sayings you've collected, poems or letters from loved ones, etc. But don't be limited by written materials.

Prepare Your Surroundings with Pictures, Music, Flowers, Candles, Etc.

Some people are very emotionally moved by pictures of loved ones, photos or paintings of nature. Maybe you like having some fresh flowers. Many people find that a lighted candle really helps create a mood. Throughout history most religions the world over have used candles. For other people, music moves their hearts. Some people pray over the articles in the daily newspaper, especially if there has been a tragedy. Experiment for yourself. Just the act of preparing the environment will help stimulate and cultivate your environment for better prayers.

Just remember that your environment should assist you to pray. It should not be a distraction from your real purpose - connecting to God.

10. Build your foundation step by step.

Have patience.

Prayers that God cannot answer.

Take irreversible steps.

It's all worth it. Never give up.

Life is full of ups and downs. Everyone without exception has times of struggles. Expect them. And when they come, learn to be consistent through them for as long as they last.

Have Patience

If you pray for something once or twice and it doesn't come true, what should you think? Should you conclude that God doesn't exist? Should you decide that prayer doesn't work?

Maybe the answer seems obvious, that you didn't pray long enough or give it enough time. But I have met people that came to those conclusions after trying prayer for a few times. These type of people are really looking for miracles. Prayer should not be like buying a lottery ticket and leaving it all up to God to make you the winner.

Prayer is something that functions very much in the real world and God is very much a God of natural laws. If you are going to build a house or a business, or if you are going to raise your children to maturity, then you have to put hours and hours of thought and meditation into it.

Believe it or not, God created these natural laws so that we could have more joy and more love. It wasn't to inhibit us. Joy and love are attributes of the process and the relationship. They are experienced through the give and take in the relationship and the growing and developing of some new creation. As you grow your business or build your house, there is joy and happiness at each step along the way in the process as you see your creation taking shape. As your children grow through your nurturing, there is joy and happiness in the process and the relationship. Joy and happiness are not some trophy that comes on some specific day when the job is completed.

If you focus only on some certain end result, you will be disappointed. Even if you obtain it, you won't experience long lasting joy, but only a momentary feeling. Prayer should be thought of more like breathing or eating. You have to do it every day for good health. It's not like dialing 911 when you are in trouble and expecting God to send an ambulance instantaneously.

One time I was asked to give a talk on the subject of growing up. I was frustrated myself at the time with the slowness of my own spiritual growth and I had to pray strongly to understand the subject. The result was a great (and practical) answer from God. I believed that God created all

things to grow over time and that this was good. But I couldn't understand why things couldn't go faster.

Here's a paraphrase of the thoughts that answered my prayers. "Suppose when I created everything, I made it so that a result would instantaneously follow the cause without any time in between for growing. Then what would the world be like? That would mean that if a husband and wife made love at night and conceived a child, then poof, the very next day the child would be born. How would that be? Would that be the best for creating love? I don't think you'd like it. Love is actually created only by effort through a give and take relationship over time. All the parts are necessary. Parents who had a child instantly would not be prepared to love that child. In fact, the whole world would be chaos and confusion because everything in your environment would be totally changed every new day."

I was satisfied. If you think about it this way, then time is actually an expression of love also. As you grow in love and wisdom, you also learn patience.

Prayers That God Cannot Answer

Another reason that prayers may not be answered is that God may not, in fact, be able to answer your prayer. Why is that? We often say God is all powerful, but we forget that He has imposed limitations on Himself in the interests of the greater good. The greatest good of all is true love. For love to be true, both people must freely choose that love. Therefore, God will not interfere with force over anyone's heart. By God's design, He will not force us to love Him. By His design I cannot force my children to love me. All I can do is try to create a positive energy that can greatly support the development of a love relationship, but nobody, not even God, can guarantee specific results.

If God created us in such a way that some outside force, like Himself, could make us change our love, then other outside forces besides God could also make us change. Our hearts would be totally vulnerable to outside forces that could change them. Then you'd have the case where love would not be eternal. Then true love could not exist. We'd be more like robots. Obviously, this is not what God wanted, nor what we'd want.

Therefore, in affairs of the heart, you may have to pray for a long, long time for some particular result to happen if many people and events are involved. It takes time for circumstances to be moved into the right sequences for any outcomes to take place.

Think about how hard it is to change yourself. You know it's even harder than that to change another person. It's harder still to change someone else when you are limited to thoughts and

prayers and can't use your physical voice or body. People have to change themselves and most of us are only occasionally open to change on any given day at any given moment.

