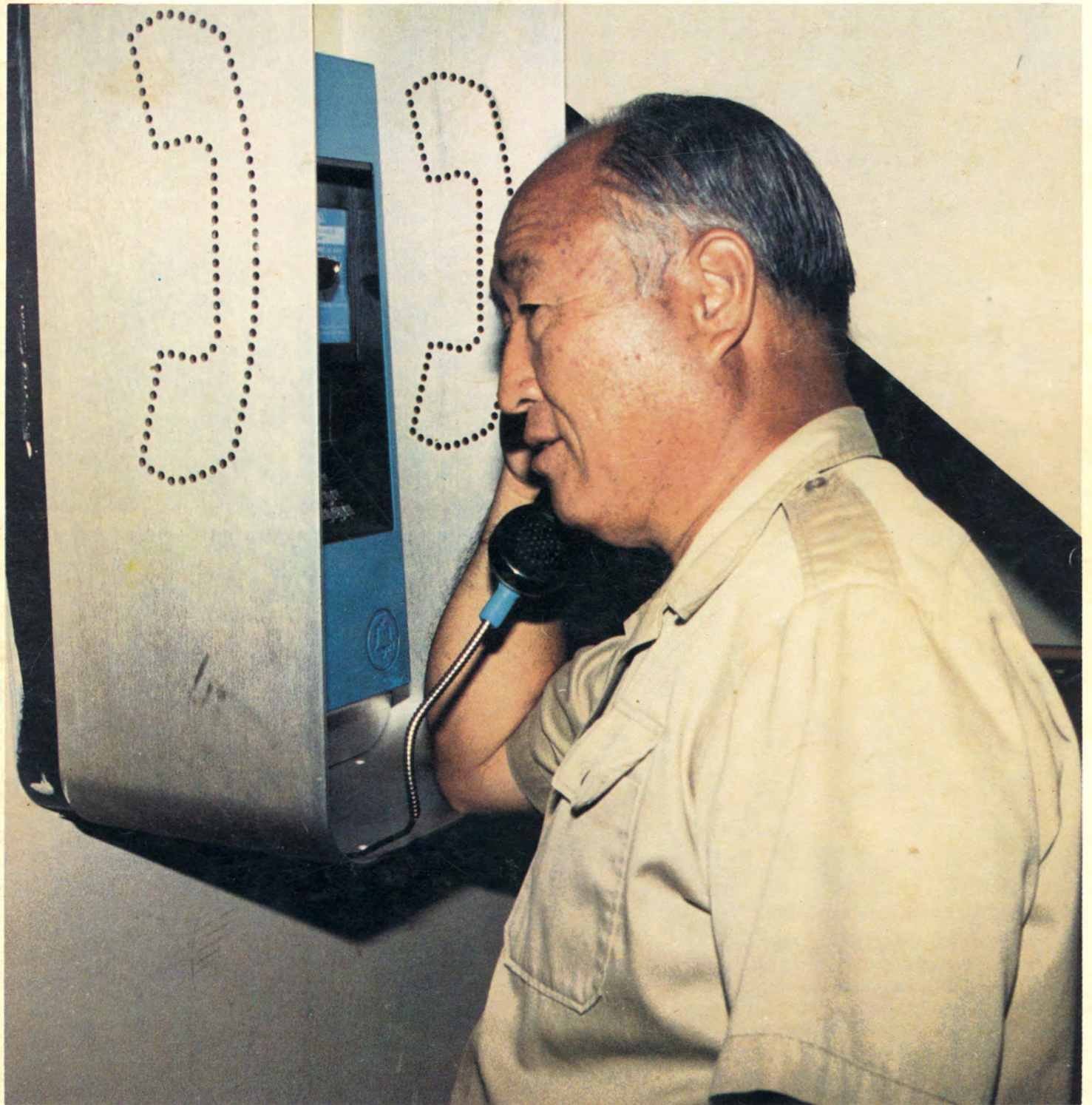


TODAY'S WORLD



FATHER IN DANBURY—Interview with Mr. Peter Kim (P.10)
DECEMBER 1984



K. Owens/N.F.P.

HAPPY BIRTHDAY HEUNG JIN NIM!

November 15, 1984.

FATHER AND COL. PAK RECEIVE HONORARY DEGREE

On November 15, 1984, Father and Col. Pak were awarded the degree of Doctor Honoris Causa from the University of La Plata, Argentina, in a special ceremony held at the United Nations in New York. Mother accepted the award on Father's behalf. Here she and Col. Pak pose with a congratulatory group following the ceremony. (More in the January 1985 issue!)



R.M. Davis/N.F.P.



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FRONT COVER: Father calling Mother from Danbury. The picture was taken during an interview conducted by a Japanese journalist. Photo: Robert M. Davis.

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Robert M. Davis/New Future Photos

CHILDREN'S DAY

자녀의 날



1984

MRS. HAK JA HAN MOON
EAST GARDEN,
OCTOBER 24, 1984

In Korea we have an old saying that sons and daughters always feel regret when the parents are not there or have passed away. When the parents are still present the children do not appreciate their value and love. But when the parents are gone they desperately try to make up for the lack of filial piety they showed toward their parents.

In the fallen world there is no terminology such as True Parents, Parents Day, or Children's Day. Because of the fall all these wonderful heavenly blessings were lost. Only because of the presence of the True Parents are we able to celebrate Children's Day; only because of their advent are we able to talk about the True Parents, and attend and love them.

During this time of Father's incarceration and suffering, the only truly reciprocal response on the part of the children would be to bring unity among all the members of our church.

When we think of these most historical, magnificent accomplishments we are deeply moved by occasions like the one we celebrate today.

We know we are the people chosen from all the multitudes of humanity to know and serve the True Parents. I am sure we are going through a great deal of repentance, for shame has stained our church's history.

When God handpicks someone it is for the sake of the world; the world providence and world dispensation is in God's mind.

We have learned about the many failures and setbacks in providential history. That should provide ample lessons to all of us. But today when we look back at ourselves, we can see we are in a way duplicating the history of the past.

We have heard frequently from Father that unless you have a solid foundation, you will be sorry. Over and over Father has told us this.

Father's life has always centered upon the well-being of humanity and the entire world. Father is thinking of nothing but the restoration of the world. In this he walked a very lonely path because he did not have enough support or foundation. But under those circumstances he was always forgiving, embracing, and loving. That has been the path of our True Father.

"MY THEME IS UNITY"

So during this time of Father's incarceration and suffering, the only truly reciprocal response on the part of the children would be to bring unity among all the members of our church. Of course it is very important to have unity between mind and body on the individual level. But as brothers and sisters, as children of God, although uniting among ourselves is not easy it absolutely must be done.

The unification of the world is a gigantic task, but it begins on a small scale. This small scale is the trinity—this is why we have a trinity system. When these three persons are unselfishly united among themselves a total unity is formed—that is the beginning point of world unity.

When we look at the significance our contributions have brought to the world, there's no good reason we cannot unite, no reason we cannot become one. Just a little bit of effort and a little bit of self-analysis and a little bit of self-giving will bring total unity of the trinities.

Today I speak to you representing the True Parents, and my central theme is unity. I urge unity among brothers and sisters, particularly within the trinity system, which is the beginning point of all unity. I urge you to look forward to the day when we will celebrate the holy days of our church in the presence of both True Parents. Let us never repeat this type of ceremony again in our history.

FULFILLING IL JEUNG PRAYER

You know we have the *Il Jeung* prayer condition. I hope all of you are fulfilling the *Il Jeung* prayer. I would like to ask you to establish from this Children's Day a 40-day prayer condition in which the trinities get together, pray, and become united. We make this condition so that God may amply bless us, so that miraculous blessing can come to us in the next 40 days.

The blessed couples in this area will come to Belvedere and pray at the Holy Ground. And if all three trinity members cannot be present then at least one should represent the trinity.

Our prayer condition so far has been under Rev. Won Pil Kim's supervision, and for a special reason we have been doing it in the World Mission Center. Now I wish to bring it back to Belvedere and East Garden. Have a prayer list of the people who come to attend that ceremony. There's a security problem as well, so everything has to be planned and organized in advance.

I feel that the people who have gathered together in this room are united. The restoration of America can be very easy and should be done quickly. The key to this is unity among the people in this room.

Although I show some tears in this ceremony, I want you to know that my feeling is one of peacefulness and gratitude. I want to live all my life in the spirit of gratitude. That is the foundation of my life.

LETTERS FROM MEMBERS

Recently there was an extraordinary leadership seminar—the CAUSA-USA Seminar which was held Oct. 15-19 in the World Mission Center. Father and I received testimonial letters from the members who attended it. In those testimonies many older members said that even though they have been in the church for nine, ten, or fifteen years, this time is like the first time they came to know the heart of our True Parents, the true heart of our Father. Father and I were deeply moved by the members' beautiful repentance, rededication, and commitment. These were the expressions of people who first came to know the heavenly heart. Behind all the external bustle of activities, there is always the suffering heart of God, which is embodied in the True Parents. And now members, and particularly leaders, are coming to understand and grasp this heart.

Father calls me at least twice every day. I also go to meet him every other day in Danbury. There's only one thought in Father's mind: How can I accomplish God's dispensational will?

*Behind all the external bustle of activities,
there is always the suffering heart of God,
which is embodied in the True Parents.*



JEUNG JIN NIM AND FATHER

I'd like to talk about the children. As you know, this is schooltime, so most of the East Garden children are going to school. Even the older one of the two youngest daughters is going to pre-kindergarten class. So the only one who always goes with me to Danbury is Jeung Jin Nim. And as you know, she is very cute and lovely and behaves very beautifully. She always says: "I want to go to Danbury." She comes out and volunteers to go to Danbury every morning. And when we go to Danbury she always brings a lot of joy to Father, kissing and embracing him. Then on the way out she always shouts out: "Daddy, I love you!" a number of times, so that everybody can hear. She cries it out with such a genuine heart.

Even this morning as I was getting ready for the ceremony, after I got dressed, Jeung Jin Nim came in to my meditation place and quietly asked me, "Where is Daddy? We want to have Daddy here!" She kept asking, so I said: "You know Daddy is in Danbury." Then she understood and she did not ask any more. The reason I am telling you this is not just because I want to tell Jeung Jin Nim's story, but because of Father's reaction to it. Jeung Jin Nim is always so loving and acts so beautifully that no parent could help but love her; but foremost in Father's mind is dispensational activities, our achievements, and how the leaders are doing—God's will. Father is primarily concerned about the work of our church, so he wants to spend most of his time listening to the reports and pays very little attention to Jeung Jin Nim. Only after Father sees that activities are going well does he spend a very little time with Jeung Jin Nim—just saying good-bye to her. Father's immediate concern is not the well-being of his own children, but the dispensational will and the state of the world and humanity. He has lived his entire life in that fashion.

