

# TODAY'S WORLD



AUGUST 1982

INSIDE: Early Pusan Testimonies





# CONGRATULATIONS TO OUR TRUE PARENTS

on the birth of  
their daughter

JEUNG JIN NIM  
("march of happiness")

June 14, 1982



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*By your loving the people in your area, Satan  
will be chased out and no longer have a  
foothold on earth.*

# IN SEARCH OF OUR HOME

REV. SUN MYUNG MOON  
JULY 11, 1982  
BELVEDERE

Unification Church marriages are very different from worldly marriages; we already have God above us, caring for our lives in the most minute detail; then we have True Parents who even make the choice of a mate for us. Others welcome us and give us their blessings. Our marriages, then, will be the path for the world to be restored. Hell originated from the wrong marriage in which God and parents were excluded, while Satan was embraced. Adam and Eve were warned, but they shared their love prematurely.

And during the last days now, all parents are finding themselves without power to direct their children's marriages in any way. This is the historic fruit of the fall. However, Unification Church brings God's right order closer and closer to completion, while the secular world drifts farther out of control. That is the way the world falls further and further down into hell. God cannot get in there, so it is hell. In our marriages, we follow God and True Parents and the original tradition of heaven which God always intended to pass on to His children.

Maybe some of you are now thinking that you are married to the most wonderful person; in fact, he or she is so wonderful that you are afraid someone will try to take him or her away from you. However, worrying about something like that will never do any good. You must simply love that person three times more than you loved him when you were engaged! Determine that no matter how beautiful are the women around your husband, you will be such a wonderful source of love to him that there will be no problem. Besides, even if such a husband is stolen away by some other woman, as long as you have given your 100% effort and love, heaven will give you another husband three times better. Likewise with a man; if he has given his entire heart and effort to love and serve a wife, who leaves him, Heaven will bring him another wife three times better than the first. In other words, there is nothing to worry about as long as you do your best. Anyone who willingly departs from the God-approved marriage will eventually find nothing but unhappiness.

If you were God, where would you situate the great pool of love—in the woman's mind or the man's mind? Certainly God gave the woman that pool; but why? The pool is big and beautiful so the man naturally wants to jump in and swim.

That's a good arrangement. This sister here will be the kind who is very strong in herself so she will make many demands upon her husband. It will not be so easy for you to reconcile yourself with your husband. Can you do it anyway? Are you the kind of woman who strongly asserts herself? (Yes) You don't even like it when I poke you on the head, do you? (laughter) I knew all these things about you and that is why I matched you to the person I did.

Now that I have matched and blessed you, I feel a tremendous burden of responsibility about the future. "Will they live the right way? Will they grow closer to God and not drift away?" I want to speak to you in all seriousness. You have heard before that love is important and you have said, "I know, Father, love is important," but do you really know how important love is? So you women will indeed have within you a pool of love bigger than the ocean?

## WHERE IS OUR HOME?

Our topic is "In Search of Our Home." Where is your home? It is not necessarily where you live right now. Home is where you create it. You haven't done that yet. So far no home has been handed down by God for us—you are the prototypes for the future.

The first most important aspect of family affairs are economic, concerning how to make a living, and secondly education or how to educate your children and yourselves as well.

Your goal is to achieve solutions to these problems and establish an enduring home. When one or the other (economics or education) becomes a source of great difficulty, there will be tension between you and your husband. When you do not have money for the bills, the effects are immediate, while education or lack of it, has more long-range results.

All of you have learned how to fundraise, so you should not have a problem with that. You have learned enough from Divine Principle to educate your children to some extent, you already know much more than the world at large. But there is no guarantee that your husband or wife will not get sick sometime in your life. Or perhaps one of your children will be born with birth defects or damage. Are you guaranteed freedom from such afflictions just because God gave you the blessing? No.







*Is it more logical to try to change all the laws of the universe, or to try to change oneself to harmonize with the existing universal laws?*

Can you say, "the church will take care of us in the future"? The church has a much bigger mission to accomplish—to reach out to the world, not to take care of the individual families. Your attitude should be that you don't want the church to worry about you but you want the church to reach out and care for those less fortunate than you. Once the whole world is flourishing under the domain of God and you are still struggling, you will have the right to complain—but so long as there is so much suffering around the world, you cannot complain about your own situation. If I have a choice, which would you want me to do, help you or help the world? (world!) You say, "world," and that is the principled way of thinking.

Do you understand that it is the responsibility of the families to help the world missions of the church, not that the church should help the families? My responsibility is not on the individual level or even the family level missions.

My thought is always to establish the right tradition and show the proper example for people to raise funds for the sake of the whole world.

Perhaps you can support your family; how big of a family can you support? How large of a family do you intend to have? You will have your Abel family, but what about the other families, the "Cain" families? The country itself is in the position of Cain to you and your families, so you have a smaller, representative area to deal with. This is the home church area. It is Abel's job to create unity between himself and Cain; the unity will never be just handed to you.

Your family as a unit is in direct lineage from True Parents and God, while the Cain families are in the side-lineage which must be united. We have a spiritual mission but we must work within the physical realm to accomplish our mission. Abel's family must play the leading role—through economic ways. Cain will not be able to do it, even though Cain traditionally was more materialistic. Without your making them indebted to you, the restoration will not take place. To the extent that we sacrifice for their sake, they will want to offer you great rewards; they will want you to teach their children. In this way you will have restored parental position in relationship to them. When you have established this, the Cain families can cross over into the heavenly domain and be free of Satan.

Very soon some of you will start having babies. Can your attitude toward your baby be, "I will love this child more than anyone else"? You must love Cain first, and then Cain will turn around and give love and care to your own children in order to pay you back. This is my tradition—I always served other families before my own.

Why do we do such a thing? In this way, we are restoring the position of angels. First, God; second, Adam and Eve; third, children; and fourth, angels. Because of this, we cannot love our own children with all our attention and focus, as we would naturally be inclined to do. Because we are restoring the fall, we must serve other families even before our own; then we can allow other families to serve our own children.

## LOVING THE ELDER SON

In order for you to be restored to the position of a true father, you must love the elder son, Cain, first. Your own son will be Abel's position. Until you have loved the first son, you cannot love the second son. Your elder son will be subjugated not by force, but by heart. You may be thinking, "Why did I have to join Unification Church and learn all these things?" But you must go exactly the same way as God and True Parents have gone. Once I learned the truth of things, I have been passing this on to you as your inheritance. Ask the older members of the church how things were in the church back in the 1940's and 1950's.

I had to worry about the homes in which the 36 couples live. You American members knew that from the very beginning when some of the 36 couples came here, I would go and buy furniture and other things for them. You may have wondered why I was making such a big fuss over them at the time. It is because of this very principle which I am teaching you—I must live this way successfully in order for each of you to be successful. Then families of the future will be able to live this way as well.

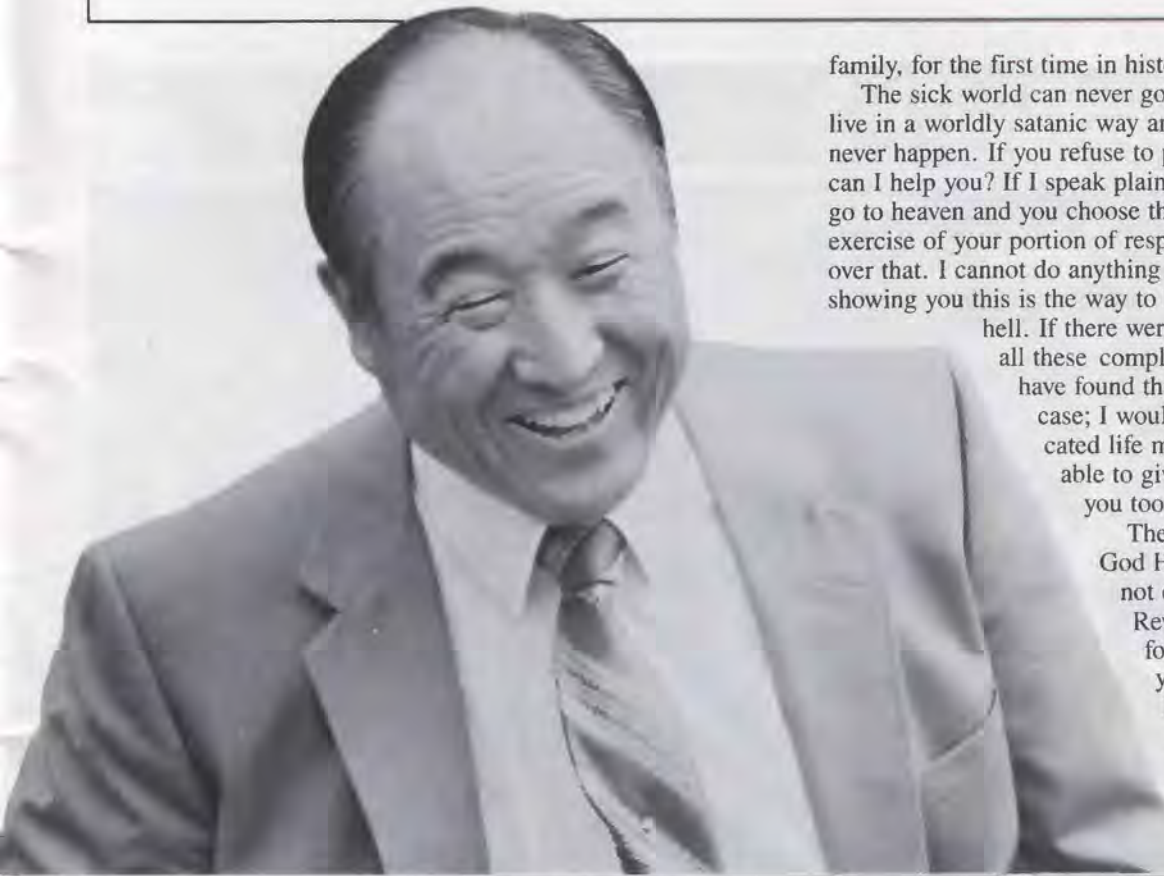
I never went and selected furniture for American leaders, and they wondered why not. It is because of this principle; your time will come. I must first take care of the family level, then the clan, then the nation... not the other way around. When you are building a house you build the foundation, then the lower level, then go up from there. When the 36 couples find themselves capable, the first thing they will do is find homes and furniture

On World Day at Belvedere, rain accompanied the early part of Father's talk.





*Now that I have matched and blessed you I  
feel a tremendous burden of responsibility  
about the future.*



family, for the first time in history.

The sick world can never go to heaven, likewise, you cannot live in a worldly satanic way and expect to go to heaven; it will never happen. If you refuse to pay attention to my words, how can I help you? If I speak plainly to you and tell you the way to go to heaven and you choose the wrong way, that is your exercise of your portion of responsibility—I have no control over that. I cannot do anything more than what I am doing, showing you this is the way to heaven, and that is the way to

hell. If there were some way that you could avoid all these complicated things, certainly I would have found that way and applied it to my own case; I would not have lived such a complicated life myself. If God would have been able to give me a pleasant royal path, then you too could have followed that.

The Principled way is the way which God Himself must follow—even God is not exempt. No matter how famous Rev. Moon may become, he must follow the Principle. How about you? Are you exempt? No matter how capable and famous you are, you must follow the Principle, too.

If you think you can, please come up with a better idea than this one—an easier way.

Present it to me, and if it is

good, I will proclaim it as the standard. Until now, I have come up with the best idea which all of you must follow.

So far, heaven has been empty, because there was no legitimate husband and wife. Everyone remained individually within Paradise. But there will soon be some level of heaven opened up when Unification Church husbands and wives go there.

## THE REAL BUSINESS BEGINS

Until now you have not been secure—you have been just an individual, but now you are a blessed couple. Now you are beginning the real business of membership in the Unification Church. It is your church, you are the elements of the Unification Church. True Parents are *your* parents. If you do not connect to that tradition, you cannot inherit the heart of True Parents. You have to inherit the position of true sons and daughters and carry out the Principle the way I have, and then you will be registered into heaven.

Those of you who are confident of handling your family's economic affairs, raise your hands. How about the education of your family based upon Divine Principle? Those of you who understand the importance of home church as your immediate business, before your physical children arrive, please raise your hands. I pray for you and your ability to understand.

I am not just training you to provide for your own family, but also for the 360 homes in your area. The only way to go is to forge ahead without all kinds of indecision and doubt. Once you

for American and Japanese blessed couples. The 36 couples will inevitably start worrying about that before they worry about their own children. That is the Principled way.

Before your physical child arrives, you had better start loving your Cain children from your home church area so they can love your child. I never paid a lot of attention to my own children; of course I loved them, but I paid more attention to the 36 couples and gave them precedence over my own physical children. In other words, my own children are being sacrificed for the sake of the whole purpose. That is heaven's way.

Cain, for you, is the people of home church; Cain is in the elder son position. All true parents must love the elder son first and the younger son second. When you give birth to children you become parents. When you love Cain children first, and they make unity with your children, you will successfully be true parents. That is what we are striving for.

Why did God extend the restoration for thousands and thousands of years? It was a very simple foundation that had to be laid. Because nobody ever knew—only Father was able to discover the secrets which would allow God to make progress toward the ultimate restoration. A big breakthrough has been made. Satan's family is like a cancer which, once started with the smallest foundation, extended all over the world. The world is on the verge of death at the hands of this cancer. But I have discovered the secret of curing this cancer. Through the lessons I have been giving, you can create well-founded family, a healthy



*Before your physical child arrives, you had better start loving your Cain children from your home church.*



know the direction you are going, you don't need to question over and over what you are doing. Just do it.

You should care so much about the children in your area that you bring them presents. As you are caring so diligently for other people's children, they will want to bring presents and things to your children. You must wait until the home church people give your children gifts, before you do.

By loving your home church people, you are loving your own children—by that relationship, your own children will benefit immensely. When your children are brought up strictly according to the Principle, they will be ready to go out once they are grown up and work for the sake of the country. This is the way the real history begins: when your sons and daughters start to serve the world. You are laying the foundation now, by uniting the Cain and Abel factions, so that your children can go directly to God.

Once this new, heavenly country begins to appear, all other countries will have to follow it. God's order will be established.

How important is it, what we are doing now? We are in search of our home. It is not waiting for us somewhere; it must be created by us.