Take Irreversible Steps

As you have probably experienced during times of struggle, it's easy to doubt everything - all the way back to whether God exists or not. All the things that you learned and believed when times were better are now open to doubt. Some people, in these moments, take their feelings as "reality" and they are no longer sure that God exists. Consequently, they fall totally out of any level of faith at all. Now they'll have to start all over again at the bottom of the ladder of faith. They end up losing all the progress they had made in the better times. The struggles eventually pass, but they are left without faith.

As you make progress in your life of prayer, mark definite and irreversible steps for yourself so you don't have to start over when you have a period of struggle and doubts.

For example, "God exists" is a basic step. When you have truly experienced through your heart and your mind that God exists, then you should mark off this step. You can say to yourself, "I have now absolutely concluded that God exists. No matter what may happen in the future or how much I struggle and doubt and no matter who-so-ever might oppose me, I will never again doubt or question that God exists." Make an affirmation that "Even if unbelievable tragedies occur in my life so it seems impossible that a good God exists, still I know He is real." "Even if a majority of the smartest people on earth who ever lived claim there is no God, then they are all wrong." "Even if my parents and brothers and sisters and all my friends ridicule me and laugh at me, still I know there is God."

Once you come to this conclusion then you have taken a rock solid step and don't need to waste time questioning this again. If you don't take decisive steps like this in your life of faith, then during times of struggle and doubt you may slip all the way down to zero faith. Growing your faith is somewhat like going to school. Each grade level builds on past levels and doesn't go back and question them. That would be like "flunking" and having to repeat a grade again and again. Spiritual truths also build on each other.

Here are some other suggestions for "steps" or conclusions that you might want to make in your life of faith. The main point is that when you are feeling spiritually high and connected to God and your whole intellect and heart believe this statement is certain, then in that moment you decide that you will never question this statement again. No matter how low you feel or confused or how much others may challenge you or how much circumstances seem to contradict that statement, when you bump up against it, you say to yourself, "I'm not going there, I've already decided that issue for good and I don't need to waste time questioning it again."

- * God knows me and loves me. God knows who I am. He knows me very well. He sees everything I do. AND He loves the real me despite any shortcomings I have.
 - * God wants the best and only the best for me at all times. God wants to be actively involved in my life if I allow it.
 - * Jesus is my personal Messiah. Jesus' death was for me personally.
 - * Jesus loves me personally AND I can experience it.
 - * I can become like Jesus.
 - * My life has purpose, meaning and value which is given by God. AND I can realize that to its fullest potential.
 - * I will live forever.
 - * God's purpose was to build His Kingdom on earth and He will accomplish it.
- It's All Worth It. Never Give Up.

Imagine you are at the end of your life reflecting back over all the goals you ever had, all the things you did, all of your accomplishments. Now rank those things with the following accomplishment: "I developed a wonderful relationship with God."

It seems to me that a wonderful relationship with God would rank #1 above all the others. Suppose you climbed Mt. Everest or were an Olympic Gold Medallist or you made more money than Bill Gates. Suppose you developed a cure for cancer or found a way to feed all the starving people of the world or you brought an end to war forever. Still inside you there would be an unfulfilled emptiness. Each of us has a deep shaft within us that goes to the bottom of our hearts. That shaft was meant to be filled by God. If He's not there, we're an empty shell.

Stick to it. Don't expect instant gratification. This is a lifelong effort. It's meant to be because you will be alive for eternity. Develop a prayer habit that will last forever. Plan out how much time a day or a week you want to use to develop your prayer life. The experts on physical exercise are now recommending 30 minutes a day or at least an hour three times a week. A healthy spiritual life needs that much time and effort - maybe more.

Don't give up. You can rest at times, but don't give up.

Conclusion

Take action right now!

You are now finished with this booklet and I hope it has been helpful and inspirational. But now is the time to start the hard part - putting it into practice.

The best way to benefit fully from new ideas is to put them into action immediately. Do something right this minute. Make a decision right now what your next step will be. Do it right now. Then follow up more today. Before you set this booklet down, decide what you are going to do next. What one thing are you going to do differently today? It can be a small change, but definitely it should be done today and preferably right now.

For example, you could decide your "prayer place" at home and that you are going to sit there tonight for at least 10 minutes and think about prayer.

I wish you fantastic success. Getting closer to God, our Heavenly Father, is a lifelong process, in fact, it's an eternal process. Therefore this is not a sprint, it's a marathon. The rewards, like in any worthwhile endeavor, far, far outweigh any effort that is required.

Please write me if you have any comments or suggestions. Share this booklet with others. God is like the loving parent that has called us on the phone, but we have put Him on "hold". He is there waiting eternally for us to just pick up the receiver.