WE ARE ADULTS

I want you to have pride this morning. This is our True Father, your Father. We ought to make effort to imitate Father a little bit more every day. If you do that there will be no reason you cannot unite; no reason you cannot accomplish important work and bring about great miracles. If we truly understand our Father there is no room for our complaints. There's no room for selfish pursuit of any kind in front of this kind of Father.

In my prayer this morning I said that we are all mature, we are not children any longer in the sight of God; we are adults. Father has been pouring out all his energy to nurture us, discipline us, teach us, and help us grow—and now we are grown up. When we have been trained by such a Father for so long we can act as conscientious men and women; we will be truly responsible to fulfill Father's will as adults. That is the role of sons and daughters of filial piety. ●

CHILDREN'S DAY 1984

Message by Dr. Durst

In Father we have the example of a true person, a true husband, a true father; in Mother we have an example of a true wife, a true mother, at a time when the world is false.



J. Halenkov F.P.

Dr. Mose Durst speaking at the World Mission Center.

It has now been a little over three months that Father has been imprisoned. In these three months I have seen him about a dozen times, but never once has he appeared to be anything other than bright-spirited, all-embracing, and loving. Last Sunday I brought a world-level figure to the prison to meet with Father. Father came out the door and immediately embraced him. The man had been wanting to meet Father for a number of years, but Father had always told me, "The timing is not right." This has been going on for more than three years.

Finally Father said to him at the prison, "You've wanted to meet me for a long time, haven't you? Well, I thought I would wait for the right occasion!" They both laughed. The man spoke to Father for about an hour, and then for about two hours Father inspired him with a Principle lecture and his vision of the future world. They spoke until lunchtime. You know how Mother is; she gets bath towels, spreads them over the table, and makes a beautiful place setting. She places a can of coke, a paper plate, popcorn from the machines, and cotton-bread ham sandwiches, on the table. Then we all ate the holy meal together. Father then

said to the guest, "Don't you think that this is a memorable meal?" After we left, the person told me, "That was the most memorable meal I ever had!" He had been to the White House, and yet he felt that the prison meal was the most memorable.

What is significant is *how* Father acts during the most difficult times. Even in the most difficult circumstances Father has never done anything other than express concern about the church, and the Christian community. Whenever I go to Danbury he urges me: Go out, and try to awaken the religious leaders of the world, to awaken people to their God-centered purpose! Every time I visit the prison he talks about the need for ethics, morality, and values. As we speak, all around us are prisoners with tattoos and big muscles, and here is Father giving a sermon to me about how we have to create a beautiful ethical society!

One week Mother said to me, "You know, those prisoners really need something! We should teach them all the Principle! Why don't you teach them all the Principle?" I said, "Yes, Mother, but you see, we're not allowed to teach the Principle directly in the prison." She said, "But they *need* to

hear the Principle!" I said, "Yes, Mother, they do need to hear the Principle." It's such a beautiful innocence! Rather than urging me to do something for Father, Mother urges me to help the prisoners in the prison. That kind of beauty and innocence are exactly what Father and Mother are all about.

This year, with all the terrible difficulties that have come to him—often because of our failures—Father has exhibited extraordinary constancy. You've all heard how Father won the award for having the neatest bed and the cleanest room. Even in prison Father knows how to love his environment and love other people around him. It struck me again that the purpose of our lives is to become people who are normal in love, normal in ideals, and normal in values. That's exactly what Father is. In the most abnormal circumstances—in prison—he is a truly normal human being.

It's very easy to feel good when we're doing what we like and when we're in a good mood. It's very difficult to do good when we're in a terrible situation and we feel rotten. I'm sure Father doesn't even enjoy the cotton-bread sandwiches that he eats, and yet if



Four elders cut the Children's Day cake. From left to right: President Jae Suk Lee, Rev. Young Whi Kim, Rev. Won Pil Kim, and Mr. Moto'o Furuta.

you look at him he relishes that food as if it were the best-aged kimchee in the world. You could probably bite the machine and get a better taste than the food that comes out of it. In Father we have the example of a true person, a true husband, a true father; in Mother we have an example of a true wife, a true mother, at a time when the world is false.

The central message of all religion is that the world is fickle and false in its faith. What the world needs is a true person. What the world has never realized and what religion has never realized is that what is needed is True Parents. Thank God we at last have the example of the True Parents. ●



Photos: K. Owens/N.F.P.

Col. Bo Hi Pak reads the Children's Day card, which he later brought to Father in Danbury.



A group of blessed children from the Jin-a Children's Center perform on Children's Day in the Manhattan Center.

J. Halenko/N.F.P.

AN INTERVIEW WITH MR. PETER KIM ON

FATHER IN DANBURY



K. Owens/N.F.P.

Mr. Peter Kim

In the beginning, before the prison authorities and the inmates met Father, they had all kinds of imaginative ideas about what Father would be like. But by now they regard him as an excellent person, someone they respect.

Mr. Peter Kim (Korean name: Hol Yol Kim) joined the Unification Church in 1965. For two-and-a-half years he was a pioneer and church leader. In 1968 he transferred to the cultural department in Seoul as a magazine editor under Mr. Kwang Yol Yoo. It was in March 1970 that True Mother called him and asked him if he would come and help take care of Hyo Jin Nim, who was then a first grader. Mr. Kim has stayed with the True Family ever since. He says:

Being with Father and Mother and True Family is truly a privilege and a unique experience... Sometimes it's very difficult for me to judge situations from the True Parents' point of view, because my knowledge and experience are so limited. Usually we can't see beyond certain facts and realities. Many times Father's and Mother's desire and ideals involve something much deeper than the reality that appears on the surface.

Mr. Kim says that by now he has found a better way to deal with all the events that surround Father's family. Yet without prayer and concentration on his mission that understanding would not have developed.

In the following interview, Peter Kim shares his observations of Father in prison.



You were asked to organize visitors who want to meet with Father at Danbury. Can you describe your task there in more detail?

As an individual and also as a member of Unification Church I feel greatly responsible for Father's incarceration. I have rented a small condominium right there in Danbury, and my main function is to control the visitors—both official and unofficial. Sometimes unofficial visitors come

without telling me at all. For example, a member from England came there without telling anybody. He tried to cause some problem in the prison. When that kind of situation occurs the prison calls me up immediately, since they know I am there. I bring the visitors to my apartment and we talk. I help them to understand clearly what's going on, what's best for Father, and eventually they understand and go away.

Of course, official visitors—those who are on the visitor's list—come, and I arrange appointments for them. I also coordinate for Mother and True Children to come whenever they want.

Are you in contact with the prison authorities?

Yes, I deal with the prison authorities and officials a lot. But at the same time I feel I have another, internal, mission.



Father and Mr. Kamiyama pose in front of the prison building.



Father and Mr. Kamiyama in conversation with Col. Pak.



Father during a special interview with a Japanese journalist.

Father said that when he serves these people by setting things on the tables he feels like he's serving our members and all the people in the world.

I go up there five days a week. Tuesdays and Wednesdays are non-visiting days. The visiting-room officers work on Saturday and Sunday because so many visitors can only come on week-ends, so the officers take off Tuesdays and Wednesdays instead. Five days a week I go up there and stay with Father from 8:30 to 3:30—the official visiting hours. Usually we stay through lunchtime, buy sandwiches from the vending machines, and share them together. Internally I consider it my mission to talk with those inmates who come out to the visiting room to meet their families and friends. The visiting room setup is just open like a restaurant, with chairs, desks and tables here and there. I'm concentrating on making friends with the people there because Father has to deal with them all the time.

I have been giving out Principle video tapes and Divine Principle books. In fact, one Divine Principle book was signed by Father for one inmate's family.

So you give books to the visitors?

Yes, to the visitors. Inmates can't take any material into the prison. By doing this I can talk with their families and spend time with them. If Mother is talking with Father I spend my time that way. I talk with whoever is sitting around the room. I also find out more about what's going on in the prison that way, because as a visitor I can only hear Father and can only see the visiting room. But when I talk with these people they can give me more interesting stories and information. They are Americans and they know what's really going on among those inmates. Father may not be able to hear well because they are not going to talk in front of him openly. But most inmates know a lot of things because they talk together.





The prison cafeteria. Every morning, Father sets up the salt and pepper shakers and the napkins.

R.M. Davis/N.F.P.

I just totally felt Father's love and care at that moment. I have learned that point about Father, particularly through this period in prison—his sincere care and love for our members.

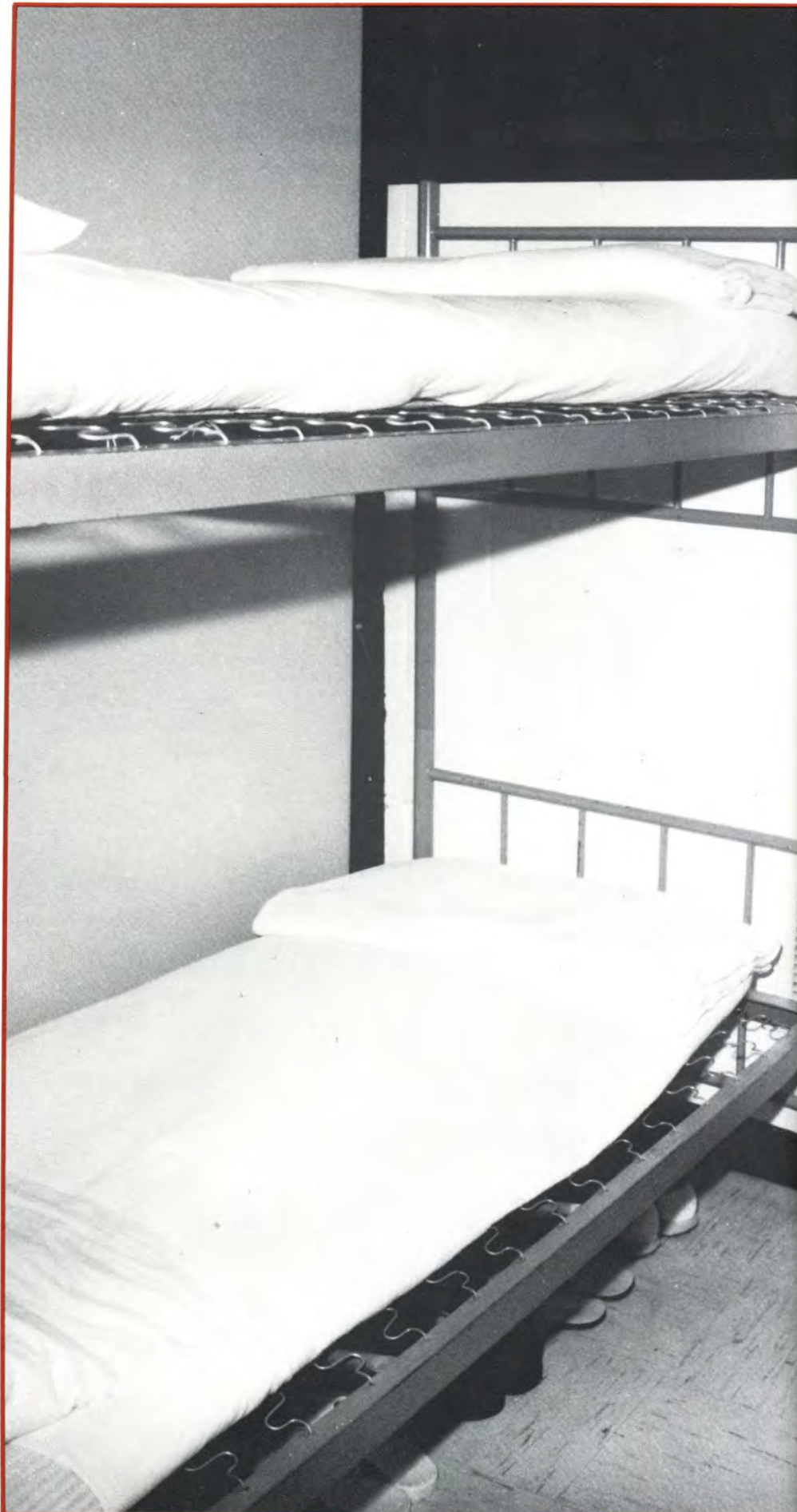
Seeing Father in prison so often, what are your observations?