Three years ago, I started pushing so strongly the home church providence and gave you slogans for the year, "Home Church is the Base of the Kingdom of Heaven on Earth." How is home church the base of the Kingdom of Heaven? It is *your* base. Do you clearly understand what it takes to make our own home?

The immediate goal of the history of restoration is restoration of the lost elder son. God has tried and failed again and again to do this. I have to straighten out all these multiple complications. It has come to this culmination point: home church. I am now passing on this inheritance of home church to you blessed couples. Adam was the first son, Jesus came as Second Adam, but died before restoring position of first son, so Jesus remained in position of second son. The whole of Adam's family became the satanic first son position. The position of third Adam is here now, and elder son's position can now be restored. This is the



*This is the way the real history begins: when your sons and daughters start to serve the world.*

historical changeover; this is restoration. Clearly now, these two worlds are being distinguished.

Once we solve these Cain problems through home church, there will be no more Cain/Abel problems for our children in the future. They will be able to go to God alone, without the struggle of making unity with Cain first. By your loving and sacrificing yourself for the people in the area, Satan will be chased out and no longer have a foothold on the earth. Do you understand this clearly?

What is home church? It is where you can claim the legitimate position as elder son of True Parents; you are no longer of Satan. This is truly the beginning of the civilization of True Adam. This new civilization is being passed through the True Parents, down to their children, then to you, and down to your children. This is the flow. The first generation is True Parents' family, the second generation is your family, the third generation is your son's family. Those three generations make the heavenly foundation. You have to follow True Parents' way; your children must follow your way.

I feel this is the most serious moment for all American members since I first came here ten years ago. If you are truly serious, you will relieve me of my tremendous burden here in this country. When we do this—sacrifice ourselves for the sake of others—nobody will dare to oppose us. How can they? I no longer have to remain here (in America); you understand the truth and now all of you must do it. That is your responsibility. I no longer need to help you.

Your family responsibility can be done to perfection. Beyond man's individual portion of human responsibility, you are now in "family responsibility." Man only has 5% portion of responsibility and as he fulfills, he earns total dominion over the earth.

You must be very grateful because God gave you an opportunity to become such a great benefit to the nation through your family. I paid all the levels of indemnity, but you only have to pay up to the family level of indemnity, and by accomplishing that, you accomplish all levels up to the world level. Your family's responsibility is still remaining; you have just begun. All of mankind's restoration has been delayed and postponed because mankind has failed to attain the family level of responsibility.

For some of you, the formula course of seven years is still incomplete. This is 3½ years of fundraising and 3½ years witnessing. This is the indemnity condition to restore the material foundation, to restore our bodies, and to restore people's hearts back to God. Once you finish these seven years, you will have completed the basic foundation for membership. For a condition of indemnity, there are always three crucial elements needed: the person, the conditional offering, and the time period. In other words, there is a correct time and situation through which and offering of indemnity can be acceptable. The Principle prescribes what is necessary. By faithful adherence to these conditions, all the problems of fallen life, such as promiscuity and drug abuse, will be cured. All these social problems will disappear when you do your portion of responsibility. God wants us to pass on pure blood to our families.

Actually, 14 years of these conditions are required, but I have established it so that man and woman each take half, 7 years each. Think that Father will make up the other 7 years for you. Until I reach 70 years of age, I am determined to do that. Once I reach 70, that is the number of resting. God rested on the seventh day.

*(Note: 7 years witnessing is still required, 3½ years before blessing and 3½ years as "Blessed Couples' Tradition." See Rev. Kwak's guidance in accompanying article.)*

When we say we are "in search of our home" we cannot exclude home church from our home. Your home is within the fence of home church, where your family and your home church people exist together. The position of the "fence" is played by the angelic world: the good angels. Your home will be a safe place within the fence of home church.

Therefore, can you substitute anything else for home church? No matter how difficult it may be—even if you lose your life doing it—you must go through it. To establish your family in home church must be accomplished. Those who want to save their lives will lose them, while those who are willing to die will live—that is the paradox. When you are willing to die for the sake of home church, you will live. This is the time for achievement of God's role of restoration; this is the time which the books of the Bible were referring to.

As blessed couples, you must understand what I am doing. Are you going to go on the same course I have gone or not? This course is what I pass on to you. I cannot give it to you as an individual, but only as couples and families. Do you understand?

God gives the inheritance to blessed couples, they are given the power to chase Satan away. Are you confident of your important position given to you by God?

You may have been thinking that perhaps the church would provide you with a home, but now you are clearly told that you must search for your own home and build it. With what will you do that? By fulfilling man's portion of responsibility. It is true that all of you are indebted to me—for the teachings and example I have given to you—but I am not even hinting that you should pay it back to me. I am directing that you pay it back to your own nation's people, your own generation. What I have done for you, you should do for your own generation. And do it for the sake of the coming generation. What I am trying to teach you is to become a good ancestor. From this time on, whether or not you see me often should not make any difference. You know clearly the path you must go according to the Principle. You should not need any more sermons from me.

Shall we find our own home? Don't depend upon God to do it for you—God knows what you need. Don't worry about your future, where you will live, and so on. With your own effort and that of your family, you must determine that you will create your own home, not depending upon God or the church in your nation, for they will not do it for you. Are you confident to do that? If you are confident, raise your hands. Thank you.



*We have to re-create our parental heart, and  
connect ourselves to the Completed Testament era.*

# THE FORMULA COURSE & BLESSED COUPLES' TRADITION

*Rev. Chung Hwan Kwak*

Good evening. Most of you gathered here have recently received the wonderful blessing, and now I am wondering what you are thinking. Between high tide and low tide, there is a time when you don't know for sure if the water is going in or out. The blessing itself is the process for your salvation. As a blessed couple, your position is on a certain level of restoration (top of the growth stage), but the reality is that a lot of former habits remain, and your concepts are mixed.

Father emphasized the formula course at Belvedere, so I'd like to speak about how your blessing is now related to the formula course.

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## EDUCATION

How is your past church life connected to the formula course? According to Principle, when someone joins the church, his time should first be devoted to doing the formula education courses of 2 days, 7 days, 21 days and then 40 days, which add up to 70 days in the training sessions. Only now are we reaching this goal in America.

Father has emphasized many times that if you educate members through the 70 days training and then they work for the church and their mission, they will be much less likely to ever leave. Education precedes the formula course, and members should be guided through the complete 70 days, and then begin the formula course.

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## RESTORATION OF ALL THINGS

Restoration of all things requires a basic period of 3½ years. This course is connected to the restoration of the external form (our physical body). God created the environment first, and this time spent on MFT enables us to connect vertically with the re-creation of our body. We need physically hard work during this time.

From the viewpoint of God's dispensation, restoration is not just for the restoration of individuals. Our course is connected to the restoration of the Old Testament Era. Without restoring historical events, we could not completely restore ourselves. The way we connect to the Old Testament Era is through offering all things, through our sacrificial effort on mobile fundraising teams, for 3½ years.

This is the time we lay indemnity conditions, and because of this reason, all our hard work and effort naturally connect, centering on God's main dispensation.

Everyone of you have had fundraising experiences, but when you are raising money under your department, for some short conditional period, or for some purpose, then it cannot compare to MFT activity. On MFT, their goal and purpose is to connect

to the purpose of the main dispensation, not a department-level or national-level goal, but rather the whole purpose.

Usually MFT is really hard work, as you know, from early morning to late at night. This kind of process connects the laying of indemnity conditions to the re-creation of the body and enables us to progress through the Old Testament Era.

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## THE SECOND STAGE IS RESTORATION OF MANKIND

Within our course, restoration of mankind can be divided into two time periods. The first 3½ years is directly connected to restoration of man and the gaining of 3 spiritual children.

Originally, as you know, after the growth period, man was to stand at the level of perfection. But fallen man fell down from this level and so we must be restored. Every person must reach the top of this level (top of the growth stage) once more, so when we talk about this 3½ years we actually mean the time *before blessing*. We call this "The Way of Restoration." In the early days, only after fulfilling all the conditions of the formula course could members receive the blessing.

The second period of witnessing comes *after blessing*, another period of 3½ years, which is to achieve this perfection stage. We call this time after the blessing "The Way of Principle."

I would like to give a detailed explanation, to show some important points of difference here.

Before blessing, we need the 7-year formula course. Generally speaking, at least three years spiritual age, and three spiritual children are necessary. But recently Father is giving the blessing sooner, to some of you even though you have only been in the movement two or three years.

Original guidance for the blessing required 14 years of these conditions, and later this was reduced to 7 years. Father is giving the blessing sooner and allowing the indemnity to be made up later. The most important thing for us to realize is how much benefit you have received. We are not worthy to receive such benefits which come at this time in history. We must keep within our minds this concept that the formula course actually requires seven years!

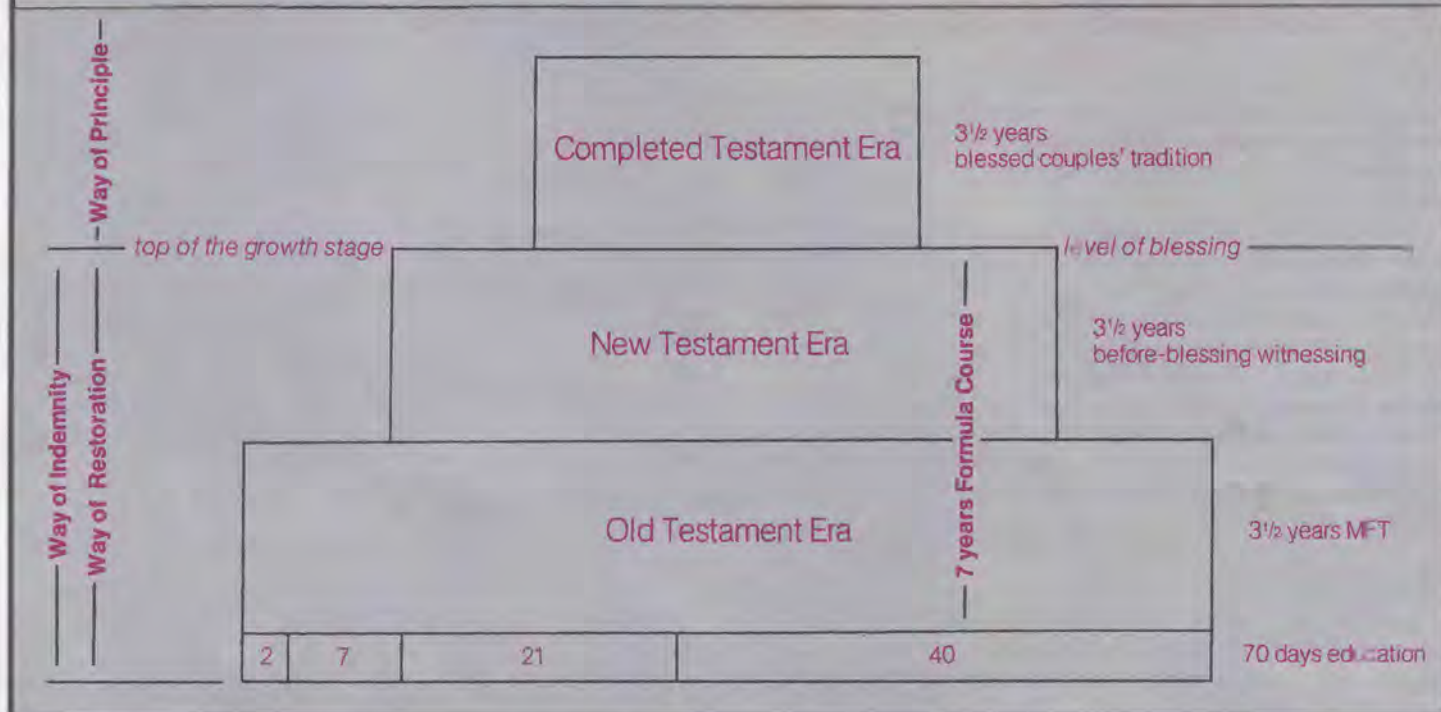
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## THE WAY OF PRINCIPLE

Originally, for Adam and Eve, for every step of growth which they accomplished they would be given one step of responsibility. One step growth, one step responsibility fulfilled... three steps growth, three steps responsibility fulfilled. The same amount; with no exception. Everybody would have the same conditions and by fulfilling responsibility they can grow.



# The Seven Years Formula Course and the Blessed Couples' Tradition



After the fall, if Heavenly Father asked of fallen man the same amount of responsibility, there is no hope for us to ever restore ourselves to reach that original position. So, we lost the chance to fulfill responsibility, and instead we have to lay indemnity conditions.

The Way of Restoration (Indemnity) allows us, under Heavenly Father's benefit, to take great leaps, like using a jumping method. This is what we call receiving the historical benefit of the age.

Before Abraham. From Abraham to Jesus. From Jesus to now. These are three different eras. Simply by living in a certain time, already the people received a certain benefit because this was the time when progress was made through indemnity conditions.

## BENEFIT OF THIS AGE OF TRUE PARENTS

To restore ourselves, we need to give 7 years of indemnity conditions (half MFT/half witnessing). And to restore mankind also 7 years (half before blessing/half after blessing). Father announced at Belvedere that he was allowing the husband and wife together to complete "the seven years," so all blessed couples have the duty to fulfill this condition of 3 1/2 years, but please do not misunderstand! Because of the benefit of True Parents, the seven years originally required has been cut to 3 1/2 years, as Father announced at Belvedere that he was allowing the husband and wife together to complete the 7 years. So all blessed couples have the duty to fulfill this condition of 3 1/2 years each.

*(Editor's note: some members mistook the words to mean the formula course could be substituted by fundraising in home church area. Father did not mean this.)*

Please do not misunderstand. After blessing your course is no longer the Way of Indemnity (Restoration), but what is it? After blessing, your course is the Way of Principle.

The meaning of the Way of Principle is that after the blessing there is no method of jumping, instead, your perfection will be

achieved step by step. After your blessing, if you have not already fulfilled this minimum indemnity condition then you still need to lay indemnity conditions.

Already some members have been confused, thinking that they have been given different directions; sometimes through an external understanding they think even Father's own directions

*I want to explain some important points of difference between Way of Indemnity and Way of Principle.*

conflict. But now you must understand more deeply that if you didn't lay all the indemnity conditions required in the formula course, you haven't yet paid all your debts. But at this time, following Father's successful completion of his 21 year course, the historical benefits of this age are so great. Father is giving such a wonderful blessing of 10,000 couples, and in the spirit of celebration, he didn't require so strictly the 3 spiritual children or fulfilling 3 1/2 years fundraising, or even 3 years membership. Because of his victory, he wanted to share this benefit with you, so, most of you still have this debt.