Ordering Information

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Divine Principle Lectures from the 120 Day Workshop – 1975

By Rev. Ken Sudo

Prayer

When we are talking about God, we call Him "He," not "you." However deep our perception of God may be, God is still "He," not "You." We think of God in the third person. We are looking for God, we are observing God, we are trying to understand God, but we have only an indirect relationship with God. Then however deep you may understand God, this has nothing to do with God, it is just intellectual understanding.

We need to have communication with God. We need to have a give and take relationship with God. We must communicate with God. Otherwise, we have nothing to do with God. In order to realize God, in order to acknowledge God, we must have a direct relationship with God.

God must be "You." God must be "you," not "He." From "He" to "You." The relationship between God and man must be You-and-I relationship, an encounter between You and I. This is prayer. God must be second person to me. Otherwise, we cannot have direct relationship with God.

God and man were supposed to be one from the beginning. God and man were supposed to be able to have give and take action of love and beauty. But because of the fall of man, man became impure, he lost purity and beauty. Therefore, man was disqualified to be given love, joyful love. Man became the object of love no longer. The relationship between God and man was broken when man fell.

Although fallen man was disqualified to be given love, God had inscribed his nature within man. God cannot erase it. Because man's nature is inscribed by God, it is homogeneous with God's nature. Therefore there cannot be conflict between them, and God's nature within man cannot be destroyed. Therefore, once born as a man - as a son or daughter of God - this nature cannot be erased. It is eternal. This is the reason why God couldn't destroy mankind. This is the reason why He has to establish His providence to save mankind.

Therefore, God couldn't stop loving man. But in order for man to receive love, despite his disqualification, the nature of love must be changed from joyful love to the love of compassion. Therefore, God's love was changed from joyful love to compassionate love.

When love is given, creations can manifest or reveal beauty. If a person is given love, he or she will be beautiful. When a girl is loved, she becomes beautiful. It's true. Even fallen man, when love is given, he becomes beautiful. And what is beauty before God? It is faith. The love of compassion is expressed through the providence or dispensation of God. The climax of His

dispensation will be the coming of the Messiah. Therefore, when God gives us the Messiah, this is God's portion of responsibility, and to have faith is man's portion of responsibility, his five percent.

Then if we express beauty, God can give love of joy to us and we can restore our original relationship with God. Therefore, whether God can give joyful love or not will depend upon if we can fulfill - if we can have faith or not. Therefore, because man committed, because man didn't fulfill his portion of responsibility, it is impossible for God to give love without a condition.

Therefore, if we want to be given love from God, it's not enough just to ask love from God. We must have faith and we must pay indemnity. In order to close the gap between God and man caused by the fall of man, we must pay indemnity. Then, God can give His blessing to us and goodness can be restored. And the best condition to pay indemnity is prayer. Therefore, prayer is an indemnity condition between God and fallen man. Therefore, in this meaning, prayer must be an offering.

Do you like to pray? (Yes.)

How much? (Much)

Is there anyone who doesn't like to pray? Be honest. (Inaudible responses.)

'Oh, I don't like to pray' - it's okay to say it; someone, anyone, please. "Sometimes I don't like, sometimes I do like to pray." Okay. Then, is there anyone who likes to pray more than he likes to eat? (Laughter)

"I like to pray far more than to eat," - Is there anyone? Raise your hands. If only I can pray, then I don't have to eat." (Laughter)

How about you? (Laughter)

When you are full, then. (Laughter)

Do you like to pray more than you like to eat?

Oh, it's so wonderful that you like to pray. But younger members usually don't like to pray. "Oh, it's so troublesome." "Oh, I like to sleep, but I don't like to pray." They prefer sleep to prayer, they prefer eating to prayer, they prefer watching TV to prayer. (Laughter.)

What else? Next? Eventually. Oh, afterwards, afterwards, afterwards. And at the end of the day - "Oh. I'm going to bed, and in the morning I can get up and pray.' (Laughter) And next morning when the alarm rings, they reach over and shut it off and go back to sleep. (Laughter) And at the last minute, just before they have to get up, "Oh, Heavenly Father, Heavenly Father. " (Laughter)

Essentially, we have a tendency to dislike prayer. "I know I must, but if possible, I don't want to pray." Because you have been in the Unification Church more than two or three years you must have prayed many times. Therefore, you must be rather disciplined in your prayer, but in the beginning I don't think you liked to pray so much. Why?

Our essential desire is to go back to God. Through prayer we can feel the close, soft caress of God - and yet, we don't like it. What a contradiction. 'I would like to go back to God and in order to go back to God, I must pray. But I don't like to pray.' This means I don't like to go back to God.