One basic thing I learned from many of the inmates is that Father has really humbled himself all the way to the bottom level. That's the example he set there. Of course, the inmates each have different assignments. Father's assignment as you know is setting up the tables, taking care of salt and pepper bottles and putting the napkins out and things like that. Father is very meticulous; he always cleans the table and whatever he does in his assignment is accurate and flawless. Also, he's always on time and he does work hard, and by doing that he sets an example. As you may know, he said that when he serves these people by setting things on the tables he feels like he's serving our members and all the people in the world. These prisoners represent the bottom level of mankind—criminals. Serving these criminals is a condition through which Father serves all humankind. That's his determination.

Also he said that even though we have to pray in our life of faith, our members should work hard instead of investing a lot of time in prayer; since he's in prison he will do the main portion of praying. He will pray as much as possible so that our members can spend more time accomplishing their missions.

What was Father's reaction toward the recent car accident in which two members died?

He received reports of the two members who died recently in that car accident in Florida and looked at the pictures of those members. Then he closed his eyes for maybe five minutes and was in really deep pain and agony. After that he prayed very hard. He just dropped everything. He said that because they were killed while on their





Father's bunk (top) and Mr. Kamiyama's bunk (bottom) and their personal lockers.

Father doesn't want to remember somebody's shortcomings or small mistakes; he always tries instead to remember a person's good deeds.

missions they should be considered Unification Church martyrs. I just totally felt Father's love and care at that moment. I have learned that point about Father, particularly through this period in prison—his sincere care and love for our members.

If Father knows somebody's name or has some experience of living with him or her, he's able to remember that person in depth and he can pray more about that person. He prays in general for all the members, but he particularly remembers those people he's most concerned about. Father doesn't want to remember somebody's shortcomings or small mistakes; he always tries instead to remember a person's good deeds or qualities. Whenever we talk about someone he immediately brings up their good points. Based on those good points he tries to characterize that person's spiritual life, what way that person should go and which areas would be good for that person to develop.

Does Father have much interaction with his fellow inmates?

I think all of our members know that Father is a good pool player and a good ping-pong player. He plays pool and ping-pong often in the prison. But he doesn't talk a lot with the inmates. Father doesn't want to talk with people about small things. Mr. Kamiyama is there and sometimes acts as Father's spokesman.

When Mother comes to visit, does Father talk with her all the time?

There is hardly any time for Mother to be alone with Father. Leaders like Col. Pak and Rev. Kwak come often. When there is time Father and Mother talk about their children a lot. During this time the children are gaining good experience because when they come and the leaders are not around, they occupy

In the prison now there is a lot of debate and discussion going on over Bible scripture, especially between Catholics and Protestants, and Baptists and Methodists.

Father totally without any disturbance. Father gives them a lot of advice about how to deal with society, how important patience is when we deal with people, all kinds of internal guidance. Father's trying to train the children to adjust more to the world, for the sake of the future.

Father is especially proud of Jeung Jin Nim. She comes to the prison and everybody *loves* her there because she's such a bright, young, cute little girl. Jeung Jin Nim sits with Father and Mother, and sometimes she smiles and sings. That makes Father and Mother's meetings more natural, like a family gathering, instead of Father's meeting with people all the time with big piles of papers and newspapers and photo albums and all. When Jeung Jin Nim comes the atmosphere totally changes. She's such a sweetie! The visiting room is very large. She goes around and shakes hands with people, even with the visiting-room officer. When Jeung Jin Nim goes to him and says, "I like you," he can't say anything, he just smiles. Officers usually don't accept anything, even a cold drink, from the inmates or the people who come. But when Jeung Jin Nim brings some kind of soft drink like this they accept it because she is so sweet.

In the beginning, before the prison authorities and the inmates met Father, they had all kinds of imaginative ideas about what Father would be like—he must just sit down like a meditating guru 24 hours a day or something. But then when they actually met Father and started dealing with him they found that Father was really humble. He is a sportsman, reads books, talks and smiles—so by now they regard him as an excellent person, someone they respect.

There is one prison officer who works as the chef in the kitchen. This officer

came to like Father and is supporting Father in many ways. One time Mr. Kamiyama and this man were talking about our Blessing and our marriages. The chef happens to be a single person even though he's in his mid-30s and he said: "Reverend, you know I have to wait; Reverend Moon has to pick my bride." He trusts Father completely. He says he doesn't have any confidence in choosing his own bride. Of course, he doesn't know Principle yet.

We heard that Father and Mr. Kamiyama go to pray in the chapel early on Sunday mornings. Does anybody else pray with them?

Of course they pray there and do pledge service on Sundays. Quite a few inmates want to come to that service. Mr. Kamiyama told them, "Well, I appreciate that but we are speaking foreign tongues there, Japanese and Korean, so you won't have the foggiest idea what's going on. So don't come at this time. Some other time you can attend, but not Sunday morning prayer services." So that's why they don't come, but many expressed their desire to attend.

Also in the prison now there is a lot of debate and discussion going on over Bible scripture, especially between Catholics and Protestants, and Baptists and Methodists. People debate often there because they have a lot of free time. They read many books and sit around and talk about their faith and about the Bible.

One day Mr. Kamiyama and Father were sitting a little bit apart from the others. Mr. Kamiyama was reading Father's speech to Father, as he often does. Father is the one who is reading his speeches the most at this time, I think. He's reading his speeches at least a few hours a day. Anyway, Father and Mr. Kamiyama were sitting a little apart from this group. Father said to Mr. Kamiyama, "Go and debate with them. You know Bible stories, and you know the straight line that runs through the Bible stories, even though they are all branched out, so you go and talk with them." Mr. Kamiyama went to them. He brought his Japanese Bible of course, and sat there. "May I join you?" They answered, "OK."

They call Mr. Kamiyama "Kami," not in a bad way, but as a pleasant joke. They call Father "Full Moon"

and Mr. Kamiyama "Half Moon." That's another term they call him, but not to tease him or anything like that. Sometimes they call among themselves, "Half Moon is coming." So Mr. Kamiyama said, "May I join you?" And they said "Okay Kami, come on."

He listened to their arguments. Later on he came up with Principle point of view of how to interpret this particular Bible story and this biblical person's mission. They all were shocked. "You? The Unification Church believes in the Bible?" They didn't know Unification Church doctrine was based on the Bible. So Mr. Kamiyama realized we have to study the Bible more and deal more with ministers. He always carries a thick Bible and talks with people. In one particular debate they had, they were arguing between Catholics and Protestants. Then Mr. Kamiyama came in later and gave the Principle point of view, and both sides agreed that it is the best answer. So Mr. Kamiyama is really happy and eager to do that. He's continuing every day.

Is there a chance that Father comes out on weekends?

Possibilities for short furloughs do exist but Father hasn't been at Danbury long enough yet to be eligible.

How does Father look?

He looks really healthy. One thing I noticed is that he hasn't been dyeing his hair. His hair is not totally grey, but a lot of grey streaks show. He looks basically very healthy. He's a little bit slimmer now. One of the inmates said he will help Father to lose some weight. He, Father and Mr. Kamiyama have been jogging about two miles a day for many weeks. Mr. Kamiyama and Father don't jog like young people, but they walk fast.

We must not forget our responsibility in this time in history and Father's suffering. Remember Father is always concerned about our physical and spiritual well-being. Let's do our best in fulfilling our mission while Father is praying for our success. ●

PRAYER BREAKFAST AT DANBURY

The Quality Inn in Danbury, Connecticut, was the location of a prayer breakfast for twelve local ministers on the morning of Saturday, October 20, 1984. The event was held at Father's special invitation, and was hosted by the Connecticut family and Mr. Peter Kim and his wife Phyllis. Dick van Dorsten, our Danbury church director, acted as emcee. The purpose of the breakfast was to make ministers in the Danbury area aware of the religious liberty issue and the need for Christian revival.

The meal was marked by a lively discussion on the reality of the spirit world and its relationship to us, as well as the importance of accepting responsibility to establish God's Kingdom on earth.

With breakfast behind us, Dick introduced the proceedings and showed the video tape "Assault on Religion," a stirring and dramatic presentation of some current cases of church-state conflict in the United States, including Father's. After that I was introduced as

the main speaker. I felt that it was a great privilege and responsibility to speak about Father and what he represents in the very town where he is imprisoned.

I had prepared for the 15-minute talk by asking myself and Heavenly Father, "If I were a disciple of Jesus, and was given the opportunity to speak on Calvary at Jesus' crucifixion, what would I say?" I decided to highlight Father's significance by outlining his commitment to complete the work of Jesus through overcoming the three great obstacles impeding its accomplishment: widespread immorality, Christian disunity and the disunity among all other religions, and atheistic communism. Father has developed a substantial response to each of these. That he is now in prison in Danbury is a measure of America's failure to understand him. He seeks to re-create the image of God in men and women. He seeks to build a great alliance of Christian and religious people to fulfill these tasks.

by Shawn Byrne

Mr. Peter Kim concluded the formal presentation by speaking about some of his personal experiences with Father, both at East Garden and in Danbury prison. He emphasized Father's character as a man of God, his fervent prayer, and that certain mysterious quality which remains even after one has known him for as long as Mr. Kim has.