## FATHER SPEAKS AS IF YOU HAVE ALREADY FULFILLED

Most of the time Father speaks Principle, its meaning is as if everybody was already a correct candidate for blessing, as if you had already completed the formula course, with no debts remaining. Father addresses members in this way, but since they are not at that level, they misunderstand. Among those listening, many of you have not fulfilled; sometimes you were busy with other kinds of missions, and you understood that you could take some alternative, or some easier way. Some complaints are received, like, "Oh headquarters' directions are so many kinds; they're not principled, always directions are changeable..." etc.



Father never changes. Principle never changes. The only problem is that we have not yet reached the same level as God expects.

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## BLESSED COUPLES' TRADITION

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Even in last Sunday sermon, Father mentioned the minimum condition was 3½ years, with husband and wife together their time would make 7 years. This is the period of Blessed Couples' Tradition.

I remember in 1971, just before Father came to America, Father ordered all blessed couples in Korea to begin a new condition. It didn't matter if they had four children... or five children... or if they were just recently blessed... The wives separated completely from their husbands and children and went to pioneer for the sake of the country. This became the traditional blessed couples' 3½ years period of sacrificial duty. So, since that time this tradition has been to do 3½ years hard working, separately, mostly in witnessing, like when the wives of the American couples joined CARP activities three years ago.

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## BLESSED ENVIRONMENT

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According to Principle, blessed couples should already have graduated from all the required indemnity course. Then they share the principled life. But the reality is that blessed couples do not yet have blessed environment. Heavenly Father's view is that still Abel's sacrifice is required, for the sake of the country and the world.

Even with the same amount of sacrifice and devotion, blessed couples' effort can bring such amazing results. It is entirely different than working during the time of indemnity, because now the purpose and concern is for restoration of the world. For this reason, since 1971 blessed wives do the 3½ years sacrificial course.

Father has given permission that all of the time of engagement since the 1978 matching can count towards this 3½ years sacrificial course! This engagement time connects with your Blessed Couples' Tradition, not to the before-blessing indemnity condition.

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## CONNECTING OLD AND NEW TESTAMENT ERAS

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Why, after the blessing, do we need a certain course connected to the restoration of man? During the 3½ years before the blessing, all witnessing activities connect to restoring our spiritual self, or our mind. This means our internal self, not just our external body. Historically, this connects to laying indemnity conditions for the New Testament Era. The Old Testament Era was a time of offering all things to God for restoration, and New Testament Era was mainly for connecting restoration to the internal aspect of man, through belief.

Before blessing, restoration is of environment, with man being only externally or conditionally restored. After going through the New Testament Era and restoring the internal aspects of man comes the time for everything to connect: like childhood is not yet parenthood.

Originally, according to the Principle of Creation, man within his Godly environment would grow and reach perfection, and then, as perfect son and daughter, would achieve the position of parents. But because of having fallen from the top of the growth stage, we first must restore son and daughter position (while they are under God but not yet perfect.)



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*Without restoring historical events we could not completely restore ourselves.*

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After receiving blessing, we are in perfected son and daughter's position, and also parents' position. We have two kinds of roles to restore.

Mainly after receiving blessing we must re-create our parental heart and connect ourselves to the Completed Testament Era, by connecting with True Parents. Our devotion this year will be like attendance. Through attendance we restore our heart.

So now we see that there are two categories: *before blessing* and *after blessing*. The first means "restored to a certain degree"; the second means "completed."

We receive blessing not just for the sake of married life, nor just for any external family. The most important aspect is salvation. As Father announced, those of you who qualify, who were matched more than 3½ years ago, may soon begin married life, but this is also assuming that those couples already have completed the minimum indemnity conditions. Practically speaking, your major leaders must find out your individual church histories because there is such a variety of situations.

I believe that this formula course will be made shorter, as more and more the way of restoration widens and becomes less difficult. We really cannot compare the difficulty between early members' conditions and yours now. Yours are much easier. Probably some time after the Blessing of 10,000 couples, I believe even home church members can be blessed too.

Furthermore, even the blessed couples' tradition of 3½ years sacrificial duty will be made shorter some time in the future.

*A question is asked concerning why we didn't practice the formula course already; many members did different missions which don't count as indemnity conditions.*

Answer: We are in a position of transition now because of our small membership; our manpower was not enough, so we couldn't focus on the formula course. Heavenly Father instructed activities to begin in so many diverse areas. If we had gained a larger membership, then members could have been encouraged to remain on MFT, graduate from their 3½ years indemnity course, and this would have been a more ideal way. But since we couldn't do that, then we find ourselves in this transitional period.



# TESTIMONIES OF EARLY PUSAN MEMBERS

## Grandmother Oak Historical Mother of Faith

*"Grandma Oak" joined in 1946 when Father had alone walked the way of the Will, before the time there even was a Unification Church. She has been serving our Father ever since.*

*In Korea, we usually call her "Mother Mrs. Oak," but without any special mission title, she has done her mission as the historical mother of faith of our church.*

*When Father was in prison in North Korea, and was severely persecuted with harsh inhospitality, Grandmother Oak walked with Father on the thorny, rugged way with the purity of a woman of God.*

*Although she is 80 years old this year (1977) she looks young because of her white face and neat Korean dress; and the wrinkles on her face gained from overcoming adversity for the will of God speak of the value of heavenly history.*

*She was born in Pyongyang (now the capital of North Korea). When she was a member of one of the established Christian churches, she served God as a deacon, and her husband served God as an elder. They have two sons and four daughters.*

*From Mrs. Se Hyun Oak we hear the story of Father's suffering during those early times of our church.*

Q: What was your situation when you first met Father?

A: When my first son was 22 years old, studying in Japan, World War II broke out, so he was forced to go to the battlefield. I prayed very much for him. Around 1945 when Korea was liberated from Japan, many kinds of spiritual phenomena were occurring, and I also received a revelation, by which I could know where Father was. In the revelation, God ordered me to go to a mountain for prayer. But because of my housekeeping duties, I put off going from day to day. Owing to this I suffered from fever as heavenly punishment. On November 11, 1946 I was able to meet Father.

Q: How did you get along after meeting Father?

A: I was a deacon in an established Christian church, and my husband was an elder in the same church. Some deacons from the Christian churches gathered together centered around Father, and we held prayer meetings and Sunday services. Because we were moved so much by the gracious atmosphere of these meetings, we shed many, many tears of repentance and thanksgiving to God.

From this time, we were persecuted and accused by established churches and so were our physical families; sometimes we were detained at the police station.

We experienced spiritual phenomena like what happened in the upper room in Mark's house on the day of Pentecost, 2000 years before. My physical family was also persecuting us.

Q: I've heard that the police thought those meetings were like the Bokjungkyo Church (a sect of Christianity known as the "Inside Belly Church") and detained Father at the police station...

A: Yes. There was a Christian sect in Pyongyang called Bokjungkyo Church, whose leader was Mrs. Ho Ho Bin. They were keeping beautiful garments for the Lord of the Second Coming in a big room. Eventually this rumor reached the police, who detained the leader and confiscated the garments.

Because the police thought of our meetings also as the same sect, they detained Father at the police station for three months. In the prison, Father sent a secret letter for the leader of Bokjungkyo Church in which he wrote, "Please deny temporarily your Bokjungkyo Church! Then you can be released."

But because this secret letter was found by a prison warden, Father was severely tortured with much blood shed and three teeth broken. At first, Father was at a Mr. Nah's home, but after being released from prison he moved to Mr. Jong Hwa Kim's house.

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An early photograph of Father, with Grandmother Oak seated to his left.

### ONE DAY I HAD A SPECIAL DREAM IN WHICH I SAW FATHER'S CRUCIFIXION.

Q: Father's big heavenly mission then was to make a Providential foundation. But on every step of Father's mission he met strong obstacles, isn't that true?

Q: And what happened next?

A: Father guided us to have special conditions of fasting. After three days, we received a special revelation from God. God testified who Father was.

At that time Father was 27 years old. When I returned to my family's home after being away, fasting five days, my family began to really persecute me, because although I was the wife of a Christian church elder, and a deacon of the same church, I had come back home after five days without any explanation of why I was gone.

Q: How did the established churches see us?

A: They were very badly confused. In 1946 we had about 30 members; the greater part of us came from the established churches, so we had suffered much persecution. At that time we were persecuted very much by Mrs. In Joo Kim's physical family, because Mrs. In Joo Kim joined us. (Mrs. Kim is Won Pil Kim's aunt.)

One day I had a special dream in which I saw Father's crucifixion, so I rushed to the house in which Father stayed and found that he was sitting in utter exhaustion because of a severe beating he had received. At that time Father was staying with his aunt. I met him there many times.

### FATHER'S PRISON LIFE

Q: I think that soon afterwards Father met with more suffering. Why did it happen again?





Houses similar to the one in which Father began writing Principle in 1951.

A: Mrs Seung Do Chi (one of our famous Grandma's) came to us and made preparations for a heavenly feast on March 1, 1948 (by lunar calendar). Because of this, the established church blamed us and the police also persecuted us. One day a woman came and said, "I'm a religious person and my mother is also a very religious person." Because of this then we had deep conversations. Afterwards, we discovered that she was a spy. The next day, because of my spiritual thirst, I visited the church and found that Father, Won Pil Kim and two other sisters had been taken to the police station by some police detectives. Mr. Won Pil Kim was released after four days, and the two sisters also were released after two days. Because we didn't give the police the materials prepared for the feast, some sisters, including myself, were also put into the prison. Two days after my imprisonment, Father's hair was shaved off. Five days after his imprisonment began, the police announced the list of his crimes:

1. Being the spy of President Sung Man Lee of South Korea (same as Syngman Rhee).
2. Trying to exploit money from rich women.
3. Confusing society.

At that time anyone who was recognized as political spy should be shot without any excuse, so I was terrified. I was rolling on the floor because of fear. After these spiritual phenomena stopped, policemen came back and asked me, "Why did you do like that? When did you begin to follow him?" They interrogated me, asking me one by one. After nine days' imprisonment, I was released because of my nephew's negotiation with police.

Q: What was the result of the trial?

A: Because of my unfair treatment, I got a lawyer and protested. Because of the

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newspaper coverage of this trial, many established Christian church members came together and mocked us, shouting, "What kind of a crown does he put on his head? He must be executed."

At last, the judge sentenced five years imprisonment to Father. I met Father in the courtyard and gave some food to him. Though I appealed to the highest court, his term of imprisonment was not reduced. After that, Father was moved from the police station to the prison in Hung Nam. At this time most of the 30 members left the church. So many times I visited the prison alone to meet Father.

## VISITING FATHER IN PRISON

Q: Please tell me the story of Hung Nam prison.

A: Three days before Father was put into the prison, one of the prisoners, young Mr. Won Duk Kim had a special dream, in which God told Mr. Kim to serve and attend Father. So he followed, served and attended Father.

Q: Did you visit many times when Father was in Hung Nam prison?

A: At first I had no news about Father, so I waited anxiously to hear from him. One day I received a letter from Hung Nam in which I read that Father desired that I should visit him. After one night on the train (it is 400 kilometers from Pyongyang to Hung Nam) I arrived at Hung Nam. I was a typical Korean housewife (by the Korean tradition at that time, a housewife didn't travel so far away), so it was very difficult for me to reach the unfamiliar Hung Nam prison. But because I knew Father's suffering at the prison, I could overcome any difficulty on the way. After taking a room at an inn, I visited the prison.

I saw that every 40 prisoners were chained together in a line as they walked, and they all had blue prison clothes on. When I recognized Father, I was dumbfounded. I had to wait at the visitor's reception room until Father returned from his heavy daily labor. In one part of me, I was very glad to meet with him; while in another part of me I felt heartrending anguish at seeing him like this.

Q: What kind of conversation did you have with him?

A: He asked, "How are other members?" With a desire to comfort him, I replied, "All are very well."

I gave him Misigaru (flour of roasted rice which we can eat with water, it is kind of an emergency food). Even on the train on my journey home to Pyongyang, I was sobbing as I thought of Father's loneliness and suffering in the prison in the valley in the mountains.

Q: And after that?

A: After a while I again visited Hung Nam prison, but he was nowhere to be found. With a feeling of uneasiness, I asked a warden where Father was. He said Father was at Bongung, located 8 kilometers away from Hung Nam Prison. I arrived at Bongung, took a room at the inn near the prison, and began searching the prison for Father. Suddenly I heard the noise of a rail-car at my right side. I looked to the side, and there was Father pulling a rail-car. I could speak with him, and gave him some special foods I had prepared, by passing it to another prisoner.

Next morning I saw that Father was cleaning up the prison yard. I came closer and asked him, "Did you get the food?" he said, "Yes!" After that, he went to the back yard of the prison and was cleaning it. I told a warden that, "I have come from Pyongyang to be with my nephew. Could he please give time for me to converse with him!" He gave permission, so we could meet and converse with each other for a good while.

Father said, "After one month, I'll go back to Hung Nam." After our parting from each other, I waited there for a long while to meet him again. But I could not find him again, so I came back to Pyongyang with such despondent feelings.

Q: Could you tell us more of Father's suffering at Hung Nam Prison?

A: One day I visited the prison with Mr. Won Pil Kim. We found Father carrying a straw bag of fertilizer, putting a black towel and a worn-out cap on his head, looking back to us and going into the prison. Could you imagine how heartbroken we felt at that time? Whenever we visited the prison, we prepared new clothes, but whenever we met him, we always found him wearing the old worn-out clothes. After a while, we knew the reason. Father was giving the new ones to prisoners who would soon be released.

Q: I've heard that when the South Korean Army advanced on the North during the Korean war, then the gate of the prison was opened. Can you tell me about this in more detail?

A: There were times when we couldn't visit the prison. We could only pray in such



anxiety, hoping to hear even a word from Father, to know that he was still okay, because of the Korean War. God gave us a revelation in which He said, "Don't worry! He is well now."

On October 14, 1950, because of the United Nations' soldiers advancing on Hung Nam, Father could be released. Though there was severe bombing, prisoners had to continue working very hard. This means they wanted to kill all the prisoners. Fortunately, there was no bombing where Father stayed. But because they were killing prisoners by shooting some every day, all prisoners' nerves were on end.