Something or someone must be interfering with us. But who? Someone. Who - who is interfering? Satan. Satan. Or, in other words, we like restoration but we don't like indemnity. I want to have a beautiful suit, but I wouldn't like to pay? I want to eat delicious food, but I don't like to work to get money. I want to live in a beautiful house, but I don't like to work.

We like restoration but we don't like indemnity. But the essence of Divine Principle is this: without indemnity, no restoration. Yes, prayer is just a convenient indemnity condition.

But to tell the truth, this is a very serious indemnity condition, but, still, it's very handy.

Then we can understand, the purpose of prayer must be to erase or to cleanse sin or, to establish a condition to cleanse sin. The purpose of prayer must be to narrow the gap between God and fallen man. Then through prayer we are assured that we can be closer to God. Then God will be clearer to you. God's nature, God's words, God's will, God's love will be clearer to us. Because through prayer we can pay an indemnity condition, and come closer to God. We are able to come to understand God or come to recognize God far more clearly than before.

Most of you have had an experience of God through prayer. Because we can be closer to God through prayer, we can be closer to God's attributes. For instance, we have had an inspiration about God's truth. If you really want to understand God's truth, understand the meaning of Divine Principle or if you have some problem to be solved through Divine Principle, or a Principle question, you can ask the lecturer, or even Father.

But if you pray deeply, sometimes Heavenly Father can teach you directly. Try to find desperately, and pray desperately, and maybe in the early morning, just before getting up, when you are in the transitional period between sleeping and waking, you might be given a revelation or inspiration. Sometimes a very, very clear answer will be given.

Have you this kind of experience? Some specific experience? Is there anyone who has some specific experience in which you were given God's truth? (Examples were given from the audience.)

I myself have been giving lectures a pretty long time, but because I have been responsible for training session, I have had no time to read Divine Principle. Just giving lectures, no time to read it. I never read over the Divine Principle. Don't believe that. (Laughter.) I hope you don't believe that.

But I had many experiences. For instance, I had to give a lecture in ten minutes, but I had never read this chapter. "Oh, what a terrible situation," I thought. And when I stood on the platform, I had no idea how to give the lecture. Anyway, based on some foundation, I began to speak and just prayed - always praying, and with a smile. Next moment, when I turned to the blackboard, I prayed. "Oh, Heavenly Father, Heavenly Father, help me." (Laughter.)

Sometimes this is true even in America.

This time, a wonderful inspiration came, and I was amazed at what wonderful things I was speaking. (Laughter.) Then, "Wait a minute, wait a minute," I thought. "This isn't mine, this word isn't mine. Therefore, I must keep it." I always keep a small notebook and record these inspirations, otherwise I forget. Sometimes I made a small corner right on the blackboard and if inspiration came, I wrote it down. Anyway, I gave the lecture, and it seemed to be very nice, just inspiration. Then afterwards, when I opened the Divine Principle book, the same contents, and sometimes even the exact words were there. I was amazed, because I had never read this.

Therefore, through my own experiences; my words, I know that God can work through prayer. These weren't my words, but God's words. I never, never expected it at all.

It was an inspiration of God's truth. Therefore, if you have some deep question continue praying. Then someday, Father will give you the answer.

Sometimes, in the early days, if we asked a question about the secrets of Jesus, or secrets of the Fall, Father didn't answer us directly but said, "just pray." If you are given secrets from Father directly, you are responsible for them because you heard them from Father.

But if you are given secrets from heaven through prayer, you are not responsible for the contents before Father. Therefore you won't be judged at the last day. Therefore, sometimes it's better to hear them from Heavenly Father. But sometimes it's better to ask Father. Otherwise, sometimes we misunderstand some things - we take Satan's words for God's words.

And who taught Jesus about God? No one taught Jesus about, but he knew best of all. Why? Because of prayer? Revelation? It was because Jesus was sinless. He was one with God. This is also true with our Father. I sometimes wonder how Father could find such a truth. Father's thinking was always far different from ours. Why? His way of thinking is God's way of thinking because he is one with God. Therefore, if we are sinless we are smart.

Then we can understand the reason we are not so smart. Stupidity derives from sin. If some of you feel that you are not so smart, then don't worry about that, but worry about your own sin. If sin is solved, God can come to you and everything will be clear. Your mind will clear up. When we are depressed, we become ignorant of everything. Don't you think so? (Yes.)

When we are not depressed, we are filled with God's spirit. We feel and realize many things. "Oh, this must be done to solve this, this must be, this is the real meaning of this." But when

we are depressed, "Oh, what is going on?" (Laughter.) "Oh, do I have to go to Barrytown?" (Laughter.)

But if you pray deeply, and if you are always paying indemnity conditions, if you are coming closer to God, even before direction is given you will feel, "I think Father must intend it to be this way. Okay, let's prepare."