Much good discussion about Father, religious liberty, CAUSA, and NCCSA followed the talks. The meeting concluded with prayer.

Guests were evidently very pleased with the prayer breakfast. They left with many warm thanks for what they had experienced. Two ministers subsequently became members of the local NCCSA chapter, and one minister later attended the Common Suffering Fellowship Seminar. ●

Shawn Byrne is currently the regional coordinator of New England.

IN MEMORIAM

Michiko Koide & Eric Mahnken

Church members Michiko Koide and Eric Mahnken were killed on October 11, 1984, in a car accident in Pensacola, Florida. They and five other brothers and sisters, all on the Mississippi church fundraising team, had just completed a 40-day campaign and were returning home when their vehicle had a flat tire. While Eric was fixing the tire, a speeding van swerved off the highway into our vehicle, killing him instantly. The van then ricocheted into the group of members who were standing by the roadside. Michiko died several hours later; one other member suffered a broken back, and another a broken leg. The driver of the out-of-control van was also killed.

Michiko Koide was born December 16, 1948 in Chibu-Ken, Japan. She joined the Unification Church there in 1972, and was blessed in 1975 with the 1800 couples. She is survived by her husband, Masaaki Koide, and two children: a boy, Michikuni, and a girl, Sachiyo. She is remembered for her



Michiko Koide



Eric Mahnken

exemplary dedication, prayerfulness, sacrifice, and service. Ministers and their families in Jackson, Mississippi, remember her for her unflagging community service. To the state center, where she was the eldest member, she brought the deep-hearted, self-giving tradition of our Japanese church "mothers."

Eric Alexander Mahnken was born January 4, 1960. He joined the church in 1974 at the age of 14. He was blessed to Mary Hutchison in the Madison Square Garden blessing of 2,000 couples in 1982. He is survived by his parents, and his sisters Carla and Paula, who also joined the church. He worked in Performing Arts before he joined IOWC in March 1983. He is fondly remembered for his warm-heartedness and friendliness. Always outgoing and vibrant, Eric did not hesitate to volunteer for difficult tasks, and he performed them with constancy and enthusiasm.

A *Seung hwa* Ceremony for Michiko and Eric was held October 13 in Bayou La Batre, Alabama. Michiko's body was buried there, while Eric's body was flown to New York for burial in Westchester County, where his father lives, following memorial services in New York City. *S.F.O.* ●

How to Pray

None of us are newcomers to prayer life. We have been praying more or less intensely since we began a spiritual life. Yet what have we found? Perhaps the one thing we have discovered is that we fluctuate in intensity and power during prayer. Fluctuations occur because we do not prepare our hearts before we pray. Become calm inside. Cut off the influences of the world and leave them behind. Feel more spiritual and let God know that you would like to meet Him.

by Reverend Paul Werner

Prayer Preparation

You breathe best when you are most relaxed. Spiritually it is the same. Don't tense up spiritually when you pray. When you come before God you come before incredible spiritual heat. To feel love you must relax, have faith and know that you are going to meet God. Have no fear.

Think of preparing to pray in scientific terms. A rocket filled with fuel has incredible thrust to go far into the atmosphere. The amount of fuel injected discerns the speed, length of flight, and height a rocket will go. If you were to launch a toy rocket, it may go 500 meters into the air but would soon come down; it does not have a large capacity for fuel and would run out quickly. According to the dynamics of jet propulsion, it is much easier to fly after ten minutes. After half an hour, you have quite a bit of thrust and by that time you have gained speed.

The same is true with prayer. God's heart is in the highest spiritual realm; you need quite a bit of fuel to project yourself there.

Think of the spirit world as a pyramid. You are at the bottom but desire to project yourself to God who resides at the top. You will need tremendous thrust to get there. If you have only a little fuel, you will only reach a certain stage. More fuel will allow you to go further, faster. Once you reach the higher stage, you will have the response of the angelic world and the saints in the spirit world. But if you are able to make it to God Himself, you will land directly in His heart. You have to make the initial connection. If God is at the top of the pyramid, prepare yourself first and then project yourself straight through or you will not reach Him. In the beginning of your prayer you should start off with repentance.



People go to psychiatrists to become mentally unblocked. Through prayer and a life of faith we can become unblocked spiritually. Begin by surrendering to God. Doing so allows you to perceive God's love. You feel embraced and secure.

Repentance and Tears

Repentance is an inner process. When we are confronted with the mighty love of God, we repent because we are deeply touched in our heart. We do it not out of fear but out of hope, to be free of our burdens and our guilt. We realize and recognize that we are sinners. In the light of God, all is exposed—all the tragedy of mankind.

Repentance is a heartistic process. Our hearts want to be cleansed. We are deeply longing for salvation and we come to meet God in His love—not as a God of judgment or fear. Tears flow in repentance, first of sorrow, then of joy as the hope of freedom and salvation comes. Tears bring freedom and peace. It is the unloading of a heavy heart. They are like a relief valve. Talking to God and crying tears are a great relief. God takes us in His bosom where our burden becomes unloaded. We feel the longing and forgiving heart of love. God's love is unconditional. He provides for us and respects us unconditionally.

When you shed tears of repentance, you meet God. The way to connect to God is through tears. We should shed tears each time we pray. We have been away from God for so long. Now that we have started praying and have connected with God, we should feel that we never want to go away from Him again.

We have been called to shed tears for humanity, for the past, present and future. We offer our heart and tears for God and humankind. This is the age of tears. This is the requirement to meet God—shedding tears.

Throughout human history countless tears were shed in prayer. Rivers of tears flowed from the eyes and hearts of millions of people for a multitude of reasons. Some felt the heart of God and cried. Others needed God because they were in turmoil. Still others had a deep yearning for God after hearing that He is the homestead of all humankind. Many have a great longing to reach home. There are hundreds of millions of people praying at this moment. People have been praying throughout history to someone they have never seen and never heard. Yet they keep praying anyway. The unseen world must be a reality.

We are not merely concerned with our own personal sins when we repent but also of the sins of humankind, our ancestors, and of our rebellion against God. Don't merely

Insecurity comes from the thought that no one loves you. If you are confident that God loves you, you have no fears. We still have fears because we don't trust God enough.

center on yourself in repentance but think of the whole world, of the whole of history. We must take responsibility for all humankind. That means many tears need to be shed. We must shed public tears. Shedding tears for yourself is selfish and accomplishes nothing. For the first time we can recognize the sin of man against God through the Principle revealed to us.

We should repent to all of creation for our lack of respect and wrong views towards it. Repentance covers a wide scope. It means a change of direction. We have to turn away from following Satan and go back to God.

If we are blocked in prayer and cannot break through, we need to repent. Repentance and fear together are impossible. When you recognize your sin against God and repent it is because you have been touched by God's heart, by His love. Once we are free in heart we will have no problem praying, seeing from God's point of view or perceiving the spirit world.

Repentance is something which cannot be forced. We've got to get rid of the stone in our heart which holds us back from God. Get rid of it through repentance.

Why do we have problems opening our heart to God? Why do we come up against spiritual bottlenecks? It is because of fear. Why are we afraid? People go to psychiatrists to become mentally unblocked. Through prayer and a life of faith we can become unblocked spiritually. Begin by surrendering to God. Doing so allows you to perceive God's love. You feel embraced and secure. Insecurity comes from the thought that no one loves you. If you are confident that God loves you, you have no fears. We still have fears because we don't trust God enough.

Even though we have committed ourselves to follow the way of God for so many years why are we still so tense and unfree? Compromise. It is because of compromise that we waver. Why is it that as a group we can build up a certain power in prayer but when we go to pray as individuals we don't have the same momentum? If we really knew that spirit world was with us, it wouldn't make any difference whether we were praying by ourself or with a group of people. We would not hold back. Only if we continuously pray will we be successful. Anyone who really walks and talks with God has miracles happen. If you are reluctant, it is no use doing your mission. You must be free inside in order to go forward.

If we don't act upon something we receive from God, we will be accused by spirit world. If we constantly pray, there is no possibility for Satan to invade. Check whether you are compromising even in small ways. We cannot compromise. If we do, God will not be with us. Make sure your heart is pure.

How can we open up and overcome? We have to unload our heart, our burden, and find out why we became blocked in the first place. By unloading our burdens we eventually become free. How do we do this in our life of faith? Through daily repentance. When we repent from the depths of our heart we feel free.

Before God's blessing can come upon anyone he must repent. When we first talk to God we should repent that we are not more adequate. Pray that you wish you could do more but ask God to take you as you are. Repentance comes when one is on the brink of changing his life.

God is different than what we sometimes think He is. We cannot fathom the depth of His love, His longing for us. He begs us to accept Him and His love. He forgets all of our past. He cancels it and treats us as if we had never sinned. He longs for us to be close to Him. He wants to pick us up and bring us joy. Each one of us has to reach out to God on our own. We have to step over the threshold ourself.

We have dedicated our lives to God for so many years already. By law God has to be with us. Even if we don't feel Him or know it, He is there. It is a matter of fine-tuning ourselves to become aware of Him. We have to come to an awareness of His presence. If we don't make ourselves aware of Him then we are blocking Him and His potential workings through us. Don't obstruct God from working through you. Repent if you do.

We are not merely ourselves but part of a great chain linking our past generations and our present and future generations to God, through the Messiah. We have no right to shy away from God or responsibility. We must fulfill our part otherwise our ancestors will accuse us. We have to link the past to the future.

We have to think in unselfish terms. We don't do things merely for ourselves but for the sake of all humanity, even for those who lived in the past. We are here to pay the price for history and for missions to be accomplished. We are the final link in history, hooking all our ancestors onto God. We should repent if we do not see how we are the linkage to all of human history, if we do not see our role and responsibility.