Father was wearing the socks I had made for him, when he arrived on foot in Pyongyang after walking for ten days. For one month after that, he remained at my home.

**FATHER WAS WEARING THE SOCKS I HAD MADE FOR HIM, WHEN HE ARRIVED ON FOOT IN PYONGYANG AFTER WALKING FOR TEN DAYS.**

## **IN SOUTH KOREA AT LAST**

Q: Father's life in Northern Korea was completely a continuous suffering, wasn't it? I've heard that after all that, Father came down to South Korea. Could you tell briefly about his life in Southern Korea during those times?

A: I came down to Southern Korea with my physical family, and Father came down to Southern Korea with Mr. Jong Hwa Pak, who was the head of prisoners at Hung Nam Prison. Mr. Pak had broken his leg because of a beating and severe torture at the hands of a South Korean soldier. He was mistaken for a Communist spy.

Father took him on a bicycle with Mr. Won Pil Kim. It was a dramatic adventure. Mr. Pak remained at Kyongju (it is now one of the nice sightseeing places in the Southeast part of Southern Korea), and Father and Mr. Won Pil Kim continued on to Pusan. Father found my dwelling through Reverend Sang Do Han, who was ministering at Choryang Church, and Father sent Mr. Won Pil Kim to find me.

First of all I asked Mr. Kim, "What kind of clothes does Father have on?" I found Father still had on the old ones which he used to wear in North Korea. So I bought some stuff to make Father and Mr. Kim new clothes and gave money to Mr. Kim for renting a house. A few days later, I prepared the clothes and visited Father's house with these.

In Pusan in 1951, Father stayed on the mountain during the day and worked at the pier at night. Mr. Won Pil Kim worked first at a restaurant, but later he began to work at a U.S. Army unit. Father built a mud house by himself for his stay during the cold winter and cooked his meals by himself even in very cold weather. (Korean winter, especially on the harbor, is very, very cold.) During these times, many central members, including Mr. Hyo Won Eu (who was first president of Unification Church in Korea, and now is in spiritual world) joined.

On May 1, 1954 Father nailed the signboard HOLY SPIRIT ASSOCIATION FOR UNIFICATION OF WORLD CHRISTIANITY on the church in Seoul. Here many professors and students of Ehwa Women's University began to join. Because of many members but narrow space, we moved to another big house located at Hungin-Dong. And we moved again to Jang Chung Dong April 27, 1955. Here five professors and 14 students of Ehwa Women's University were kicked out from the university.

Three months later, on July 4, eventually Father and some leaders were imprisoned at the Sudaemun prison. Our daily work was to visit the prison. It was said that since the prison opened, they counted the greatest number of visitors ever, for this one prisoner.

On October 4, 1955 (the same year) Father was released first; and soon other leaders were also released except Mr. Won Pil Kim who was released on Christmas Eve of the year. Soon after Father was released, we moved again to Chungpa-Dong property (which we still keep) and in which the Holy Wedding, Blessing Ceremony, and many other important activities have been held.

Q: Thank you very much for your explanations about the things you saw, heard and felt, of Father's life from the very beginning time. I think you must feel thousands of deep emotions when you observe our Father who has made the Unification Church into a worldwide movement. Please give us a word of advice for our members, based on your feelings about attending Father.

A: It is said that our Unification Church has met a difficult situation. We are in many kinds of difficulties, internally and externally both. Father's life is the life of endurance. Through surviving many kinds of opposition and mocking, he could be crowned. Today's difficulties will become the strong foundation for our victory of the future. We should comfort Father and do our best for our Heavenly mission. Thank you!

*This interview was translated from "Tongil Segye."*





Mrs. Kang receiving a bouquet of flowers after giving her testimony at Belvedere.

## *From Evangelist to Disciple*

MY TRUE MOTIVATION FOR GOING THERE WAS THIS: IF HE WAS MISGUIDED IN HIS EFFORTS OR DIDN'T UNDERSTAND WHAT HE WAS DOING, I HAD TO GO AND POINT HIM IN THE RIGHT DIRECTION.

### MRS. HYUN SHIL KANG

I met Father in 1952 in a place called Pom Net Kol, a small mountain in Pusan. At that time, I was a missionary of the Presbyterian church and attending a theological seminary. That seminary was very strong and orthodox, and they refused to bow down to the Japanese god when Korea was occupied by the Japanese. Many people were put in prison because they rejected that god. The seminary I was attending tried to follow the instructions of the Bible exactly. For example, on Sundays, they would not drive a car, go very far away from the church, eat rich foods, or give or receive anything. There was a very narrow way of following the Bible.

One day a lady came to my school and told me of a place named Pom Net Kol and a young man teaching very strange things there. I became quite interested in her story, of how he was teaching the way in which man fell and how man could be restored. When I heard that story, I told her, "These are the last days, the end of the world. According to the Bible, there will be antichrists. So you should not go there or listen to anything unless you understand what you are doing. Please don't go."

Concerned about this, I set a one-week prayer condition, asking Heavenly Father, if it was His will, to help me go there and meet this young man, and if it was not His will, to please stop me from going there. One rainy day, May 10, 1952, while I was praying in the church, I had the inspiration to go and meet that young man that day. My true motivation in going there was this: if he was misguided in his efforts or didn't understand what he was doing, I had to go and point him in the right direction and teach him. Also, I might try and witness to him.



## MY FIRST IMPRESSION WAS THAT HE HAD BEEN DOING HARD WORK.

At that time, my life was totally dedicated to God and Jesus. I was like a crazy person. Every day I had to pray three or four hours, read more than 30 pages in the Bible, visit more than three homes.

But once I started looking for that young man—or maybe there were two young men—it was difficult, because the directions I had been given were too vague; I only knew the name of the village and that they were two young men living by themselves, cooking for themselves, no women around. When I got there, I stopped many people and asked them whether they had heard about two young men cooking for themselves, staying together, doing strange things. At last, one lady said, “If you go straight up the hill, you will find a spring and beside it two young men are living. Also, their house is not the usual kind; it is a hut, worse than a beggar’s home.”

Finally, I found a spring and a stream flowing from it, and there I washed my hands. I saw a middle-aged woman, Grandmother Oak—she is now in her eighties, so we call her Grandmother Oak. She asked me if I was working somewhere.

“I am not working; I’m a missionary,” I replied. So she asked me to come to her home. After praying together, I opened my eyes and realized that we were not in an ordinary house: it was built of mud and stone; the rain leaking through the roof had left many stains; the floor was covered with pieces of canvas. It was quite shabby. I thought that if anybody had to live in such a house, he would be filled with resentment for the rest of his life.

## MY FIRST MEETING

After a while, a young man came in. My first impression was that he had been doing hard work, perhaps in a factory. His green pants were ragged and dirty; his jacket was chestnut colored and well worn; his socks were ragged army socks; his shoes were of rubber. When he saw me, he asked where I was from. I answered, “I am from the Pom Chon Church, down in the village.”

Suddenly he said to me, “God has been giving you so much love, since seven years ago.”

Then I began to think, “What have I been doing for these past seven years? What happened seven years ago?” Then I remembered that it was exactly seven years earlier that I had made the determination to dedicate my whole life to God.

Father then said, “Today is a very special day; you are very fortunate to be here.” (Later I found out this was the very day he had finished writing the original manuscript of Principle.)

He had a very strong feeling that God had promised to give him many disciples and followers. When he finished writing that original copy, he climbed up the hill and prayed earnestly, “Heavenly Father, You promised me that I would meet so many wonderful people; but since I came down to South Korea I haven’t met even one single person. So please, Heavenly Father, send me somebody with whom I can talk about the Principle.”

The Divine Principle which you study now starts with a general introduction, followed by the Principle of Creation, Fall of Man, etc., leading up to the Second Advent. But Father spoke to me first about the last part, how the messiah should come—not on the clouds but in the flesh, like you and me.

When I heard that story from Father, with the conclusion that the messiah should come from Korea, I said, “It would be a wonderful idea for the messiah to come in Korea, a very poor country with so many troubles; also it would be so fortunate if the messiah were to come with a fleshly body like ours. But it is impossible to believe that kind of thing!”

Then Father added some more unbelievable statements, such as, “Now nobody knows much about Korea or the Korean people. But some day, Korea will rise up like the top of the mountain, and so many people will wish they were Koreans.”

Father said, “Jesus himself appeared in the skies of North Korea in 1950.” (During the Korean War, one airplane pilot testified of seeing Jesus very clearly in the skies. The South Korean newspapers printed many articles about this phenomenon.)

To myself, I thought that there must be some special meaning to Jesus Christ’s appearing in North Korea. At that time, Father was 32 years old, a young man like many of you. Father’s speech has never changed. In those days, he spoke with so much energy and enthusiasm, with such a loud voice, as though he were addressing thousands of people, even though I was the only one present. I asked myself why Father was speaking so loudly. I was not a deaf old woman! Why couldn’t we just speak personally,



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among ourselves? I felt uneasy with Father speaking so powerfully to me.

The room was so small, just large enough for two people. I was leaning away from him against the wall. He was speaking so powerfully and constantly drinking water. He didn't use a cup like you do, but was drinking out of a bottle. I looked up into his face and was amazed to see his eyes shining brilliantly, with light coming from them. I wondered whether something was wrong with my eyes, or his! All this energetic speech was on one topic: the second advent. It lasted for three hours, without interruption. After the three hours, I thought, "That's enough for today!"

I started to leave the house, but Father asked me, "It's not very special, but why don't we have dinner together?"

"I have to go," I answered. "My church is just down the hill and I have to go there."

But he insisted that I stay. "He's a young man and I'm a young lady," I thought. Actually, Christian standards were very strong in Korea 30 years ago, and such a situation was almost unheard of. Dinner was served on a tiny pine table, just big for one person. There was no rice, just barley, and it was the badly-hulled type the government gave to poor refugees. In addition to the barley, there was some kimchee, turned sour with old age, and bean curd.

At the dinner table, Father asked me to offer a prayer, but after listening to him speak for three hours, I couldn't collect my thoughts to pray; I was already exhausted spiritually, like pickled kimchee! I think now that had I left before dinner, without hearing that prayer, I would not be here today. I would not have become a Unification Church member. But Father's prayer was so moving, so tearful. "I would like to fulfill Your will," he prayed. "I would like to solve Your grief. I would like to console You. Heavenly Father, You have been longing to find someone who can fulfill Your will. I want to fulfill Your will and restore the world." I was so moved by that prayer.

At that time I also had been praying so much, more than four or five hours every day—for the president of the country, for the leaders, for North Korean people, South Korean people, poor people, unhappy people. Also I was praying for more than a hundred members of my congregation by name. But the motivation and contents of my prayers were different from Father's. I would pray, "Oh, Heavenly Father, please give me this, help me in that, give me everything." But Father prayed, "I will do everything for You; don't worry about it." He centered everything on comforting Heavenly Father's heart. I was so moved.

After dinner I asked, "Is that all you have to say to me?"

"If I want to really speak to you, it will take all day and all night for several days," he replied. "Everything I am talking is new."

"Then I have to come back again," I said.

Father responded, "Even though this room is so shabby and unpresentable, I am opening this door for all mankind. I know that so many people have lost their way and don't know what to do. So many people are suffering. We have to help them. So I keep my door open 24 hours a day."

After dinner, Father accompanied me back to my church, since it was already dark. "Can I return sometime?" I asked.

"Sure, my door is always open. You may come anytime."

Then I wondered what kind of man he was, to invite me at any hour. I thought it was kind of strange. Because of my busy schedule, I could not return the next day. But my character is such that if I start something I have to see it through to the end. So I determined to return the following Thursday.

## MY SECOND MEETING

Even while I was still some distance away, Father was at the door, waiting for me. He was so happy and welcomed me so gladly.

"I met him only once, and we spoke for only three hours," I thought. "Why is he so happy?" I felt it was too much.

I realized later why Father was so anxious to meet someone again, even though they might have talked together for only three hours. Later he said, "Whenever I see people who don't know God or who are separated from God, I think of where they will go when they die." Therefore, Father is so serious about meeting people, even on the street. He was always crazy about meeting people, embracing them and teaching them Divine Principle.

The second day I came, I heard the Principle of Creation. I had been raised in a Christian family and knew the Bible very well. What Father was explaining about



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subject and object, plus and minus, was all logical. Some things I could accept, and other things I could not understand. But one thing was sure, Father was speaking with absolute confidence. Most people speak tentatively, but Father was filled with conviction.

The following day, I came and heard more talks, and by the third day in a row I was pretty much united with Father. Father started teaching after dinner, around 6:00 or 7:00 p.m. He paused, and I thought I had been listening for maybe three hours, but when I looked at the time, it was already 3:45 in the morning! Every day I had to lead the 4:00 a.m. prayer meeting at the church. I was worried, but Father said, "Don't worry. Please stay 15 more minutes, and I will help you go there."

I usually spent a long time preparing for those prayer meetings, but that day I had no time to prepare. I just walked in and began to speak. However, the words I was speaking were so filled with inspiration that I could not have imagined their effect. People began beating their chests and repenting. I couldn't understand what had happened and why so many blessings poured down. So many people asked me, "Did you pray all night? What happened?" So I told Father and asked him why there had been so much inspiration.

"I prayed for you to have such wonderful inspiration; that must be why it happened."

I longed to return to Father to hear him speak more. But my schedule was filled with responsibilities for my congregation. One day an elder from my church and I were visiting homes near Father's house. "I know a man up the hill," I told the elder; "he looks very handsome and knows much about the Bible. This young man is not attending church; I must witness to him and try to bring him to the church. So please let me go there."

I could not stay even 20 minutes. But Father was so happy and invited me in.

"I cannot stay long," I repeated. I had long been wondering what was the answer, the final conclusion to what Father was teaching.

"Don't you want to know the answer?" he asked. "Don't you want to know whether Divine Principle came from God or man? You should get the answer."

"But how can I get the answer?" I objected.

"God loves you so much," he replied. "He will give you the answer."

Then I felt so inspired. If Father had said, "This is the Principle; it is God's word and you must accept it. If you don't you will be chastized and go to hell"—I would never have returned. But Father said, "Ask God, and He will give you the answer."

"That's true," I thought. "I must ask God."