We can find truth, we can find the providence of God. It's very true. Very true. Therefore, don't worry about stupidity. If your sin is cleansed, every one of you will be smart. You will be able to understand everything. Stupidity isn't inherited. Sometimes you complain, "Because my father and mother are not so smart, therefore I'm not so smart." But don't worry about that. If your sin is cleansed, God can work through you. Then you can find the providence of God.

Therefore, if you ask questions of Father, and the question is very sincere, Father will begin to speak and sometimes he won't stop for even one hour, even two hours, because God is an inexhaustible source of truth. Therefore Father - our True Parents - is just a faucet of the inexhaustible truth of God. If we can stimulate Father, he can open this faucet. Inexhaustible truth will come out with him. He's a model lump of truth. How wonderful it would be to be sinless. You can find any truth - truth of God's words, and even scientific truth. If you are sinless, you can find scientific truth through inspiration.

Therefore, Divine Principle says that, because of sin man became ignorant. Ignorance was the fruit of sin. Next, the solution of sin - solution of problems - comes from God. Through prayer the solution of problems will be given. When God solves problems, His solution is best. His solution is absolute. We all have difficulties and problems to be solved. We all have defects in our character. "My character is not so good, and no one loves me." we say. And it's true. Sometimes our character is strange and no one likes it. And we try to change, but cannot change. Or we are trying to solve some problem - for example, a conflict between Cain and Abel - and we say, "Oh, I don't like my Abel figure. If possible, I want to change, go to some other state." Is this a solution? No.

But just imagine, isn't it possible for God, who created this world and who has guided human history for more than 6,000 years, to solve your relationship with your Abel Figure? Is God incapable of it? We don't think so. God has the solution. Without believing in God's capability we are alone - we are struggling by our selves. Pray first. Pray first. Then God can show you how to solve this problem. We think, "I cannot understand how to solve this problem." Yes, it's true, we cannot understand, but God knows. "I don't know how to solve this problem" doesn't mean God doesn't know. It is we who cannot solve this - cannot understand how to do it. However difficult it may seem, there is nothing that God cannot solve; this is our faith. Believe in God. Not only in the existence of God, but in the capability of God.

If some of you go to Africa, you must witness to tigers and elephants and pythons and cannibals. We don't know how to do this, but God knows. Do you believe that?

(Yes)

Therefore, if you ask God, He has the answer. If you have extraordinary faith in Him, He will give extraordinary answers through prayer. Usually, we do not have extraordinary faith and belief in His capability, or in His solutions, and this is the reason why He cannot give extraordinary solutions. We need faith and prayer. Pray extraordinary prayers. You can threaten God. You can bite God; "Heavenly Father, tell me, tell me." He will answer, 'Okay, okay, okay I will tell you.'

Because Heavenly Father is our father, we can do anything, we can ask anything. From individual problems to the nationwide problems and to world problems - there is nothing that God cannot solve, if only we have faith in prayer. Even someone who has been in the church a long time - a commander, or a director, even they are sometimes depressed. Sometimes a young member will be very filled with spirit, very high-spirited, but the central figure will be depressed. When he is depressed, as previously mentioned, even a central figure cannot understand what to do at all. "What's going on?" He will be completely spaced out. (Laughter)

Then members can't believe him at all, and many troubles will follow. In such cases, according to my own experience, when you can't understand what to do at all, then maybe a special prayer condition is necessary. I laid a special prayer condition for one week, and asked Heavenly Father, and said, "What's wrong with me? Tell me Heavenly Father, what's wrong with me. Something must be strange, but I cannot understand what's wrong with me.'

Then after around seven days, usually in the early morning in the transitional period, inspiration comes. Oh, yeah. yeah. I forgot. I was ignorant of God's heart. Oh, I never thought of Father's heart." "Oh, I forgot this kind of feeling." In such cases, not only inspiration, but heartistic vision comes and God can show you what is missing and what's wrong. Or sometimes we find that our own fallen nature made trouble with someone.

In the beginning, we always feel, "He is wrong, he is wrong." But after one week of prayer, we feel, "Oh it is not he, but I who was wrong." And we can clearly understand, "It was my fault, it was my fallen nature." Even when brothers and sisters are wrong in their accusation, still I feel that if I am righteous, I can persevere, and accusation will be false. But through perseverance, I can pay indemnity. I can be raised up, and then overcome and soar up. Then afterwards a wonderful solution will come sometimes.