Get your engines tuned up spiritually so you can run smoothly. There is no way out. We must go forward. If we don't, Satan will overpower us. If we fail in our responsibility and duty then the chain linking us to our ancestors will break and they will all fall back down again to the lower realms. It is our duty to bring our past generations into heaven, to be good, to be loving. We must pull our ancestors into heaven. We don't live for ourselves anymore but for the public purpose. When we repent and receive forgiveness we must become obedient from that point on. ●

Excerpts from a booklet: "How to Pray"
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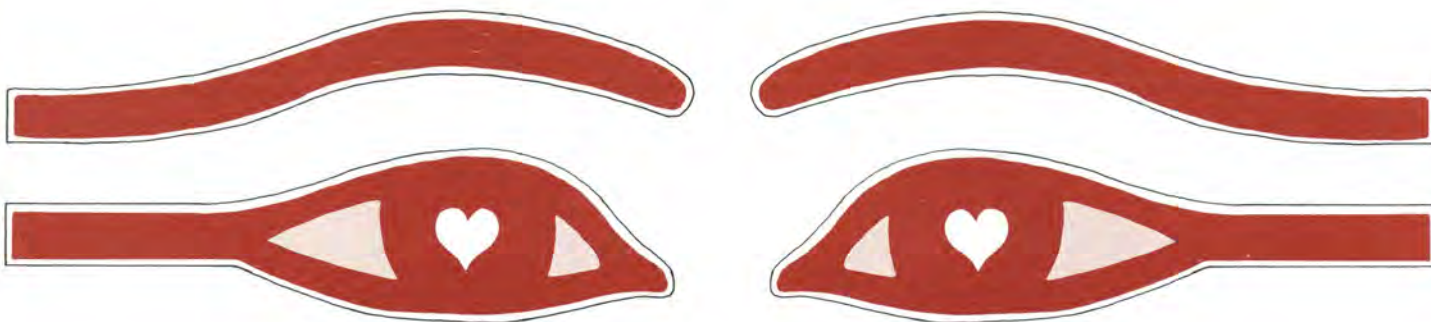
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VISION

On Spiritual Adulthood

by Reverend David Hose

Spiritual childhood is very much the same as physical childhood. I'm sure you can remember talking to a brand new member, or an older brother or sister reminiscing about his or her first beliefs early in church life. Time and again I've heard people say, "You know, when I first joined the church I thought that in three months or three years the entire world would be restored."

Growing out of our early innocence and the simple "visions of the Kingdom" of our spiritual childhood isn't an easy process, because it not only requires learning and developing a deeper understanding of God and the real path of restoration; it means having to see things about ourselves, and about people and situations around us, that are probably going to disappoint us.

Like physical adolescence, this spiritual adolescent period can be a painful time; a time of awakening to realities that are, to put it in the memorable words of one younger brother, "not the way it was supposed to be." And here is where we must face the temptations of adolescence.

Everyone knows that adolescence is a time of being tempted. There are the sexual difficulties to be sure...but there is another temptation far more subtle—it is the temptation to disillusionment. It comes when our childhood visions have suddenly been shaken by a reality that doesn't fit them. Why should I call disillusionment a temptation?

"Disappointed" with Life

As we grow in faith we come to see that the process of restoration is not merely a mystical walk toward heaven. It definitely involves a lot of ups and downs, and disappointments—about oneself, about others, about the human structures around us. It is here that many have fallen

prey to the "I'm disappointed" temptation, and gone on from there to a state of self-justified compromise. It is the mark, in many lives, of the beginnings of a pattern of failure.

How many men and women in this world have become "disappointed" with life, and concluded, "you just can't trust people" or "things just aren't turning out the way I expected"? With the "violation" of the childhood vision a person may again be tempted to continue in a kind of twilight zone of disappointment with life that can accompany them to the grave. Along with this disappointed state usually comes a resistance to dealing with the reality that has jolted those early dreams, and a consequent irresponsibility.

This not only cripples the individual but can have a devastating effect on marriage, children, and every enterprise one becomes involved with. The cruelest irony of this state of being is that the persons affected often see themselves as "noble martyr" or "victim"—what a shock to find that one is in actuality the perpetrator. Such are the perils of spiritual adolescence when one fails the rites of passage.

Spiritual Adulthood

It is here that we need to learn about the stage beyond adolescence, the stage of spiritual adulthood, or in Principle terms, the completion stage. It is here that we can truly come to appreciate our True Parents, and to understand what has sustained their vision.

Through experience, and most often through disillusionment, we have the God-given chance to gain a kind of vision that does not live or die depending on

Through experience, and most often through disillusionment, we have the God-given chance to gain a kind of vision that does not live or die depending on external circumstances, but rather emerges from within the heart. The true vision is not so much what we see but how we see.

external circumstances, but rather emerges from within the heart. It is perhaps one of the biggest challenges in life to allow this inner vision to dawn in ourselves, and to recognize that the true vision is not so much what we see but how we see. It is only with the dawning of this inner sight that true personal responsibility can be taken by an individual. "Duty" responsibility can be learned almost anywhere, but the path of our faith calls us to an inner responsibility that is rare in this world.

We can do our "things," work passably with a duty type of responsibility, but human relationships, or relationships with God or Christ call for a much more conscious or internal response. Think back for a moment to all the centers or teams you've served in—where did the challenges lie? It is so easy to walk away disappointed, not to take responsibility: "It's their problem. I have no relationship to that. I had my beautiful vision, and now so-and-so has ruined it. I'm a victim."

To inherit our Father's heart is to inherit a heart which is causal and self-initiating; one which gets its purpose from an inner relationship with God.

Thank God we follow a man and woman who have never yielded to that temptation. There must have been so many times in the past years when a lesser couple would have given in. Especially when one reflects on Father's very special birthright his quality of responsibility becomes amazing. He doesn't come out of the same mold we do. He doesn't have that separation from God we call sin, and yet he takes all responsibility and goes the road of repentance for all of us. He goes the way of repentance not only in the general sense, but in his facing of the day by day failings of our faith, our relationships, our work. It is this profound inner responsibility that is the surest indicator of an even more profound inner vision, one that refuses to be intimidated by the immaturity of this world. That is a real father.

Several years ago I heard that someone asked a rather bold question of Father: "Father, you promised us that in seven years we would be at a certain level of restoration, but seven years have passed and we aren't at that level—what happened?" Father replied quite strongly, "No, God promised that in seven years we would be at that level. When I said that, it was absolutely founded on God's promise. He said it, but it was we who didn't accomplish our part." How much does the wobbliness of our foundations lie in the failure to understand the meaning of inner responsibility, and in the lack of inner vision?

Father is a man who has always had to go beyond the problems and see farther down the road—we didn't achieve 30,000 members by 1977, so where could we go from there? Can you imagine how awful it would have been to go to Belvedere one Sunday morning and hear Father say, "Sorry, but I have no power to speak because, if you want to know the truth, I'm disillusioned by circumstances."

Reflect for a moment on God's circumstances after the fall of the first children. What incredible disillusionment God must have been tempted with! But God kept the vision and responsibility for restoration. This inner vision and

responsibility could really be called causal. In our own lives, it is in the moment that we awaken to this causal realm that our vision and responsibility becomes more that of God, or Godlike in its quality; stepping beyond the disillusionment of the outer into a fuller understanding of what it means to truly love. Here is the meaning of spiritual adulthood.

Inner Vision

To inherit our Father's heart is to inherit a heart which is causal and self-initiating; one which gets its purpose from an inner relationship with God. To share Father's vision is not only to believe in what he believes; it is being able to see, no matter what is happening out there, what God sees. This heart and vision in our lives is the central power to liberate God: to allow Him to look and feel through us as He does through our True Parents.

The ironic thing is that this vision seldom comes through the easier kind of life. It is born of adversity. How often have we cried out for an end to suffering, and failed to understand that it is in confronting that very pain that our eyes can be opened. I look back and I think of how many times through my eyes God was unable to guide me. His vision and mine were miles apart. I was affected by the outer circumstances, dominated by the emotions of the moment and not able to look beyond. As I reflect, it is interesting how a bad set of circumstances can turn a man away from God, while another person becomes a saint through circumstances far worse. Watching Father's and Mother's example throughout the court case of the last years, particularly in the time of Heung Jin Nim's departure last year, has been a real lesson for all of us in inner vision.

How often have we cried out for an end to suffering, and failed to understand that it is in confronting that very pain that our eyes can be opened.

One last note on the relationship of inner vision to forgiveness: it is only the person who has come to that inner sight and responsibility who can truly forgive. Any virtues we have learned through the years that are not, finally, founded on the inner vision of the heart, are vain. In simple language we are speaking of the Parent—the one who sees the potential beyond the illness in a brother or sister, a situation, a world—and who will take on the burden and responsibility of nurturing that potential into bloom. (In fact, without this commitment, what we call forgiveness is nothing more than arrogance wearing the cloak of piety.)

Someone may say, "I only wish there were more time for that sort of thing, but we're so busy right now." Granted; but if our busyness isn't founded on that sort of thing what is our busyness about? Christ is very busy, but his life shows us that the parental vision is not governed by the clock; it is a quality of the heart.

As the new year is upon us, it is plain to see that 1985 will be no less a challenge than 1984—no less a pace; no less a fight. God needs men and women of vision among us; we need vision from one another; our nations need vision. Our own precious children, who truly represent a new world, need parents who have vision, who have made the rites of passage. God bless your journey this coming year. ●



Hiroshi Nagai/CAUSA Int.

CAUSA-USA SEMINAR

OCTOBER 15-19, 1984—WORLD MISSION CENTER, NEW YORK

by Donna Boudreau

"More powerful than
an invading army
is an idea whose time
has come."

Victor Hugo

Two hundred eighty city, state, and regional leaders gathered in the Grand Ballroom of the World Mission Center on October 15-19 for four days of intensive training by CAUSA-USA staff. The training consisted of multimedia presentations demonstrating the fallacies of Marxist-Leninist theory and giving an overview of its ideological alternative, the CAUSA worldview. The participants were treated to an outstanding array of guest speakers, including Rev. Greg Dixon from the Coalition for Religious Freedom.

In response to Father's desire to educate ministers beyond religious freedom issues, CAUSA plans to hold five seminars in each state by December. The CAUSA Ministerial Alliance (CMA) was formed to conduct the seminars, and it hopes to build a solid foundation for the future fulfillment of Father's desire for an awakening in America to the threat of communism. The city and state leaders who attended came to learn the content and format of the CAUSA presentations.



Photos: H. Nagai/CAUSA Int.

Dr. Cleon Skousen of the National Center for Constitutional Studies greets Tom McDevitt, while Col. Pak, Matthew Morrison and Michael Beard look on.

Opening Ceremony

The CAUSA seminar opened with remarks from the president of CAUSA-USA, former U.S. Air Force General E. D. Woellner. General Woellner had been a former prisoner of war in Germany during World War II, and through observing the brutal behavior of his Russian "liberators" he came to clearly understand the dangers of communism. He explained the need to reawaken America and added that, "the direction established by Rev. Moon in the application of the CAUSA worldview can indeed give new hope to peoples of nations devastated by communism and it can be the basis for redefining and rejuvenating the will of the American people."

Following General Woellner were Philip Sanchez, former U.S. ambassador to Honduras and Colombia, and Rev.