Early in the morning, at 4:00, I would start praying for the answer. Many thoughts would go through my mind. "That young man's teaching is so wonderful; so many wonderful scholars and professors developed great theories, but they never found these truths." Also I had heard so many wonderful promises from Father, "In the near future, the ideal world will come; people of the world will all become one family: Korean, Japanese, Westerners, will all become one family. If you go to another country, you won't need to take anything with you, because you can stay with them, and they will all be your family."

## MY STRUGGLE BEGINS

However, I could not comprehend it all, and some suspicions started entering my mind. When I tried to pray with that attitude, something would block me. I would start to feel headaches and pains in my chest. So I asked Heavenly Father, "What did I do wrong? What happened to me? Please help me open my heart and communicate with You." Then I realized what hell is. Hell is not some location but the lack of communication with God; to feel separated from God is hell.

"Heavenly Father," I prayed, "You may take everything away from me, but please don't take away the relationship between You and me. I really want to relate to You in my heart. Please restore that relationship."

After struggling for three days with that confusion, I felt like some hope was emerging. Then I remembered I John 4:20, "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen." If you cannot trust someone who is with you physically, how can you trust an invisible God? Thinking of that Bible verse, I started to repent, and the door of communication with God was really opened.

After that prayer, I repented and opened my heart to God, and I immediately felt an urge to go and see Father.





Unification Church members in Pusan in 1958.

**MOST PEOPLE SPEAK  
TENTATIVELY, BUT  
FATHER WAS FILLED  
WITH CONVICTION**

He immediately opened the door. "Why haven't you come for several days?" he asked. Then he saw my spirit and realized that it was like charred wood. He must have felt, "Oh, this lady has been so hurt and confused." Father was worried about my situation.

I protested to Father, "Before I knew you, before I listened to Divine Principle, I had no problems; everything was okay. But now I have pains and headaches; my heart is always confused and filled with troubles. I am losing lots of time, because I have to come here so often. You have to restore all these things!"

"I ought to get away from this movement," I thought. "Every time I come, Father has to fix me up!" So many times I had doubts about God's ideal.

Then Father was upset and became unhappy. He walked away and went off to pray to God. So Grandmother Oak began to explain about Father. "That young man is so unique; he can do so many things for God," she said, praising him. "I heard a voice and received a revelation from God."

"What is revelation?" I persisted. "What is God's voice like?"

"God's voice is like a man's voice."

I became inspired and wanted to hear God's voice, too. "Next time you hear God," I told Grandmother Oak, "please invite me, and let's listen to Him together."

This lady said, "No, no, no, that's impossible. You can hear Him only spiritually."

"Then how can I do it?"

"Your heart has to be pure," she told me. "You must not have any selfish point of view or think just about yourself. Forget about yourself completely in front of God."

So I started to pray, but it didn't work. One day when I was praying in the church, suddenly I remembered Jeremiah 29:13, "You will seek me and find me; when you seek me with all your heart." Another quotation from Philippians 3:20 came to my mind: "Our commonwealth (citizenship) is in heaven, and from it we await a Savior, the Lord Jesus Christ." I heard that voice three times.

I was so inspired, and I went up to see Father and told him, "I received a revelation from God."

"What kind of revelation?"

"I learned that my citizenship is in heaven, I will receive what I am searching for and



that Christ is already here," I replied

Then Father said, jokingly, "Maybe you're crazy!"

"I really want to be a true Christian," I replied. "I want to be a dedicated Christian. I don't have any selfish motivation. If I am crazy, so what?"

"Don't worry," Father said. "If you're really crazy about God and the truth, nothing bad can happen to you."

Although the revelation and Father's speeches were so wonderful, the reality was so difficult. The other churches were crowded with so many people and offered so much external inspiration. But this church had only Father, Won Pil Kim, Grandmother Oak, and sometimes Mr. Aum. That was all. I couldn't believe what kind of church this was. I couldn't accept the reality. So I thought I would stop coming.

One day I decided to quit and be done with it. On the way to see Father, I stopped by a clump of trees and made a resolve to say goodbye to Father.

Usually, whenever I came, Father was happy to see me. But that day was different. He didn't come out to greet me with a big smile; he wouldn't even come out to see me. "I have to go into the room and say something to him," I felt.

"What happened to you?" Father asked me. "What are you thinking about?"

"Nothing," I answered.

"Then I have to tell you something," he answered. "You decided not to come to this church anymore. On your way here you stopped by some pine trees and strengthened your resolve to quit."

"This man is something special!" I mused. I felt as if he knew my whole life, and I was afraid.

Father appealed to me and pleaded with me for several hours. "I don't want to go this difficult way either, but Heavenly Father gave me this mission and asked me to do it. If anyone else were willing to take up this mission and fulfill it, I would give everything to him. But I have no choice. I have to do it." With tears, Father explained God's situation. When he said this, my heart was completely melted.

Another day, I came to visit him in that room, so small that only two or three people could fit inside. So many things were spread around on the floor. It wasn't clean; it didn't really look like the kingdom of heaven. They were talking about the kingdom of heaven and the ideal world, but the house and the condition of the room was so difficult to understand.

Father gave me a nice cushion and explained where it was from. He had a friend from his school days in Japan, he told me, a Mr. Aum. This Mr. Aum had only one suit, and that suit he gave to Father; he himself wore only laborers' clothes, a dark-colored uniform that wouldn't show the dirt, even after it was worn for many days. When Father arrived in Pusan as a refugee, Mr. Aum had given him this suit and this cushion. "I can never forget Mr. Aum's gift, and I will always be grateful to him," Father concluded.

"But how can they build the heavenly kingdom and the ideal world under these circumstances?" I asked myself. Why couldn't they make lots of money, and then create a wonderful external environment? I couldn't understand it, and again felt suspicious.

Apparently, I was very low-spirited as I was reflecting on their situation. They were living like beggars, worse than even other refugees; I just couldn't accept the whole situation.

Then Father asked me, "Why don't you open up the Bible and read a verse?"

I opened up to chapter 14 of Matthew. "Read it aloud," Father ordered.

"O man of little faith, why do you doubt?" I read.

"That's talking about you," Father said. "That's God's message." (This happened three times and each time the message was almost the same.)

He began to speak about the unification of Christianity, how all the denominations were going to be unified.

I couldn't believe such an idea, because so many scholars had presented nice theories, but still people never became unified. Father didn't even have a nice house. It was like a beggar's house. I thought it was impossible.

"Please wait," Father insisted. "The time will come." Again he said, "Not only Christianity, but all the religions of the world can be unified."

Then I felt even more suspicious. "You cannot even unify several people," I thought. "It's so difficult to unify Christianity, how can you unify all religions?"

"Some day, in the near future, the whole universe will be one and unified."

I had never heard of uniting the universe!

"Heaven and earth can be unified! The day will come when all heaven and earth will be united together. Some day, not only Koreans, but Americans and other Westerners

I THOUGHT I HAD BEEN LISTENING FOR THREE HOURS, BUT WHEN I LOOKED AT THE TIME, IT WAS ALREADY 3:45 IN THE MORNING!



**I DON'T WANT TO GO  
THIS DIFFICULT WAY  
EITHER, BUT HEAVENLY  
FATHER GAVE ME THIS  
MISSION AND ASKED  
ME TO DO IT.**

will come and listen to Divine Principle."

I felt really strange, because, on my part, I had been having so many troubles since Father began teaching me. How could such a thing be possible?

Again one day, I started to argue. I felt I had to argue about Divine Principle from the Bible. So I brought up the question about Divine Principle teaching about 40 days, 40 years, 4,000 years. "Why couldn't God have done something in 39 days?" I argued. This was the kind of negative attitude I had.

One day I was passing near my seminary, and I saw two young people fighting, like dogs. "Heavenly Father," I prayed, "how can You build a heavenly kingdom? That is only an ideal. It can never be possible. How can You change these people's minds?" With that kind of doubting mind towards God, after these two young people finished fighting, I wanted to leave, but I couldn't move, even one step, forward or backward, right or left. My heart was moving, but my body wouldn't move! Then I started to pray, "I know I change my mind many times, Heavenly Father. Why am I always like this? Please help me." I started to repent, and then everything cleared up and I could move.

I didn't explain to Father about this right away, but after a few days I told him, "Why can't I get away from this movement? I always try, but it doesn't work out." Because the reality was so difficult, I tried to leave the church, but God always kept me here.

At last I determined to pray to God to get the right answer. "What can I do, Heavenly Father?" I pleaded. "What do You love most? What is the way to love You the best? Please give me the answer."

The answer God gave me was this, "This Unification Church movement is just like the situation 2,000 years ago. Jesus' disciples followed him and worked together with him. Father's mission is doing Jesus' unfinished mission. You have to help Father, follow and support him." That was my final answer from God, so I determined to follow, whether I liked it or not.

## **I BEGIN TO WITNESS**

After that determination, I started to witness, and I have been doing it now for 28 years. "You are going to meet somebody; please start to witness," Father instructed me.

"I cannot witness," I protested. "I don't know how to speak Divine Principle. Before, it was easy to witness with the Bible, but this is very complicated."

"Just talk—anything," Father replied.

The next morning, at the prayer meeting in my congregation, I started to talk with somebody. I met one lady missionary who was responsible for the whole church, and I started telling her, "These are the last days, the end of the world. We know from the Bible that the messiah is to come at the end of the world. We must pray to God to find out where the messiah comes and how. Let's pray to God tonight to get the answer to these questions." The lady agreed to make that kind of prayer.

This lady prayed a really earnest prayer, and she saw a vision of three balls of light. "What does this mean?" she asked. Next, she saw three roses of sharon, the Korean national flower. "What does that mean?" she asked again.

"Light comes to Korea," I replied.

Then in her third vision, Jesus' face appeared. "And what does that mean?"

"Jesus will appear in Korea," I answered.

"We should not pray just once," I added. "We have to pray again, once more, to get the right answer from God."

She asked very earnestly. Then she saw visions of a mountain, a small refugee hut, and finally a nice, handsome young man. "I didn't expect this kind of thing in my prayer," the lady commented. "I don't know what it's all about."

So I brought her to meet Father. When we were approaching the hill, she said, "This is so surprising, this is the same hill I saw in my vision." As we got closer, she exclaimed, "Why this is the same hut I saw in my vision!"

Father heard some voices and came and opened the door. Actually, the door was too small to enter upright; you had to stoop down to come in.

"I saw this man in my vision!" the lady repeated.

"How did you come here?" Father asked.

"I saw three visions," she replied, and she described them to him.

"Those visions were not for you," Father said; "they were for Mrs. Kang, because it is so difficult for her to trust anything! Through visions she could believe, and that is why the visions were given." (The woman joined, and later she used to joke with me, "I'm not your spiritual daughter; you are mine, because through the visions I received,



your faith was confirmed!’’)

I reflected on how many times I was filled with doubts and suspicions, but God always helped me understand. I brought so many people, and they all had the same trouble, becoming filled with doubts and eventually leaving. But I am still here. It is because God has given me so much love, helping me understand and supporting me spiritually.

I would like to close with another witnessing experience. I explained to Father that the founder of our seminary was holding a special revival meeting. Posters announcing the meeting appeared everywhere. “Please go and witness to him,” Father urged me.

“No, no, that’s impossible,” I protested. “He’s a great scholar; how can I witness to him?”

That minister really liked me because of my background. My father and he had been in the same prison during the Japanese occupation, because they had refused to bow down to the Japanese god. Because of the torture inflicted upon him in prison, my father died; so this minister loved me so much. After the revival meeting that night, I went up to the minister and told him, “I would like to talk to you.”

He was so happy to see me. I was grateful to God that this minister was happy to meet me. “I met a young man you knows the Bible so deeply and teaches a wonderful truth,” I began. Then I explained to him what had been happening to me, how when I had doubts I couldn’t move, and how various miracles had occurred. I pleaded with him to go there with me, so he could give me some guidance.

After I explained everything, he responded, “You know enough already to believe. Just follow Jesus in our Presbyterian Church. You don’t have to go any place else. If you are searching somewhere else, something is wrong and you will go to hell. You will become crazy. You are so smart, please don’t go.”

I was trying to witness to him, but he attacked me. I became so discouraged and hurt that day that I had no inspiration to go back to see Father. I spent the night with a school friend. When I did go to visit Father, I had no strength; my body was so heavy that it seemed I couldn’t move. Again I felt suspicious. This minister was such a great scholar, but he told me not to go anywhere, just to stay in my church and believe in Jesus.

When I opened his door, Father asked me what had happened with that minister.

“I was expecting God to help me and spirit world to support me and all kinds of wonderful things to happen. I was hoping he would come and bow down to you. But nothing like that happened. I was so discouraged. Now what can I do?”

“He is also a child of God,” Father explained. “Someday, somehow, he must accept the truth. If he doesn’t understand in his lifetime, then after death he must accept the truth. Don’t worry about it.”

Father was sad, I was sad, Grandmother Oak was sad. “Let’s sing a hymn,” Father suggested. We started to sing a hymn whose meaning was something like this, “No matter how difficult our road may be, facing rugged mountains, when we meet God we will be blessed.” As we sang, our tears flowed and we felt completely united.

After the song ended, Father took my hand and Grandmother Oak’s hand and began to pray. Listening to his prayer, again I was so moved. He prayed for the Korean church and the Korean people, even though they were against him. He promised God to fulfill His will. He was really comforting Heavenly Father, asking God to trust him. “I will fulfill Your will,” he promised Heavenly Father.

“God must really love this person,” I felt. “Tears cannot lie; this is such an earnest prayer that God must love him.” So moved by this prayer, I felt revived.

I hope that when you look at the external situation and feel that it is not enough, you will remember Father’s tears, Father’s prayers and Father’s total dedication. I hope you can understand this deeply.

I know your course is not easy and that you will face many difficulties and problems along the way. But I also hope you will understand Father’s suffering, pain, investment and total dedication to God. We can really be elevated by Father’s foundation. When you face difficulties and feel you cannot go any further, reflect on Father’s course, and you can overcome anything.

We have to follow Father. He invested his whole life, his blood, sweat and tears for us. We are sons and daughters of the True Parents. We must invest our life for our True Parents and Heavenly Father. Even though we put out all our efforts, still we should feel that we must do more. Don’t quit in this physical world; in the eternal world we will also work with Father. Let’s all go together to the final victory of our True Parents and Heavenly Father.

40 DAYS, 40 YEARS, 400  
YEARS! WHY COULDN'T  
GOD DO SOMETHING IN  
39 DAYS!



# A HOME CHURCH SUCCESS STORY

I want it to be as easy to get spiritual food in my area as walking up to the counter and ordering a McDonald's hamburger when you're hungry.