In the first week, God can show us what's wrong with us, and in the next seven days, we should pray. "Heavenly Father, show me how to solve this problem. Give me a solution.' Then, in the final day of this period, God can clearly show me how to solve this problem. A wonderful solution will be given from above. If your prayer is deep and heartistic. If your prayer is just conditional, then Heavenly Father can answer just conditionally. And for the final seven days, we should pray, "Heavenly Father, please give me the heart to fulfill this solution, to realize this solution." Then maybe in one week or two or- three weeks, everything will be solved.

This is a kind of passive indemnity condition. This pattern is good for bringing minus to zero. But even if you don't have any problems or difficulties, you can use this method to fulfill a big mission. If you go to an overseas mission, you can prepare this way. You can prepare maps

and materials - population, names of cities, languages, the situation regarding communism and everything. It's okay, but the more important preparation is this kind of preparation, through which God can work. Usually, we forget this kind of preparation.

Therefore, in this meaning, those who are going to overseas mission, you are now in your new countries already. Mr. Olsen is now in Indonesia - already. Therefore if you can get victory here, that victory will be sustained there. If we want to realize a big project, a big plan, we can start right now. And this is a positive or active indemnity condition. Leaders need to lay or establish active - aggressive indemnity conditions. Otherwise, you cannot exceed others. You must always look to the future. You must see one month ahead, one year ahead, ten years ahead. You can make plans. To do this we need aggressive indemnity conditions.

When Mr. Olsen arrives in Indonesia, the indemnity already will have been paid five hundred percent. There will be no need of paying indemnity there. Do you like the situation? (Yes.)

Yeah. Therefore, when a new mission is given, you need this kind of preparation. Through prayer, problems will be solved and new ideas will be given from God. Aggressive indemnity conditions must be laid in order to get new ideas to solve problems or to know God's plan to solve this kind of problem or to fulfill your own mission. Aggressive. Aggressive indemnity conditions. This is a challenge--we must challenge Satan.

Do you know Libby Mitchell? Do you know how she got victory? How did she get victory? How? Who knows best? You? Explain.

VOICE: I sold on a team with her. And she explained that the first thing she would do is to claim victory before she started, and she would challenge. She would say, "I'm going to have victory." She was really determined. I'm going to have victory for Heavenly Father." She just was determined ahead of time. There was absolutely no doubt in her mind that she was going to claim victory. And sometimes our team leader would let people off in one-car parking lots and, you know that was it. There was just one car, maybe every two minutes or something - every five minutes - but no matter what, no matter what, she claimed victory and she got victory. She would challenge God, she would challenge Satan. She would pray for people to come with money, and she would get incredible things to happen. Incredible donations. And it was because she was challenging God and challenging Satan and challenging the parking lot. She challenged everything.

Mr. Sudo: I heard she laid many conditions; prayer conditions, and cold shower conditions, and through this experience, she could understand that it's not herself but God who raises the money. Therefore, through establishing conditions God could do it through her. She really understood this. She believed in God. This is the key. God can do it. We must have extraordinary belief established by this kind of aggressive indemnity condition. Therefore, through payment of indemnity, money can be restored. She applied this principle. If indemnity is paid, restoration comes automatically. To the extent that she was able to pay indemnity, she was able to have victory in selling. Therefore, the area doesn't matter at all. The weather doesn't matter at all. The people don't matter at all. Even if she goes to an area where many

fund-raisers visited yesterday, still she can make the same amount, because she paid indemnity. Therefore, she can harvest. She sowed, and so she can harvest.

I think that in order to get victory in witnessing, the same principle must be applied. Therefore, if through this 120 day period, every one of us can master and can truly understand indemnity - restoration through indemnity - I am very sure that every one of you can gain one person in ten days.

In Oakland, Mrs. Durst, the former Onni Soo Lim, brought so many people. It's great. And Father explained the reason. Because she loves Father so much. Therefore without Father she cannot sleep, she cannot eat, she cannot think of anything but Father. This is the reason of her success. Father himself said this, even if someone says, "Oh, no, no, no, she is not so good,"

Father is always loving her. However much anyone may say something about her, Father will just love her. There is some secret to this.

Aggressive indemnity conditions and love for Father. If we can master these two points through the 120 Day Training Session, and these contents are put into practice, yes, we can get victory. Don't you think so? (Yes!) Sure? (Yes!) I think so. Let's gain one person in ten days, okay? (Yes!) Do you feel it is possible?

(Yes.) Sure. (Yes!) Sure? (Yes!) Sure? (Yes.) Okay. Great. These are the two keys for getting victory. Therefore, something essential in each of us must be changed. Most of us haven't had this kind of experience; to have challenged Satan with aggressive indemnity conditions. And most of us do not have such a deep love for Father.

Love is the subject, and the indemnity condition is the object. When both are combined, the result can be tremendous. You can change yourself, you can change the Unification Church in America and the world. I am sure of this.