Hartley W. Leacock, minister from All Faith Christian Church in Queens, New York. Mr. Sanchez has been working very closely with the Hispanic community in America and has been inspired by the idea of redefining world leadership. He said he feels that there is a "unifying force, a unifying vision, a unifying idea in this world that transcends borders and transcends religions." Rev. Leacock moved the participants with the testimony of his experiences in meeting our movement for the first time. In comparing himself to the Apostle Paul, who was suddenly converted to Christianity on the road to Damascus, Rev. Leacock shared how he changed from "Christian bigotry" toward Father and our movement to a deeper understanding of the insight and role of Rev. Moon as a modern-day prophet. "Did you know," he said, "that home church is a revelation from God?"

Marxism Versus the CAUSA Worldview

The training began immediately following the opening ceremony. Seven presentations were given each day, and the schedule began at 7:00 a.m. and continued until 10:00 p.m. Topics such as "Marxist Economics," "Dialectical and Historical Materialism," and "Confusion in the Western Value System" were presented by two lecturers, Mr. Tom Ward and Mr. Bill Lay.

Participants had a chance to practice and present the CAUSA material throughout the training, showing that upon the foundation already established by the work and sacrifice of CAUSA members, anyone can become an excellent CAUSA lecturer.

The presentations exposed the lies underlying Marxist-Leninist proposals



Mr. Terry Dolan, chairman of the Conservative Alliance (CA). Questions and answers.



Bill Lay lecturing.



and offered insight into the problems that people in the West, Christianity in particular, face in dealing effectively with communism. The CAUSA worldview as an ideological alternative was presented by Col. Bo Hi Pak. "We must fight fire with fire," Col Pak explained. "A false ideology can only be defeated by a superior one." Based upon the Principle, the CAUSA worldview will ignite a quiet revolution of heart.

The presentations were given in two-day cycles, each followed by an examination. Participants eagerly listened to the presentations and quickly learned about Marxism-Leninism, as evidenced by the amazing number of people who scored above 90% on the test. CAUSA-USA gave slides and videotapes to help the newly trained and inspired CAUSA lecturers.

All those who attended felt better equipped, with renewed hope and inspiration to advance the providence of God toward fulfillment of the original ideal.

Well-known and Well-loved Speakers

The week would not have been complete without inspirational messages from several well-known and well-loved speakers. Dr. Cleon Skousen of the National Center for Constitutional Studies, who was one of the first to file an *amicus curiae* brief on Father's behalf, shared about his vision and work to reaffirm America's heritage. God had moved Dr. Skousen to this destiny in 1971, the very same year that Father

came to America. Dr. Skousen said, "When I think of this land [the people are] lost, wandering, perplexed. Then I look into your faces. You know where you're going. You know what you have to do. You know that you live in a time of divine destiny, and I congratulate you for being here, for having made this pilgrimage."

Dr. Joseph Churba, formerly a senior advisor at the Pentagon, and Mr. Terry Dolan, presently chairman of the Conservative Alliance, spoke on the U.S. military and political situation. Dr.



Photos: H. Nagai/CAUSA Int.

Col. Bo Hi Pak addresses the audience.

Churba is concerned mainly about the national security of America, and he shared his views on the current arms race that is destabilizing the global quest for peace. Mr. Dolan explained the role that the Conservative Alliance tries to play in providing adequate and unbiased information and polls to the American people.

Tremendous Response to "Assault on Freedom" TV Production

Spirits were high by Thursday night, and the trainees were very happy to welcome two champions of the religious freedom movement, Rev. Greg Dixon and Dr. Don Sills. Both of these freedom fighters were deeply moved by Father's vision to revitalize and restore America's heritage. They were involved with a television production entitled

CAUSA is more than anti-communism. Nothing short of the liberation of communism is CAUSA's goal. Moscow is our goal, not for conquest, but for liberation.

"Assault on Freedom," which covers five cases of the abuse of religious liberty in America. The film, which shows actual footage of Father in Danbury prison and his testimony before the Senate hearing in Washington DC, has received tremendous response in the five cities in which it has been shown. Thousands of phone calls from people asking for literature and pledging support and money have shown that the sacrifice and efforts to awaken America have not been in vain. One hundred thirty churches have asked for copies of

the film to show to their own church communities.

Rev. Greg Dixon expressed his new hope for the religious liberties movement since he made contact with the Unification Movement (see page 29). In his heart, he said, he has never given up: "But in my head, I really didn't think we could win. That was before I met this crowd...before I met Rev. Moon." Each member of the Unification movement can be proud to work side by side with such great men of God as Rev. Dixon and Dr. Sills.



Dr. Don Sills reports on the response to the recently televised "Assault on Freedom."

American People Working Together

Certainly the work in America has just begun to bear fruit. At the tremendous sacrifice of our True Parents, the age-old dream of all humanity is beginning to be realized. Through the religious liberties movement, Christians can move closer to establishing unity with each other. Through the work of NCCSA, churches in America can begin really to serve the nation's people. Through the ICC conferences, ministers can gain insight into God's providence and into the depth and vision of our Father. And now, through CAUSA, the American people can work together to defeat communism at its ideological roots for the sake of God and humanity.

Col. Pak shared that "CAUSA is more than anti-communism. Nothing

short of the liberation of communism is CAUSA's goal. Moscow is our goal, not for conquest, but for liberation. CAUSA is a global movement, yet today we are putting our entire effort into the United States of America. Why? The United States of America holds the key to the future of the entire world."

Graduation was held on Friday, October 19, and church leaders gathered to discuss spreading this message to ministers. After four days of intensive training, participants had a chance to share with each other about ways of implementing and incorporating the CAUSA worldview into the work that is being done in each region.

A banquet was held for all the participants, and a videotape prepared by CAUSA was shown depicting Father's life and his fight against communism. All those who attended felt

better equipped, not only with an understanding of VOC theory and VOC work, but with renewed hope and inspiration to advance the providence of God toward fulfillment of the original ideal.

As one participant, John Didsbury, wrote, "I see the sun rising over America. It is a sprouting seed; a vision of the American people working together to save the world. A spiritual weapon has been given to me."

The CAUSA worldview is an idea whose time has come. ●

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«Of Whom the World is not Worthy»

EXCERPTS FROM A SPEECH TO CHURCH LEADERS
AT THE CAUSA-USA SEMINAR, OCTOBER 18, 1984

by Reverend Greg Dixon

For these few minutes we have together this evening I first want to take this opportunity to express my very grateful appreciation to the many of you whom I have met over the past few weeks. I have found that we have made some new friends. We've lost a few friends; in fact, we've lost a few old friends and we've gained some new friends. And that's the way the Lord works, isn't it?

I haven't words to express how much my friendship with Jim Gavin has meant to me, how much my friendship and association with the two greatest

There was a time not long ago when I really didn't think we could win, but that was before I met this crowd. That was before I met Col. Pak and Rev. Moon.

freedom fighters in the world today, Rev. Moon and Col. Pak, have meant to me. And there are so many, many others that I can not take time this evening to mention. I haven't words to express my appreciation to so many of you who have really been very close to my heart in the past several weeks since we've been in the fight.

We're Going to Win

I'm telling you, this is exciting! God is able to do some things that you and I could never do, not in a million years!

I'll be very frank with you. I have never been defeated in my heart. I want you to know that. God knows that I have never been defeated in my heart. But in my head I really didn't think that we could win. I really didn't!...I visited Rev. Moon in Danbury prison last Saturday morning. Now, he may be inside, but I will assure you one thing: He is a free man! I'll assure you of that! And the people that are responsible for putting him there, they are the ones who are in prison.

A Nazi war criminal was caught this week. They found out he was one of the most respected members of the scientific community in the United States of America. He's had to leave the country now—disgraced, embarrassed publicly! Probably there were members of his family that were not even aware of what this man had done. There are some people in this country who are responsible for putting Rev. Moon in prison, and I will assure you under Almighty God the day will come when they will be exposed publicly. There's no doubt in my mind about that.

My friends, I told you a moment ago that there was a time not long ago when I really didn't think we could win, but that was before I met this crowd. That was before I met Col. Pak and Rev. Moon. That was before I came into this room tonight and felt the excitement in the air and heard your singing. That was before I saw the dedication that I'm seeing in your faces tonight. But I'm telling you—I am convinced that we're not going to lose—we're going to win!

I Left a Victorious Man

I must say tonight that as I stand in your presence I am embarrassed over what I did last Saturday morning. I am embarrassed that I had the privilege of going to Danbury, Connecticut, and visiting your pastor face to face when you could not go. I'm embarrassed that I had the privilege of embracing him as an old friend, though we had never met before, when I'm sure all of you here tonight would give anything in the world to be embraced by your pastor. For two-and-a-half hours it was my privilege to speak to him face to face, to hear his vision for this world, to feel

his heartbeat, and to see the vision.

I am embarrassed before you because I knew that although we walked out of that prison and heard the doors close behind us, he had to leave that little waiting room and go back to his room. But I will assure you this evening that I did not leave a defeated man there. I did not leave a broken man in that prison. I did not leave a disappointed man. I did not leave a discouraged man. I left a victorious man! I left a triumphant man! I left a man who has a plan. I left a great freedom fighter—inside. And I walked out with a great freedom fighter on the outside.

I've left two men in jail over the past two years, a pastor in Louisville, Nebraska, by the name of Brother Sileven, and then this past Saturday morning Rev. Moon. And when I left both of them I thought, "...of whom the world is not worthy."

I have a theory, my friends. I do not know whether my theory is true or not, but I believe it is. I believe that when a community or a nation becomes so wicked, so vile, filthy, godforsaken, and conscience-hardened that nothing will touch them, the only way that God can touch their hearts is to reach down in that community and pick out the most righteous of all and cause them to be persecuted publicly. And only then is the conscience of a community pricked.

When a little band of us—with no influence, no money, and absolutely no resources—stood in the snows of Nebraska and held on until the world knew that a little preacher in the cornfields of Nebraska was in jail, somehow the conscience of America began to be moved. And now once again your pastor has been put in jail—persecuted, tormented, lied about, with the entire system arrayed against him.