*From the Unification Church of Japan comes a new videotape, the story of Mr. Onuki's home church victory. Sweeping before dawn evokes the historic image of a traditional night watchman, who keeps vigil over a tiny Japanese village. Here is the transcript of his testimony, with the interview being conducted by an American blessed sister, Mary Keriko who lives in Japan with our family.*

Good morning brothers and sisters in America. My name is Mary Keriko. We are here in Shimokitazawa which is in the northwestern part of Tokyo, a residential area (very similar to Queens area of New York). I want to introduce to you Mr. Keiji Onuki who is doing home church activities here in Japan. Maybe many of you know his brother, Mr. Daikon Onuki who is a leader with Ocean Church in America.

I am going to ask many questions and hope that Mr. Onuki can answer in a way that can really inspire American brothers and sisters.

## With married life comes added responsibility

**Q:** Why did you begin home church, and why did you choose Shimokitazawa for your area?

**A:** It was 4 years ago that my wife and I were given permission to start family



Mr. Keiji Onuki, his wife and son, Kimitada at home with students.

life. I thought of where to start home church, and I was attracted to this town, Shimokitazawa. This is where the headquarters of Unification Church used to be, and where I heard Divine Principle when I was in high school. So this is where I was born spiritually and that's why I wanted to make my home church base here.

When we started family life, brothers and sisters in Japan were strongly advised to make a strong family financial foundation and to also fulfill the public responsibility. Also, all members in Japan were told to make offerings. So, with these four things, 1) financial foundation, 2) offerings, 3) public responsibility, 4) witnessing in home church, I was much troubled as to what I should do. There are only 24 hours in a day, so through much anguish, I found that the only way was to lessen my sleeping time. My volunteer work would have to be done before going to my regular job, so I started cleaning the streets.

Fortunately, I was born as the third son of a farmer, and my job was to take care of the chickens, to wake them up and to collect the eggs. A good chicken farmer always wakes his chickens up early, in order for them to lay good eggs. My job was to wake them up at 3:30. So, from the time I was young, I was good at waking up early. I'm an early morning person.

**Q:** How many years ago did you start your home church?

**A:** Four years ago, at the same time we started family life. I'd like to add that my spiritual children are leaders all over the world, so Father's words are sent to me by airmail, or I receive an international phone call as soon as Father's words are spoken, telling me what kinds of directions he is giving for home church. I am proud that I could receive Father's words more quickly than any leader in Japan.

**Q:** And you clean up the streets in the morning. Can you give your testimony about that?

**A:** From the beginning I started cleaning the streets from 3:30 in the morning until 6:30 or 7:00. In the summer it's all right, but in the winter it is pitch black and it's even hard to find the trash in such darkness. I was warned to stop by many people, because they were suspicious about me, thinking, "What is he doing? He is strange, maybe a thief." Or they thought I was a "chikan" (a masher or rapist) or an arsonist, which was prevalent at that time. I was often questioned by policemen about what I was doing, but I never changed my conviction that this is my only home church area, and this is the only time I can do this. It doesn't matter what people say, even though this might seem trivial: holding a broom for two hours, sweating before dawn.

I especially chose the dirtiest places in town, and also those problems which concerned the people most, those places





which people usually turn away from. I concentrated on cleaning up these places, and was able to win the hearts of the people in my area, who were grateful and touched.

The first person I came to know while cleaning up thought, "the person who can constantly continue doing this every day must have some belief—that young person must have some faith in something." Timidly she woke up early and approached me while it was still dark. She asked me if I had some belief or faith. I told her I was a member of the Unification Church. She said, "When I was young I was a Christian and studied the Bible, while I was at women's college. Now, I don't practice anymore. Please introduce your church to me."

She had been watching me cleaning the street already for six months, before we met in person, and she gave me an envelope. I wondered what was inside. When I opened it I found that it was 10,000 yen (\$50.00). She was a person who was popular and had much influence in the neighborhood. She introduced many other people by word of mouth, and others began to donate money. I began inviting them to my home, and they came. Each of them knew that it was actually their responsibility to clean up in front of their own houses and yards, and thus they felt indebted and grateful. They all felt they should do something in return, but Japanese have difficulty in expressing their feelings and emotions, so one person had to take the initiative and have the courage to approach me. Our family and center is now supported by people like these. About 100 people are now connected. They are housewives, young office ladies, young men, but more than 80% are women, men are very few.

*Q: Do these women witness to other people?*

A: Yes, they witness not only to those who live in this area, but to others whom they're acquainted with in other areas.

Every year there is a big summer festival which many people look forward to, with the Awa Dance and many games. In the midst of the merriment I was called by the president of the commerce association and presented with an award. They gave me two dozen cartons of beer. Then I told them that since I'm a Christian, I never drink beer they

exchanged it for Calpis (a yogurt soft drink). We gave some away, and that summer we drank Calpis day and night, and as a result, I remember some of us had diarrhea.

*Q: Mr. Onuki, I'd like to ask you how you educate your home church members?*

A: I invite people to my home whom I've met while street cleaning, and we have many kinds of meetings and get-togethers, such as birthday parties, Christmas parties, and different kinds of home parties, to make more heartistic foundation with them.

## Video witnessing and teaching

In my home I have video tapes and televisions which were donated to me. My spiritual son was working in the sales department of Sony Corporation, and he donated the machines. Through the videos, my intention was not to suddenly introduce guests to Divine Principle, but rather, show a film by a famous actor like Tatsuro Tanba, or a film on "life after death," or Little Angels, which children like. At birthday parties we say, "Now let's watch a fun movie," and in that way, we create their interest.

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**This was my spiritual birthplace; this is why I wanted to make my home church base here.**

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Gradually I began to tell them "since the teaching of my church is so wonderful, please come and learn more. I think it would be so valuable to you."

I don't push strongly, though. It's a neighbor relationship, so we meet very often. The key to success of home church is as True Father said, to meet those people every day.

I try to send them a letter, even if they live on the same street. Traditionally Japanese cannot express their feelings very well. Many cannot even express their heart through letter writing. Especially by receiving letters, they feel they are thought of in a very special way. They are deeply impressed, even when the content is not so important. Nobody expects to receive a letter from a person whom he met for the first time that morning. It's like a story from a dream! So witnessing through writing has a great effect.

Through many kinds of video tapes, the people begin to have an interest in God's words, for example, tapes on spirit world, spiritual fortune, and bringing betterment of fortune. Japanese are really interested in these sorts of things. We show these as a preface to the introduction of Divine Principle. Step by step, we increase their heartistic consciousness, and turn their interest towards God's words. The good point of using video in this way is that many kinds of people can come, and we can be selective and choose those who come for a more spiritual purpose, from those who do not.

There is a workshop center very close to Shimokitazawa where we can send them for 3 day workshop, and where they can hear live lectures and study intensively.

After going through the 3-day program, we connect them to the movement by having them study about God's providence for Japan, which is economics and to raise up people. We emphasize that "Japan must take a big responsibility in the world. For that purpose, these 30 years since World War II, Japan has come this far economically. If you think it was just for Japan, that's wrong. We must help the world and must raise up great people and send them out to the world. This is Japan's mission."

We repeat it again and again, "Let's work for that purpose. We're not work-



My first home church grandma!

Soon the child memorizes the guests' names, and therefore, he captures their hearts.

ing just to feed ourselves, or for our own living, but for the people of the world who are troubled. We're working for the purpose of other people. That's where man's value is."

For those people who have finished studying God's providence we invite them to come to a meeting on Sunday afternoon, and give them lectures. Also,

I tell them that it's not good for only themselves to know about this, but they must tell their father and mother, their brothers and sisters, acquaintances, and V.I.P's. Then we give them the mission of witnessing and of raising funds, and in this way, I make many "second selves" and raise them to do the same activities as myself.





One guest watches Divine Principle video tape on the television.

*Q: I heard one story about a man who is in your area. Can you tell us his testimony?*

A: At one time, one young man going to university (whom I had never met before) visited me. Listening to his story, he told me, "My lover committed suicide. Her reason was that she was in Ueno Park one evening, she was attacked by gangsters and lost her virginity." This young lady had promised to marry the young man after she graduated from school, but because of this, she felt very sorry and regretful and told him she couldn't become his bride; she was ashamed in front of him and decided to kill herself. She went alone to a lake and drowned herself. After that, every night she appeared to him in his dreams and would stand there with such a lonely expression. Then he asked her "Why do you have such a lonely look on your face night after night? If you are so lonely and it's so painful, then I'll go to where you are!", and he planned to commit suicide, too.

Then she said, "There's no need for you to come to this lonely place. Please work hard for the purpose of the society." He asked her how he should do that, and she replied, "Go to the Unification Church. Go to Mr. Onuki's house."

The young man lives near my home church area, very close by, but since he didn't even know his own neighbors very

well, he asked many people if they knew Mr. Onuki, and finally he came to visit me. Now he is studying Divine Principle very enthusiastically, and when he graduates from the university, he wants to work with Unification Church. He has made that determination.

*Q: Mr. Onuki, I heard that your little son Kimitada helps you very much.*

A: He just turned two, but in our home he is a great asset. My wife is not so mechanically-minded, so I always turned on the machines once the guests were seated. My son watched me and learned by himself. He even knew that he must first plug it in, then turn on the tv, then turn on the video machine, then lift up the box and put the tape in. He cannot read the word "play" yet, but he knows that it's the third button from the right, just by watching me. When the tape starts playing, he says, "Dozo." (please go ahead) and then "Ganbatte ne!" (study hard) and soon he memorizes the guests' names, and therefore captures their hearts.

And when they go home he says, "goodbye, please come again. Please come and study Principle again, okay?" After having been told this by a cute little child, they feel, "For this child I must come again." They feel compelled to make a heartistic promise to come back. He is so good at memorizing

names; even more surprising, he remembers which tape each guest must begin to study next. There are numbers on all the tapes, and he can count to ten, so he knows this sister—or that auntie—heard Principle tapes up to number six, so today she must begin from number seven. I was really surprised; even things I didn't know myself, he knew.

Among those coming to study Principle, some have been divorced, or have been deceived by men, or there are those who are afraid to get married and are still single in their late 30's. Those people come to our home and see the peaceful atmosphere centering on the child, and they marvel at that fact, and feel even more that they must study Divine Principle. In our home church work, now, our son Kimitada plays an even bigger role than we do.

*Q: Do you have some kind of a dream for the future of your home church?*

A: Shimokitazawa is certainly a residential area, but there are also many university students here as well. Especially near the train station, young people are walking around all night. For those young people I want to make a place which is relaxing and where it would be easier for them to come into contact with Principle. That is my plan; the name is not for certain yet, but it would be a video coffee shop!

I would have tapes of interest for every kind of young person, where they themselves could set up the video equipment. I want it to be as easy as when you're hungry: without reservation, walking up to the counter and ordering a McDonald's hamburger—that simple and relaxed for them to listen to Principle. In this way, we could quickly teach them Principle.

If the person accepts or not is determined by the attitude and faith of that person himself, but we want to help as many as possible to come into contact with Principle through this video coffee shop. In the next room we would offer soft drinks and a place to sit and talk and discuss, and play nice music and hymns.

In this Tokyo area there are many vulgar satanic-type coffee shops. So, in contrast to those, I really want to make a God-side coffee shop especially for young people, gaining their interest in a relaxed atmosphere, giving them a chance to study in a video coffee shop.



# CARP WORKSHOP: ROCKY MOUNTAIN HIGH!

Stephen Henkin



After graduating from the Seminary at Barrytown in 1980, I joined CARP along with most of my classmates who, by that time, were anxious to experience "life in the field" as well as putting their theological training to work in practical terms.

After the summer campaign of that year spent witnessing in Boston, I returned to New York and was appointed as an editor on *The World Student Times*, the CARP national publication that sets the ideological focus for the movement. I was excited and enthused to be working at headquarters—where I remained for a year and a half—particularly since it gave me the opportunity to develop a relationship with Tiger Park.

I remember the fighting spirit that seemed to embellish everything that Tiger Park did, especially when it came to inspiring CARPers to confront communists. His vision permeated the movement and made members think about new possibilities in witnessing methods, in self-expression, and in relaxation as well.

## TRADITION SET

**S**uch a vision for relaxation, or "spiritual rejuvenation" as he called it, grew out of his personal philosophy that if a person works hard then he should play hard, too, in order to toughen the body along with the spirit. Tiger Park's

Such a vision for relaxation grew out of Tiger Park's personal philosophy that if a person works hard then he should play hard, too.

emphasis on the total resurrection of the whole person is best personified in the development of CARP's week-long outdoor seminar held within glorious view of the snow-capped, majestic Rocky Mountains.

CARP's workshop for 1980 was held in Boulder, Colorado at our center. Although I didn't attend—I was still a seminarian—my fiancée, Libby Mitchell, did. Now a three-year CARP veteran and UTS graduate, Libby had many exciting stories to tell about long nature walks, cool dips in mountain streams, and just the thrill that comes from being in one of Heavenly Father's true garden spots. If you've never been to Colorado, the first visit is not unlike a trip to some faraway, exotic planet where everything has a tinge of wonder to it.

For 1981, the week-long adventure became "The First National CARP Workshop," and it was moved to Snowmass Retreat, an immense complex of ski condominiums about 10 miles west of Aspen, Colorado. Here, at this lovely resort of relaxation and athletic pursuit, CARP erected a huge tent, and gave morning service while the rest of Colorado slept in. All of CARP got a chance to know Rev. Park, his wife and nine children, as well as the rest of the national movement, which had expanded to over 100 campuses coast to coast.

Happiness to some was an afternoon in the Jacuzzi—the outdoor, hot swirling tubs. For others, the accustomed diversion became a morning spent in lecture—required of all participants—and an afternoon communing with the spirit of the Great Outdoors. Still others sought peace of mind by trying to make the acquaintance of every CARPer in attendance, which, although nearly impossible, nonetheless led to some unending friendships.

At the end of the '81 workshop, Rev. Park set the stage for this year's annual event. He said the Second National CARP workshop would be "for everyone"—parents, friends, guests, even members of the newly-formed Euro-CARP movement, who achieved notoriety that year by setting 130 of themselves down in the middle of a communist-sponsored "peace rally" of more than 200,000 demonstrators in Bonn.