Through 120 Days Training Session, we must understand these two points, and we must master these two points - not only from a technical point of view, but also from an internal point of view of witnessing. One person each - every one of us should witness to one person in ten days. Okay? (Yes.) Yes.

Then next. Without prayer we cannot love brothers and sisters. Because eventually we derive from fallen Adam and Eve. Therefore, we are filled with fallen nature, egocentric or egoistic. Therefore, unless our fallen nature is indemnified, we cannot be one. We cannot love.

However much we may try just to love and make efforts to solve problems, sometimes the result is just worse. We say, "I cannot love him, therefore, I must try to love him." We go to him and try to speak, but we have more conflict. And we come back, we come back.

Without prayer we cannot love, because prayer is the best condition to pay indemnity. Therefore, through payment of indemnity sin will be cleansed, even symbolically. Then we can love. Therefore, if there is anyone whom you cannot love, first pray for him or for her.

This will be very difficult. But just imagine. Jesus prayed for the men who killed him. But the person with whom you are having conflict is not even your enemy. He or she never intends to kill you; they have just disliked you, just quarreled with you. He or she isn't your enemy. He is your brother or sister. However difficult you feel it is, just try to pray for the person you cannot love. This is Very difficult, but we must do it. And we can solve any problem like this.

Have you some victorious experience about this point?

(example given from the audience.)

Good example. Through prayer we can love, and without prayer we cannot love. This is the proof we are fallen. We are distant from God. Therefore, first we must be one with God. Then we can love. If we try to love apart from God, it will be impossible to love with true love; with God's love.

Imagine three positions: God, and Person "A" and person "B" -A is distant from God, B is distant from God, and they try to love each other. It is impossible. First, 'A' should be one with God, then he can stand at the same position as God. Then because God loves "B" he can love "B." Therefore, we can love those whom God loves, if we are one with God. Therefore, if we first love God, then we can love brothers and sisters.

This the reason why we must first establish a foundation of faith and next a foundation of substance. Therefore, the best thing is to begin with prayer for others. We must make it a rule to pray for others first.

Many of you will go to overseas missions. There will be one Japanese, one German, and one American. You won't know each other at all. And there will be a great difference in language, in ways of thinking, in tradition. And perhaps none of you will understand the native language of the new country. It will be a terrible situation. But prayer is a common tongue, a heavenly language through which we can understand each other, and love each other.

Be a king of love. In order to be a king of love, you must be a king of prayer. Be a king of prayer. Then you can be king of your country. Everyone is qualified to be a king of love and to be a king of prayer or a queen of love and queen of prayer. Everyone is qualified. No one is disqualified. If you are working in the kitchen, in any place, you can be a king of love and prayer.

Wall of prayer. Wall of prayer. Do you feel a wall of prayer or not? Yes or no? (Yes.)

I think so. Every one of us has a wall of prayer. When we pray, we must struggle so deeply, so badly. Why? Because between God and us there is the spiritual world. The spiritual world is divided into two - Cain and Abel; a Cain-like spiritual world and an Abel-like world. The Abel-like spiritual world is closer to God, and the Cain-like spiritual world is closer to us. In order to be given help from the good spiritual world, and to make contact with God, first of all we must break through the Cain-like spiritual world. Otherwise, we cannot receive help from the good spiritual world and from God.

Therefore, Satan comes first to you?. After subjugating Satan, we can see God. In advance of subjugating Esau, Jacob subjugated the angel. The angel was a substitute for Satan, the evil dominion in spiritual world. Therefore, we must struggle with the evil spiritual world first. Like Jacob. This is the wall of prayer. Therefore, if we feel a wall of prayer and retreat, Satan will come into us. Life and death will be decided by this battle in prayer. Therefore, never retreat; continue desperately and break through the barrier. And in the next moment, you will know a pure and joyful feeling, or a feeling of the existence of God, a feeling of contact with God.

Then from that time on, we will never be bored with prayer: we can continue for one hour, two hours, three hours. Still we will be very, very happy. "Oh, Heavenly Father, Father, Father" -just calling "Father, Father, Father", until joy and peace - sweet, sweet and peaceful joy will come to you. And you can be very sure that this prayer was received by God.

Prayer is an offering. And an offering must be pure, otherwise God cannot receive it, like Cain's offering or Abraham's offering. Therefore, when you pray, first you must check the contents of your prayer. Is it selfish, is it impure, is it dirty, is it egoistic? God cannot receive this kind of prayer. Instead of God, Satan will claim it, just like Abraham's offering. Offering is usually a very nice thing to claim. God likes it. Satan also likes it. Therefore, when we offer something, Satan is always around. Whether it will belong to God or to Satan will be decided by whether it is pure or not.