At last because two good men have gone to jail we have a chance to touch the conscience of this nation of ours and turn back the clock and hurl back the forces of evil and strike a blow for freedom and for God and Christ and the Bible, not only in America, but all over the world. "By faith they subdued kingdoms." Thank you.●

FATHER'S FACE

A song written by Annie Laurita

1. *A shining lamp
to lead the way
from shadowed eve
to break of day
is Father's face.*

2. *A smile that moves
the birds on wing
to follow close
and then to sing
of Father's face.*

3. *A breath of wind
that stirs the soul,
the link to make
the circle whole
is Father's face.*

4. *A travelled tear
without a home,
a work of art,
a clever poem
is Father's face.*

5. *All heaven's pride
and hopeful dreams
dwell deep within
the bright sunbeams
of Father's face.*

6. *A song of love,
a family friend,
a parent's heart that cries out,
"End this evil time!"*

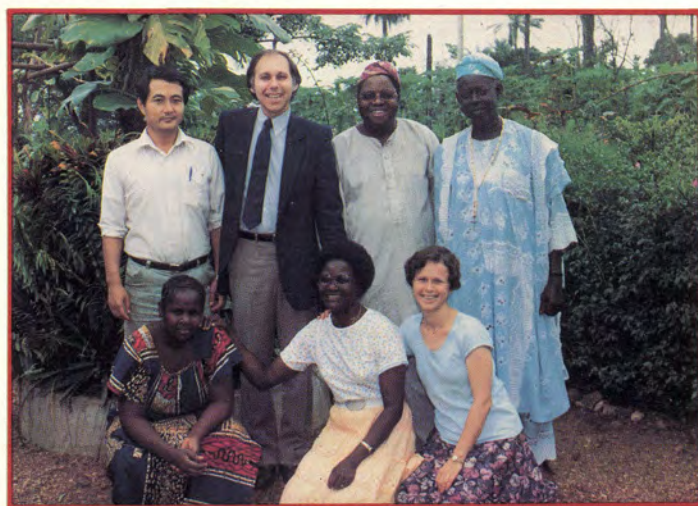
7. *The root that serves
the tall oak tree
my life will end when ne'er I see
our Father's face.*



Brothers and sisters of the first English-speaking West African 40-Day Training gather for a photo on graduation day.



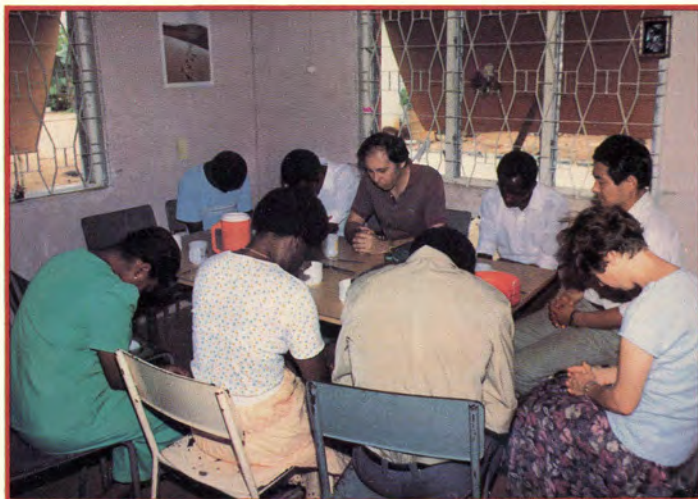
Brothers and sisters clearing land at our training center in Iperu, Ogun State, Nigeria.



Yamashita Takashi, George Glass, Chief Adeyemi, Chief's associate, Mrs. Adeyemi, Mrs. Vera Shandalala, Mrs. Anne-Rose Adams.



Five African sisters attending the training.



Lunch begins with grace.

FIRST 40-DAY WORKSHOP IN ENGLISH-SPEAKING WEST AFRICA

Mr. Glass, you were asked to conduct a 40-day workshop in Lagos, Nigeria. What was the purpose of the training? Had there been previous workshops of such kind in this area?

Throughout 1984, 40-day training programs have been held in many regions of the world, as our membership is growing more and more rapidly now. In some regions of Africa we have previously had such training programs three or even four times already. But for English-speaking West Africa, this time was the first. The energy and excitement surrounding the training was electric for the participants and for the lecturer. The program was to be held in Nigeria, a nation where a quarter of all Africa's peoples live. Unificationist missionaries had been working there for many years but only in recent years has our family really begun to develop. These and other factors made me very curious and anxious to participate in this training.

Who were the participants? From which countries did they come, and what is the background of their native lands?

The participants came from the whole of the English-speaking West Africa, region of Africa. One person came from Gambia, seven from Sierra Leone, five from Liberia, ten from Ghana, and fifteen from Nigeria. In addition to participants from this region, one came from Sudan, and one from the United States. In all, forty people attended—thirty-four brothers and six sisters.

They ranged in age from the late teens to the early fifties. Everyone had been in the Unification Church for several years and

many had already had quite a bit of experience in teaching Principle and in pioneering.

Our staff included Mr. Albert Shandalala as coordinator, Mrs. Anne-Rose Adams as assistant, a kitchen staff of three members, and myself as lecturer.

There are approximately 122 million people in English-speaking West Africa, but the majority of these people live in Nigeria (94 million). Christianity and Islam are the major religions practiced in the region. The land is quite fertile throughout these nations, and many people are engaged in some form of agriculture. Oil has been the key to Nigeria's economic development. The economies of the other nations revolve around more traditional activities such as agriculture, timber, fishing, and so forth.

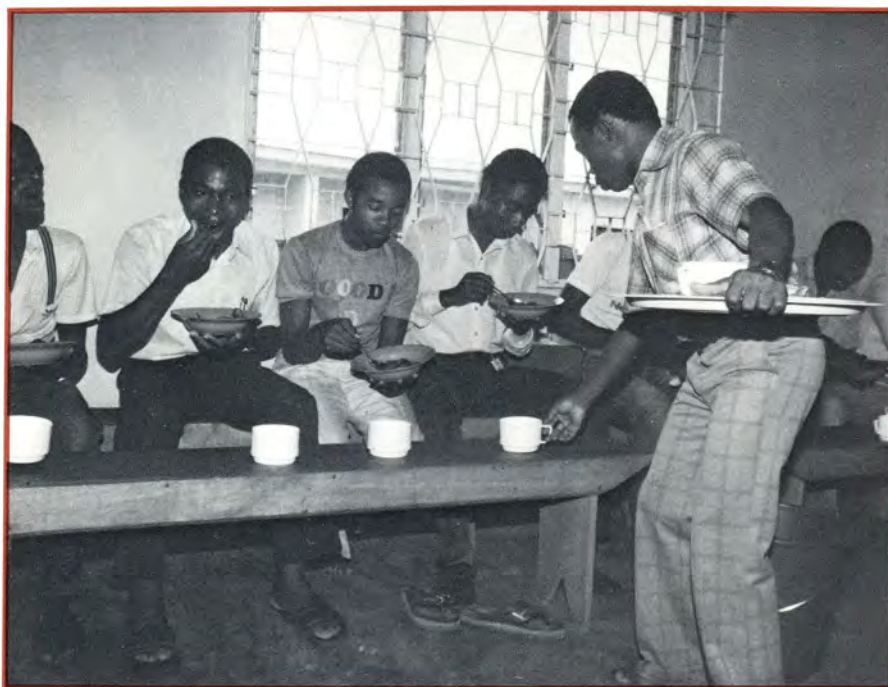
What was the daily schedule of the workshop?

Our daily schedule was quite simple in that we began each day with morning service (delivered by the trainees, who took turns) followed by breakfast and general cleaning. The morning hours included four hours of lecture (with appropriate coffee breaks), lunch, an afternoon activity which generally was the good, strenuous physical work of clearing land and planting crops, followed by a break, and then a late afternoon program of lectures. Dinner was held each evening at eight. We followed this with various videos and films as well as discussion or study periods. The day ended with group prayer.

Training began on August 27th with the first cycle of lectures by the missionary to



George Glass tries his hand at plantains.



Mealtime.

Sierra Leone, Mr. Osamu Sano. He gave lectures based on *Outline of The Principle Level 4* during the first week and followed this with several days of lectures from Unification Thought.

Can you depict the highlights of the lectures and their effect upon the members?

Over the weeks at our training center we studied with one goal in mind: to become second Rev. Moons. Through our lectures and our lifestyle we constantly endeavored to develop the heart of our True Parents and to become men and women that Heavenly Father might use in his providence in West Africa. The regional leader, Mr. Yutaka Kijima, and all the missionaries began the training with this attitude, and we worked to achieve this day by day.

During the training we covered Level 4 and Unification Thought, both taught by Mr. Osamu Sano. The second cycle of lectures were Principle based on the study guide, with an admixture of internal guidance. We spent one week studying the Causa worldview. Following internal guidance the trainees spent one week lecturing Level 4 and we concluded with lectures on providential guidance.

Each day was quite special. Through our prayer and study, through viewing True Parents on the video tapes, working together in our farming project, and sharing in small and large groups or at mealtimes, we all felt the presence of God and True Parents and came to know our Heavenly Father and True Parents more and more deeply. We all

As we studied together we all were made more profoundly aware of the very precious gift our True Parents have given us in the Principle.



Mrs. Shandalala joins our kitchen staff—Cornelia Nyong, brother Johnson, and Grace Atatah—preparing plantains.

experienced a very real sense of repentance and rebirth. As we studied together we all were made more profoundly aware of the very precious gift our True Parents have given us in the Principle.

On our first day together, we spent the entire day in one group listening to one another's testimonies. Each one had much to share about his or her experiences prior to and since joining the Unification Church. We plunged into the program from the very next day.

The jungle must have provided a rather exotic environment for the workshop. How were you accommodated?