When spring arrived this year, the prospect of once again attending the CARP gathering stimulated my imagination. I was now at *The News World*—put there by Father on God's Day—and after six months of writing and editing stories in the International Department there, I needed a glimpse of the mountains the way a fish needs water. There is some deep, original



need, I've discovered, that can only really be satisfied by getting into complete touch with the creation.

Man's heartfelt response to the beauty and purity of nature is to be at peace, both with himself and with the things of creation. My longing about to be fulfilled, I boarded the CARP East Coast regional bus on June 4, and departed for the Golden West. As I glanced about the speeding vehicle, I was reaffirmed in my belief that there's a side to our nature which craves adventure and only the outdoors can provide that. The CARPers already seemed excited about their trip of discovery that awaited them.

## TRIP ACROSS AMERICA

One day's westerly travel led us through the turnpikes to Illinois, then south to St. Louis, Missouri. That city's towering Gateway Arch symbolized to us the unity of our nation as much as the pioneers' adventuresome spirit. Past the mighty Mississippi River, we crossed the plains states: Arkansas and Kansas, although flat as pancakes, were memorable for their efficient farms populated by steadfast farmers. We discovered the true greatness of America in

the simplicity and dedication of its folk.

Finally, we entered the great mountain state of Colorado on June 6, and even though the hour was early, none could sleep while the incredible array of gigantic and totally unique mountain forms passed by in endless procession. Truly, the mountains must be the highlight in God's plan for creation; not only are they distinct with personality, but they are awfully huge, as well. For a "city kid" like myself, not used to mountain-watching, I was continually amazed by the depth of variety in each mountain, their infinite rock formations exuding almost humanlike personality and strength of character. I felt like I was in a special little heaven created just for CARP.

As we pulled into Snowmass, were greeted by cheers and a milling throng of new arrivees, one of whom was Libby, who had made the long trek in the Southeast Region's blue school bus. After registering, I noticed a sign: "Welcome to the 'Family & Friends in the Rockies' Seminar!" Again, the spirit of the Great Outdoors struck. My fiancée and I went to pray, following a nearby nature trail to its conclusion near a waterfall. In the distance we could see the snowcapped Rockies, as we told Heavenly Father of our desire to make the most of the week.

## RELAXED SCHEDULE

And what a week it was! First, there was an inspiring morning service given by the CARP leadership each day at 7:30. This was followed by breakfast at 8:30. Libby's father and sister were there, too, and with the bright Colorado sun illuminating the patio where we ate, we basked in the promise of each new day. After the meal, we went into the airy tent for the day's lecture, which lasted until lunch.

Lunch was followed by fun activities such as sauna and Jacuzzi, horse-back riding, folk dancing, songfests, competitive sports like volleyball and soccer, and also those glorious long nature hikes. In the evening, there was special entertainment or very special talks. Once, Dr. Durst spoke, mostly to the many parents and guests who were in attendance, about misconceptions concerning our church and about our advances in many areas, including the success of the "Inchon" film at the Cannes Film Festival, *The Washington Times*, and the victory of the tax case in New York state.

Another night Eldridge Cleaver, a reborn Christian, told how he felt that his whole life of struggle (being a black-power advocate in the '60s and later an







The new CARP International leader, Rev. Yong Suk Choi, and assistant Rev. Geun Soo Lee.

Eldridge Cleaver gave a stirring testimony of having to go 'opposite to the way of the world, in order to do God's will.'

exile in Algeria) had led up to his finally being taught the Divine Principle. He related how, when he had tried to turn himself over to the FBI of the U.S. government, he was told he must be crazy for doing so.

"But isn't that what the Principle teaches," Cleaver said, "that to go opposite to the way of the world, this world of sin, is the way to do God's will?"

Everything was not so serious, however. There was the New World Players' production of "Godspell," a stirring musical rendition of the last days of Jesus. All were touched by its compassion and modern-day relevance. Another evening in the Snowmass Theater, the players let it all hang out with a talent extravaganza ranging from pantomime to comedy sketches to an all-out musical revue. Many of the guests seemed amazed that the family contains so many talented brothers and sisters.

Equally amazing were the CARP "Rockouts" when the ski lodge was

filled with CARPERS dancing to the rhythmic strains of Prime Force, Blue Tuna and Izzataband (recently renamed Cultoons). Making a special guest appearance was the "Yu" band, featuring Hyo Jin Moon on electric guitar. Music always has a way of making a day light and happy, no matter how strenuous it has been.

A fantastic Wonwhwa-do (karate) demonstration put on by seminarians and Belvedere security brothers, led by Ken-saku Takahashi, was memorable. Flying blindfolded kicks, incredible board-breaking, and hand-to-hand combat amazed all. Perhaps the best stunt was a brother who ran halfway down a hill and did a flying leap over six bent-over brothers before breaking a wooden board with his foot. Courage, indeed!

The workshop concluded with either a day of mountain climbing at the scenic Maroon Bells lake and mountain range or white-water rafting on the turbulent Colorado River. I chose the river trip, and fortunately remained among the select group of those not flung at least once into the cold foamy drink. Hour-long water fights between boats, lazy drifting down shaded canyons, and hard rowing to escape treacherous pitfalls are memories I'll always keep.

Perhaps the best way to conclude a recollection of the CARP workshop is by returning to the purpose of it. For this, I look to the words of the new CARP international leader, Rev. Yong Suk Choi, who said: "We are the young people of America. We are here enjoying the beauty of creation for a special purpose; to communicate between God and myself, and myself and other human beings.

"Finally, we are here to discover the true purpose of this nation and the contents and direction of God's dispensation for this country. Without knowing the direction of history and the direction of

God's dispensation, life is meaningless. If a person just works and sleeps and lives and dies, he has no value. The important thing is how much purpose and meaning we have in our working."

Concluding, he said, "We all have 24 hours in each day. But can God and Jesus trust us in what we are doing? Our everyday life should be a prayerful life centering on God's will."

Whether we're in the scenic Rockies or New York City, to live our life with true meaning for God is indeed the very best road that we can take.

(NOTE: Since the Colorado workshop, directions from CARP Headquarters went out that the new focus of the movement would be pioneering, with each campus having one pioneer, initially, rather than a group of witnesses. To attain Father's standard of three spiritual children, our nation's universities and colleges are going to be very busy places, indeed!)



Hyo Jin Moon demonstrated martial arts.



Dan Fefferman, accompanied by Erin Bouma.



# TIBETAN MISSION LEADS TO BOOK WRITING

John Bowles

*John has been a missionary since 1975 to countries in the Middle East and central Asia. In 1979, as missionary to the Tibetan people living in exile in India and Nepal, he began working on a book which explains the Divine Principle from the viewpoint of Buddhism.*

*Here is some of his testimony about how he came to write this book. Excerpts of the book are presented in a following article.*

In December 1979, I was assigned as a foreign missionary to work with the Tibetan refugees who had been driven into exile in India and Nepal by the Chinese conquest of Tibet in the 1950's.

In the past, I had worked only in Moslem countries, in desert and jungle terrain. But now came the opportunity to meet people from the Buddhist religion and a mountain culture.

The differences I found between the Tibetans and anything I'd ever seen before were startling. They are extremely spiritual or psychic oriented. The spirit world plays such an integral part of the people's lives, not just the monks who actually study and practice psychic arts, but even ordinary laymen who express no outward interest in spiritual things.

After meeting and talking with Tibetan leaders, parents and students for one year, it became clear that we were miles apart in conceptual thinking and life outlook. They came from the cold and rugged, wind-swept plateaus of the High Himalayan mountain ranges in central Asia and practiced an old Tantric form of Buddhism, VAJRAYANA, known to westerners only as a bizzare and strange cult of psychic powers, chanting, wild deities and demons. The age of Buddhism began 2500 years ago in India which already had a culture 2000 years old. Buddhism in Tibet began more than 1500 years ago, when it was wedded to the ancient Tibetan *Bon* religion, whose roots stretch far back into the unknown reaches of the past. Yet, here I came, the newcomer, from a modern western society—Christian, middle-class Oklahoma. My hometown, Enid, is less than 100 hundred years old, my country less than three hundred and my religion (the Unification Church) less than 40 years old.

We were living in two completely different worlds, they and I. The young was meeting the old. West was meeting East. At the time, I was studying the fascinating Tibetan language, but could converse only with those who spoke English. When we would try to talk about transcendental things; God, man's spiritual self or the Ultimate Purpose of Life, even though we both would be speaking in English, our give and take always bogged down and I would feel so sad that such a beautiful treasure as we had in the Principle couldn't be shared fully. The Tibetan people, so kind and friendly and deep in character of heart, became like my own children. But still we were painfully separated by a great chasm of seemingly irreconcilable differences of language, culture and religion. How could we ever meet? I prayed often for God to guide and inspire me about how to bridge this awful gulf that separated me from my beloved people.

This led to the decision to write a book of some kind to serve as a witnessing aide. It had to be neutral enough not to take sides in the Buddhist-Christian confrontation, as I had heard expressed by Christian writers about Buddhism and by Buddhist writers about Christianity. The value of salvation from sin through Christ was undeniable, but the integrity of Tibetan family life and Buddhist humility were desperately needed in arrogant and egotistical western Christian society. Gradually, in working amongst the Tibetan people, it became apparent that both Buddhism and Christianity contained unique aspects the other needed, not just for some fashionable ecumenical dialogue, but for their very existence and survival. Each needed the other's element of truth in an undistorted and uncompromised form. Their separation and rivalry had to be ended, but how to write such a book? I was not an writer by any means, and not schooled in the doctrinal technicalities of either religion. I could only do my best to open my heart to both Buddhist and Christian goodness and truth, trusting that God would assist me beyond my limitations.

My formal research for the book began in New Delhi, in the heat of the summer of July 1981, by reading several books and pamphlets written by Buddhist authors,

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TASK.

Gautama Buddha in the teaching position.





BUDDHISTS EXPRESS  
THE MAGNANIMOUS  
HEART OF THE  
"CHRISTIAN" GOD  
WHEN THEY DECLARE  
THAT ALL CREATURES  
WILL EVENTUALLY  
ENJOY ULTIMATE  
SALVATION.

The white Tibetan snow lion, national symbol of Tibet.



including one of quotes by Buddha himself. Great struggles occurred within me in trying to comprehend what these fellows were talking about. "What attracted them to Buddhism?" I thought, "And why do they defend such seemingly absurd ideas, such as 'the negation of the ego,' the 'quest for emptiness,' and the meaning of 'the void, the non-void, and immaculate non-substance'! This is crazy."

I mentioned to my Japanese brother and his wife, who were missionaries to India, that the Buddhist ideas appeared absurd and meaningless to me. They seemed to feel sorry for me in my struggle to penetrate 5000 years of religious and cultural separation and they expressed support and encouragement. So I continued to struggle as I pressed on through the summer to learn what God was trying to say through these men of the East.

One definite feeling inside me at the time was fear of what I would have to do if I came to realize that what these Buddhists were saying was true. I would have to follow and live by it. Yes, I felt threatened at that stage, but I had to continue and accept what God was leading me into. God? Even my notion of God was being threatened. Some essential and fundamental rock bottom change was approaching—I could feel it. I was still too much a "western man" and realized more deeply what True Father had been saying to the western members about us becoming more universal.

One aspect of this conflict in my heart about the Buddhist teachings was resolved before I left for Nepal in October that year; I realized that, as impressive as their teachings might be, in 2500 years of history Buddhists had not created an ideal society, culture or world. Thus it became clear that not only did each of the two religions have something the other needed, but each possessed some weakness that had to be removed in order to fulfill the ideals each professed, but had never fully achieved. Respect had to be shown for both religions and a truly humble attitude taken in offering any critique of someone else's religious beliefs.

The first manuscript of the book was written in seven winter weeks amongst the Himalayas of Nepal. The center was in Kathmandu, the ancient capital. I pushed myself hard to write eight or ten hours a day, interspersed with trips to the post office and walks in the cold dark nights. Every evening power cuts left me with no electricity, so many candles were used to write by. This added to an atmosphere already made eerie by the worship of demons and ghosts and wild deities, which permeates that Hindu-Buddhist society. The pigeons that were so noisy and bothersome on my tin roof were said to be very auspicious signs of good fortune, but their scratching made more strange the mood of that period.

As the days passed and I sat at the little desk writing (not too bothered by the termites, ants or lizards of the house), I came to love the creation more and more. Often I sat in meditation, looking out the window at an ancient Buddhist temple on the far distant hillside, the site of one of the first temples ever built 2300 years ago. It was easy to feel this work of writing a book to unite eastern and western people as being very historical. I could feel God anxious to bring us together and how long He had waited for me, or someone, to finally arrive and bring His precious message of hope.

Many inspirations came, both in the warm afternoon sunshine and the cold dark nights, with only a couple of flickering candles for light. Slowly the vague and subtle meaning of eastern thought became clearer.

The "I" that Buddha said we must destroy by our own effort, and which caused me worry, is actually our ego-centered fallen nature which we must get rid of by our self. The impermanent "self" he said would wither away and disappear by the very changing nature of the universe is our physical body. After much reflection on this "changing" characteristic which Buddhism teaches so emphatically as the base of all existence, (ie. "nothing is permanent"), I began to realize that Buddha was emphasizing the aspect of existence which is called, in Unification Thought, "developing quadruple base." He was not emphasizing the "identity maintaining quadruple base."

I recall writing to my fiancée, Claire, from Kathmandu on October 25, 1981:

*"Writing this book is not only very hard work, but such an adventure—I'm amazed! I'm discovering new dimensions of the Principle I never knew before. I find myself saying, 'Oh, so that's what that means,' or 'Ah-ha, so that's why Father said that.' The Principle has become almost totally renewed for me. It's exciting. Upon studying the Buddhist view of the creation, I had a very moving experience of regaining some of the vibrant rapport I had had with the creation during my college years in 1965-70. It came upon me quite unexpectedly. I'd become so cerebral toward the creation these past years, I felt really ashamed. I immediately apologized to the different parts of the creation, telling each part how sorry I was to have taken it for granted. This led me to examine more carefully my relationships with other people also. That needs some improvement too."*



The Buddha always taught that what man really needed in order to escape this fallen and confused world of *Samsara* (or suffering) was peace of mind and soul so that he could begin to see things as they really are and not the distortions his busy life-style creates for him. As the Principle teaches, the first fallen nature was the failure of Lucifer to see Adam and Eve as they really were—Son and Daughter of God. Therefore, in order to be able to have true relationships with other persons and the things of the Creation, we must be able to see them clearly as they really are—beautiful and living beings; all energy, atoms, stars, plants, animals and man—breathing the love of God. Discovering the value of this peace of mind was mentioned in a letter to Claire on November 15:

*Kathmandu, Nepal:*

*"Some very nice understandings have come which you'll like. Some are probably what you were trying to say all along. In fact, the gaining control of 'energy' and 'being' is just exactly what you have been trying to tell me...the importance of finding inner peace. I never knew why you talked about inner peace so much, but now I think I can begin to understand. I need that kind of peace very much, desperately even. If not, I will dissipate myself and all God has hoped for me to do. I really have to acknowledge your wisdom."*

Soon after I arrived back in Delhi to plan the next phase of my work with the Tibetan refugees, an anonymous phone call came for me from the Delhi airport simply saying for me to call New York—urgent. I was then informed that I would be going back to America and train for a new mission... journalism. For several hours I walked in the Delhi streets wondering if this had really happened to me, and if this really meant it's the last time I'd ever be in India. I would probably never see Tibet or its people again.