Therefore, in this context, the most beautiful offering is tears of repentance. The most beautiful prayer will be tears of repentance. Satan cannot repent;. Therefore, when we are repentant of sin with tears, Satan cannot accuse us at all. And then Satan will retreat, and God will take the offering. We have nothing to be proud of before God. Then first of all, we should recognize that we have nothing of which we can be proud before God. This is the first stage of repentance. We are not qualified to offer anything at all. If we understand this fact, and if we shed tears of repentance, the tears of repentance will be the most beautiful offering on the altar of God.

Pray with faith. You may think, "I'm praying because I must pray, but don't think this prayer can be received." You may not say that, but you feel it. If you are not confident that the prayer is received by God, then it comes true, and God cannot receive it and the content of the prayer will not be realized. Pray with faith.

If you pray with faith, you are very sure that the prayer was received by God, and once received by God, it will come true sooner or later. You are very sure. Then you will feel peaceful. You can be sure that your prayer is received by God, even though the situation is very difficult, and from the point of view of common sense it seems impossible that it will be realized. If you have faith in your own prayer and you think, "Yes this prayer was received by God; therefore, it is coming true" - if your belief is as strong as that, because of your faith, God must answer.

I will tell you a personal experience: When I joined the Unification Church, I didn't go back to my physical parents for almost seven years. My father was sick in bed with a bone sickness. He came to Tokyo even though he was sick. He couldn't even move because of sickness, but he came and talked to me and we quarreled and he went back. And he said, "I am not his father: he is not my son." He cried, and with red eyes he went back. Even afterwards, he wrote many letters and said, "Come back" - because he was dying, he said, "Come back." I never, never went because I had faith. I had asked Heavenly Father, "Please let him live till he can understand what I am doing." It was just one small prayer - one minute, maybe just one minute. I don't know why. Still I have deep confidence that this prayer was received by God. Even since I came to America, I wrote just two letters, that's all. Just before coming, I called my brother and said, "Say hello to Father. I am going to America and work." That's all. Still I am Very confident. It's not we but God who can decide life and death. Therefore, if God approves it, he will live till he can understand what I am doing. I am very confident. No doubt at all. Then this must come true.

Therefore, if you are very confident that your prayer is received, you are very peaceful. In any situation, we can be peaceful and joyful. We can be filled with spirit. Therefore, prayer is very nice. Faith is very nice. Don't you think so? Therefore, pray with faith. Pray with faith.

Next, pray with love. Don't pray with hatred. Satan will take it if you do. Satan can invade the motivation of prayer. Pray with love.

Next, pray with hope. With hope. Prayer is the secret joy of the life of faith. We need bread to nourish our physical bodies. Prayer is the bread of spiritual life. If you don't pray, your spirit body cannot eat. You spirit body will be skinny, starving to death. Prayer is the life of the life of faith. Without prayer, we cannot love. Without prayer we cannot find food. Without prayer, we cannot solve problems. Without prayer, we cannot fulfill our mission. Without prayer, we cannot accomplish the restoration of this world. From trifling things to the greatest things, we need prayer. We need prayer. Prayer is the life of the life of faith. If the motivation is impure, Satan can invade the impure motivation, and the offering itself will be taken away. The prayer itself will be taken away, and it won't work at all. This will be good food for Satan. Can you understand? Just like the offering of Abraham. Okay? Can you understand?

This should be the order of your prayer. For instance, when Moses came to the wilderness and God revealed Himself before him, God said to Moses, "Take off your shoes." What does it mean? Moses must have trodden the way on which Satan had trodden. Therefore, his shoes must have been defiled by satanic blood, symbolically. This is the reason why God said to Moses, "Take off your shoes."

Because God is pure, God cannot have communication with impurities. Therefore, to be able to have communication with God we must be pure. But we are not pure. Then what should we do? We need repentance first. Tears of repentance must be the first offering on the altar of God.

Repentance does not mean just tears. First of all, we must understand that what we have done was wrong. It was unprincipled - wrong. And next, we must deny what we have done before

God. Aid third, we must do what is principled - to make God happy - to give joy to God. First stage, second stage, final stage. Therefore, first of all, repentance. Then Satan cannot accuse you. Then your prayer will be deep. Pray with gratitude. A prayer of gratitude is one of the most beautiful prayers. When you cannot raise much money - maybe just \$30.00 - you usually think, "Oh, I cannot do anything at all, I can't, I can't." But before you say that, be grateful that you could get \$30.00. Gratitude. Even one dollar - we must be grateful for God. Gratitude. So, repentance and gratitude. And next, you can talk to God as you like. Okay?