In a year or two, the book will be printed and hopefully will accomplish what my dream for it has always been: a bridge to cross the deep chasm that exists between East and West, a way to make it possible for the two religions and cultures to approach each other and eventually unite.

My work with News World is progressing and I must acknowledge God's wisdom in bringing me here, but often my heart drifts through the barriers of time and space to that land and its people that I came to love and admire so much. What do I think about in these moments of reflection and memory? I think it was best stated in this excerpt from a letter which I wrote from the exile capital of the Tibetan refugees in Dharamsala, India:

*December 20, 1981:*

*"Even at this moment in late December, it's cold at night but still warm and sunny in the day. I'm sitting against a rocky, grassy bank of earth, the sun is beaming down on me, I feel toasty in jacket, scarf, jeans and climbing boots. Slate and tin-roofed cottages surround me to the left and right, above and below, on this 6,900 foot mountainside. Prayer flags flutter here and there in the gentle breeze and the low murmur of monks chanting in a nearby house can be heard mingling with children's voices at play down the hillside a ways. I think I really love this place. There is a natural rustic primitiveness here that is so cleansing and purifying to my spirit. I felt this as soon as I arrived. The tall stands of pine and fir, the soaring hawks, the muddy streets, the closeness of the parents and grandparents and children, the hardiness of life up here is so pure and invigorating. The last two sunrises and sunsets have awed me over and again. Meeting with my three best Tibetan friends has endeared my heart to their welfare even more than before. I don't really want to live anywhere else: only where the Tibetans are, do I want to be."*

THE SAME MISINTERPRETION OF RELIGIOUS LEADERS' WORDS HAS OCCURRED IN EVERY RELIGION FOR THE SAME REASONS: IGNORANCE, PRIDE, ARROGANCE.

The Air Tiger, shown soaring high over the Himalayan clouds.



A Bodhisattva (representing the sacrificial ideal on earth), the Lord Gautama Buddha (the image of the ideal we all should become) and the Tibetan Guru Rinpoche, who introduced Buddhism to Tibet in the 7th Century A.D.



# EXCERPTS FROM 'THE PRINCIPLE AND BUDDHIST DHARMA\*'

SOME ESSENTIAL AND  
FUNDAMENTAL ROCK  
BOTTOM CHANGE WAS  
APPROACHING—I  
COULD FEEL IT.



Are antagonists ever able to find reconciliation alone? No. Usually a mediator is needed. A third party. The person in the third position mediates from a position sympathetic to both warring parties. If he ever takes sides, one party will accuse him of siding with the other and more harm will result. So the mediator cannot make the judgment of which is right or wrong; he must mediate from a neutral, yet actively positive position, because he sees goodness and value in both viewpoints and wants to end the suffering they incur because of their separation.

In our consideration of Buddhism and Christianity, this is not to say that these two great religious disciplines are antagonists by their inherent nature. In their brighter moments they are warmly humanitarian towards each other in spirit. But each views the beliefs of the other as less valid or less important than his own. There have been dialogues and conferences, yet there is still "Buddhism" and there is still "Christianity," apart and separate. They seem to be afraid of each other. But why this element of fear? Could it be that some believers are afraid that openness shown to the other religion will result in mass defection to the other side? This fear, as in all suspicions, arises out of our arch-enemy, Ignorance. That vicious triangle of misery: ignorance begets fear, which begets suspiciousness, which blinds with greater ignorance.

Let's face it, Buddhists and Christians are ignorant of each other. They are worlds apart, in background, tradition, temperament, outlook, and expectation. Each sees the other through his own color of glasses. It's a shame, too, because both have so much goodness to share with each other. They are actually very complementary, and could reinforce each other's weaknesses. How can this claim be made? It can be made from a third, sympathetic position that sees a new kind of vision; embracing the other two. And this claim is made possible by the Principle of Unification. This presentation is humbly offered in the spirit of reconciliation to both Christians and Buddhists. Hopefully it will foster hope and confidence where there was once fear and anxiety. Surely it can bring appreciation and brotherhood where there was once sectarianism and separation. The reconciliation of two great religious traditions like Buddhism and Christianity is truly an almost insurmountable task. But it must begin. The purpose of this presentation of the Principle of Unification is to help explain why there are such vast differences in the teachings of Buddhism and Christianity, and to help shed some light on the meaning of the teachings themselves.

## DIFFERENCES AND SIMILARITIES

Despite differences between East and West, the people themselves exhibit similar patterns of behavior in their lives. Therefore, in the realm of human activity, we can find many similarities in both Christianity and Buddhism: Both have the two complementary branches of philosophy and mysticism, reflecting man's own mind with its dual capacities of intellect and heart or thought and intuition. Both religions have stressed the need to deny one's baser desires and to do good for others. Both stand opposed to evil, so they inevitably faced opposition and persecution. Both have had zealous converts and wayward heretics. Both traditions, emerging as new religious movements, were castigated by the rigid societies from which they came, but persevered to spread far beyond the confines of their place of birth.

Both religions, on the other hand could not avoid inheriting elements from their parent faiths, just like a child's resemblance to his parents. Much of Buddha's teachings

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*\*For the Buddhist scholar, "Dharma" has the same meaning as "Principle" does to a Unificationist. Though the content of "Dharma" lacks a clear vision of history and concepts of God and evil, it does provide a philosophical structure for their view of man's life in the cosmos.*



and outlook on life came from the Upanishads while much of Jesus' teaching was molded by the Hebraic tradition. Both parental religions, Hinduism and Judaism, had become rigid and legalistic. But despite the pure and simple beginnings of the new faiths, as time passed, they too became more complex and overloaded with doctrines and rituals. In several instances, both Jesus and Buddha showed a hesitancy to teach the people about certain things or were deliberately vague in what they did say. Both religions teach that "outsiders" are not following the true way, though it is more the Buddhists who express the magnanimous heart of the "Christian" God when they declare that all creatures will eventually enjoy ultimate salvation.

Turning from the world of human experience where Buddhism and Christianity share many similarities, to the realm of the transcendental and divine, we find less agreement. There are differences on such fundamental concepts as: the Nature of God, identity of the self, existence, and life after death. These differences have tended to polarize believers into religious camps and blind us to the deeper, more important meaning of both faiths.

## DID BUDDHA BELIEVE IN GOD?

Buddhists are often accused by some Christian and western writers of being atheistic. In view of the deification of great Buddhist saints, and even Buddha himself, we can see that this isn't so. No, Buddhists are not atheistic in the western sense. But to western thinking, which tends to sharply delineate the lives of men and their activities and relationships, the eastern tendency toward vagueness and unspoken generalities (eg. the refusal of Buddha to say anything definite about whether God exists or not) is irrational.

Buddha clearly didn't want to open the door of spiritual speculation any wider than it was by making metaphysical statements on the nature of the Divine Reality. Though he may have had something to say about the ultimate origin and meaning of life from of his own spiritual experiences, the chaotic state of the spiritual atmosphere of his time behooved him to remain silent. The people of his time just weren't ready for another theological theory. What they needed was a stable and spiritually sobering self-development program, and that is what he gave them.

Since Buddhists believe in, and sometimes wrestle with, the realm of spirits, they are definitely not materialists. Even Buddha said that another "world" existed. The perplexing dilemma facing the Lord Buddha was not to confirm or deny the existence of a supreme being. What he really wanted was to bring spiritual peace and happiness to the people and free them from the quagmire of superstition and magic in which they indulged so freely. This would give them the sure footing needed for dealing with the problems of their daily lives. If he acknowledged an interventionist-type supreme god, such as the popular Brahma of his time, he would in effect sanction the sorry spiritual state of the atmosphere of that day and only add fuel to the fires of their religious revelry. But openly denying the existence of any kind of supreme being, would, on the other hand, be denying the very source of the noble ideals he sought to give the people: love, compassion, mercy and kindness. So it was probably wisest to give only practical guidance to the people and let them experience the god-reality by themselves and in their own way.

His later followers, and even some Buddhists today, however, have taken matters into their own hands and issued statements such as, "God can not be discussed!" or "One can not know the Divine Reality." These attitudes express a rigid formalizing of the founder's words. The same distorting and misinterpreting of religious leaders' words has occurred in every religion for the same reasons: ignorance, pride and arrogance.

In addition, Buddhists have eschewed the idea of a supreme God because they felt that this implies that He stands apart from His work, like cause apart from effect. This objection is well taken, for any artist knows that on the canvas he has put a part of himself; the painter and the painting are still *one*, though they appear to be two. We have here the problem that has confronted all religionists: how to explain the spiritual nature of man and his relationship with God, a spiritual being, when there are no reliable techniques or methods for studying and analyzing spiritual entities.

Perhaps the most important of Buddha's possible motivations for keeping his silence about God is the urgent need for all men and women to develop their

I'M DISCOVERING NEW ANGLES AND DIMENSIONS OF THE PRINCIPLE I NEVER KNEW BEFORE!





THE FIRST  
MANUSCRIPT OF THE  
BOOK WAS WRITTEN IN  
SEVEN WINTER WEEKS  
AMONG THE  
HIMALAYAS OF NEPAL.



own sense of responsibility for solving the problems of their lives. He wanted them to depend less on the capricious whims of gods and ghosts, and more on daily spiritual growth based on the practice of noble virtues and clean, pious living outlined in "The Eight-fold Path" or "The Middle Way," which was his main contribution to man's spiritual growth. A stronger sense of responsibility for one's own action and behavior would be better for forming mature minds and hearts than all the ritual and offerings in Asia. Hence the further silence on the matter of the Divine Reality and the spiritual world.

Buddha denied the kind of God that intervened directly in human affairs by punishing or rewarding, and instead, insisted that it was man who caused his own suffering and created a world of misery, and that it was thus man's responsibility to make the effort to improve himself. Instead of making sacrificial offerings of blood and praying to gods and demons for their favors and protection, we should be striving to eliminate all negative habits and practices. Daily practice of sound spiritual principles would thus lead to the steady growth of clearer minds and purer hearts.

### SOME SIMILARITIES BETWEEN TIBETAN BUDDHISM AND PRINCIPLE

In researching this book I came across several interesting similarities between the particular form of Buddhism that exists in Tibet and the Divine Principle which I thought would be worthy of note.

The concept of the *Bodhisattva* (see illustration of three figures) represents to the Tibetan Buddhists, the most noble of all ideals one might seek. Fervent Tibetans still see Enlightenment (the shedding of fallen nature) and Nirvana (the joys of perfection) as their ultimate goal, and through long years of meditation and spiritual battle, many feel that they reach that threshold. The *Bodhisattva*, however, foregoes his deserved passage into "eternal bliss and peace" in order to stay in the fallen world of suffering to serve and raise up less fortunate people who are more spiritually burdened and less able to pay Karma (indemnity) for themselves. In other words, the *Bodhisattva* would stay and pay indemnity for others, though having the right to go to a wonderful place in the spiritual world.

This immediately struck me as being exactly what our Father has shown us with his own life and taught us through the Principle. My relationship with Father will be deeper after seeing this, for he has lived all his life sacrificially, suffering far beyond what was necessary. Usually people just demand what is, or what they *think* is, rightfully theirs. But the true *Bodhisattva* postpones his own happiness in order to bring happiness to others.

Another interesting insight I found in the Tibetan form of Buddhism is how their doctrine of the "Three Ways" ("The Small Way", "The Great Way" and "The Diamond Way") parallels the Old, New and Completed Testament attitudes towards the solving of man's spiritual problems, each one more realistic and mature than the previous.

"The Small Way" is described by Tibetan texts as for "beginners" on the road to perfection. In this frame of mind, all problems and temptations blocking one's spiritual growth are thought to be outside oneself, and are thought of as being ugly, disgusting and to be avoided at all costs, eg. "the local prostitute is an evil being."

"The Great Way" is for the "intermediates," as we would say. With this attitude one views all temptations as only illusory and a figment of the imagination. This means that some degree of spiritual development and sophistication has been reached and one is gaining some control over his mind. Instead of feeling repulsion for the sinner, one dismisses all that is evil as non-existent and focuses on the "nicer" aspects of self-development, eg. "the prostitute doesn't exist, therefore poses no danger."

"The Diamond Way" is the "advanced" course to Enlightenment, as the Tibetan scriptures might say. Its success depends on man receiving deeper insights into the reality of life through higher truth. This enables him to see people and the things of the creation as they really are and to develop honest





and sincere relationships with them. In this case, the tempting harlot is finally recognized as being one's own sister, and as being part of the same cosmos. This attitude gives rise to truer relationships, with deep compassion and concern for the suffering sinner, instead of the more immature attitudes of disgust or avoidance.

When I asked a Tibetan artist the meaning of "Vajrayana," the name of the most fervent group of Tibetan Buddhists who believe themselves to be going "The Diamond Way," he tensed and said, "It is the most dangerous way. It is the hardest way to perfection, but it is short and quick. You cannot go this way alone, you have to have a strong leader, or else you may get lost." I couldn't think of better words to describe the character of the principled way, in these last days.

My study of the teachings of the Tibetan Buddhists have given me clearer understanding of the wise and deep words of our Father and has led me to appreciate his life and all that he has tried repeatedly to teach us.

I DON'T REALLY WANT  
TO LIVE ANYWHERE  
ELSE; ONLY WHERE THE  
TIBETANS ARE, DO I  
WANT TO BE.

COMING NEXT ISSUE:  
  
The Early Church in Seoul