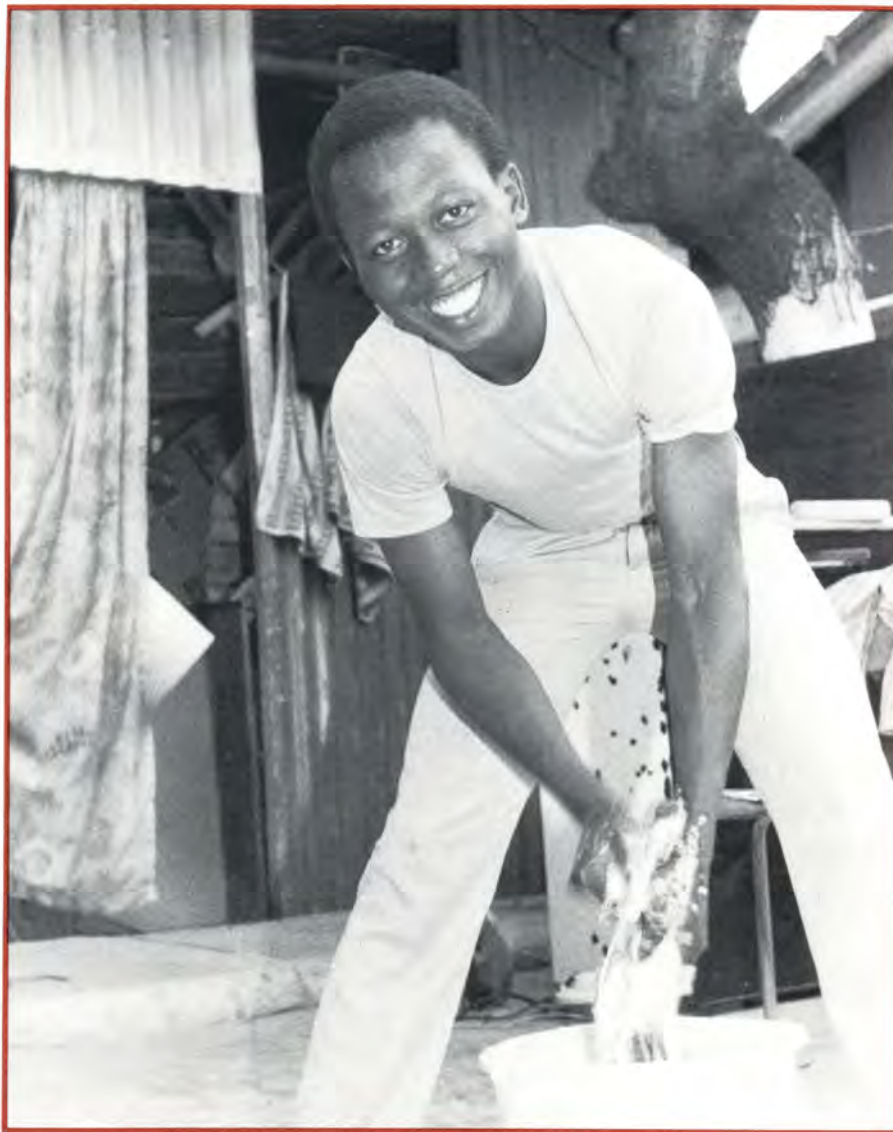
The training facility was provided for us out of the generosity of one Chief Adeyemi, met by Mrs. Vera Shandalala when she was fundraising. The chief not only offered for the staff quarters his land in Iperu, Ogun State, Nigeria, but gave us land which we could clear and plant food on for our needs both now and in the future. The site, about an hour's drive by car north of Lagos, was well suited for our purposes. It was far from the hustle and bustle of Lagos, and to say that one was close to nature might be understating things. No really wild animals ever appeared, but the myriads of scurrying lizards along with an entomologist's heaven of insects helped one remember that we were in rural Nigeria and not rural America.

We held our training during the last month of Nigeria's rainy season. At some point nearly every day we had a good drenching, and I was amazed at how quickly this water would be absorbed and the ground dry again after each rain. The sun would come up each day about 6:45 and set at 6:45 p.m. Often at night the sky would be clear and one could see numerous stars. The days were full of blue skies with fluffy clouds floating about until the rain clouds would come thundering in. When we could observe the sunset there was often a tranquillity reminiscent of the Korean countryside.

Each morning and afternoon numerous swallows nesting in the tree just opposite our lecture hall would cheerfully sing and flit about. When you were in the bush you could observe the most interesting forms of life.

You never knew when a well-developed insect of one kind or another might decide to land on you and scamper across your body. Or you might uncover a slow-moving but deadly puff adder, as we did one afternoon while clearing the bush for our farm. (We decapitated that snake and gave it to our gatekeeper, who cooked it and shared it with some of the brothers.)

Iperu is a small town with a night market and a public tap for water. There are churches and mosques as well as schools in the area, and in spite of our remoteness we could hear



Victor Onyemate hard at work during the Training.

throughout the day the villagers going about the business of daily activity—be it gathering for prayer in the early morning or late night, going marketing, or trudging off to school or to work in the fields.

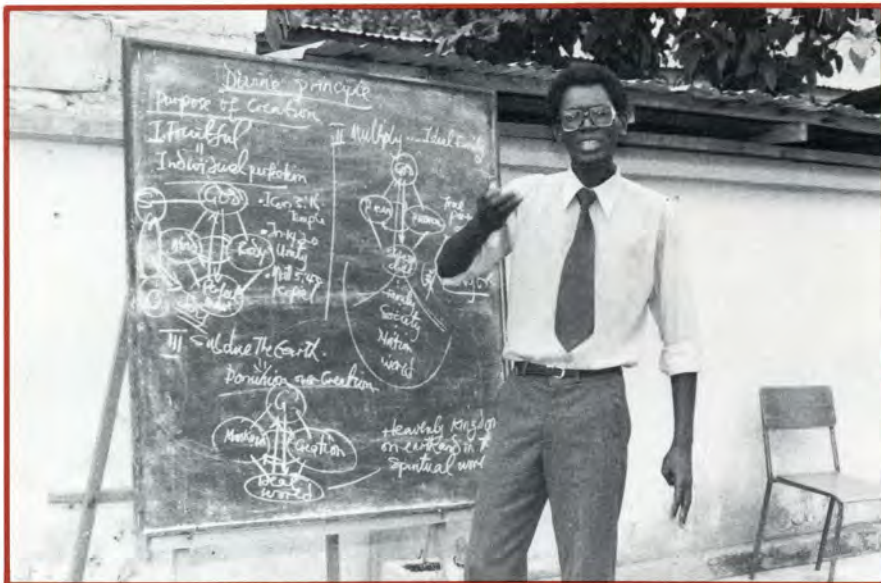
What kind of food did you eat?

Our kitchen staff did a marvelous job each day preparing three nutritious meals and one tea time. We all ate well, thanks to the staff and the support of brothers and sisters who were providing funds and food from Lagos to assist us. We generally ate staples such as yams, sweet potatoes, rice, noodles, and bread, with fish or meat and vegetables seasoned with spicy chili pepper.

Each meal was prepared by our staff over an open fire in the traditional way. Our sisters would go to the market each evening to purchase the fresh produce for the next day's meals. We also had vegetables from our garden regularly.

In our very rural location electrical power failed from time to time or the pump for our

Everyone remarked how quickly the time had passed and how many blessings God had given us during our stay in Iperu. We had the intense feeling that we had all met God and True Parents very deeply.



40-Day graduate John Yirenki of Nigeria teaching Principle.



40-Day graduate Edmond Charley of Sierre Leone teaching Principle.



Guests watching the "Unificationism: Perspectives on Christian Faith" videotapes during the witnessing campaign following the 40-Day Training.

well faltered, but brothers and sisters carried on without complaint.

The members here never receive visits from True Parents, and rarely from church elders. How do they relate to True Parents and the movement?

One point I found especially touching was the warm relationship many members had with True Parents and Heung Jin Nim through dreams and visions. I had many dreams during my stay in Nigeria, so it did not seem unusual when members would report experiences with True Parents or Heung Jin Nim night after night.

During the training we also had the opportunity to watch many videos and films that coincided with the day's lecture topics. For most of us, watching the 10 tapes on "Unificationism: Perspectives on Christian Faith" was extremely valuable, as we could see True Parents as we had not seen them before. Perhaps most valuable of all for many was the experience of watching the tape of In Jin Nim during the Pageant for Religious Freedom in Washington. For many, tears flowed freely as they listened to her moving speech about Father.

On the eve of our 40th day we watched the videos of our True Father at East Garden on May 19th and July 20th. It was a fitting climax to our efforts during the training, since Father's message in the first instance concerned becoming second Rev. Moons and in the second instance contained Father's guidance prior to his departure for Danbury. Each member was deeply moved seeing and hearing our Father.

What was the outcome of the 40-Day workshop?

In the late evening we all gathered for a huge bonfire and pledge to Heavenly Father to seal our commitment to Him and our determination to assist with all our ability in God's providence for English-speaking West Africa; indeed, for all of Africa and the world. After our prayer and pledge many members remained in prayer through much of the night.

As we gathered for our group photos on the 40th day and packed our belongings for our return to Lagos afterwards, everyone remarked how quickly the time had passed and how many blessings God had given us during our stay in Iperu. We had the intense feeling that we had all met God and True Parents very deeply. The training closed on the evening of the 40th day with a wonderful dinner, skits and graduation ceremony.

Immediately following the program, all trainees began a two-week course of intensive witnessing and teaching of Principle in Lagos. At the end of the two weeks 28 new members had already attended seven-day training. ●

A NEW VISION OF UNITY FOR AMERICAN INDIANS

by Linda Lucero Cornier

The United Native American Council (UNAC) sponsored its first intertribal conference from October 18-21, 1984, in the historic town of Albuquerque, New Mexico, at the Indian-motif Regent Hotel. Fifty-six participants attended, coming from as far away as Alaska, California, and Florida. All were distinguished leaders serving the needs of American Indians: tribal chiefs, directors of organizations, chairpersons from tribal councils, as well as medicine men. The purpose of the conference was to establish cooperation among native American leaders based on commonly held spiritual values, as well as to introduce them to Unificationism.

Presenting lectures on Principle were Linda Lucero Cornier, executive director of UNAC, who spoke on "God's Ideal for Mankind," and Rev. Ken Sudo, who spoke on "The Breakdown of the Ideal of Man." Many participants had difficulty with the lecture on the fall, primarily because it stems from Christian teachings. Along with many other people around the world, native Americans associate Christianity with the suffering they have undergone. For American Indians religion is very personal and sacred. There is only one Great Spirit; it is therefore confusing to see so many denominations of Christianity. Each person is responsible to God and is encouraged to establish a relationship in which he or she becomes sensitive both to God's creation and to other people.

UNAC provides a vehicle for professional, scholarly and tribal American Indians to get acquainted, deal with common problems and issues, and stimulate and exchange knowledge, skills, and services for American Indians. Each participant spoke about the situation and concerns of his or her reservation, and possible solutions. Among the conference highlights were a discussion of land rights and a slide presentation on the plight of the Mesquito Indians in Central America given by Vernon Bellecourt, executive director of the International American Indian Treaty Council; a presentation in pictorial form on Navajo Traditions by educator Eddie Tso; a lecture on the implications of religious values by Dr.



Denise Waterman, councilwoman of the Onondaga Tribal Council, and a participant of the World Youth for God tour, elaborates upon Dr. Joseph Bettis' presentation on the tour.



Vernon Bellecourt, director of the International American Indian Treaty Council, giving the opening address on American Indian Unity.

Cathleen Dugan, from the faculty of the University of San Diego; expositions on religion and politics by Robert Gopher, a medicine man and director of the International Pow-Wow Society. Linda Lucero Cornier read a letter written by Mr. Gopher to President Reagan asking for the pardon of True Father and his release from prison, as well as a newspaper article he had printed in his hometown of Great Falls, Montana, in support of the UNAC conference.

Chief Shanendoah of the Onondaga tribe spoke on the traditional Iroquois way of life. Ethel Krepps, director of the National Indian Social Workers Association, spoke on new laws dealing with the placement of children outside of their natural families. Harry Command, Michigan's director of

American Indian Services, dealt with the problem of alcoholism. Bob Hosick, director of Ohio's Indian Center, spoke on utilizing non-Indian funds to help in the area of unemployment.

Each speaker's presentation was unique and informative. The situation of American Indians is most difficult. Even today there is much suffering on reservations in the United States.

True Father is the Messiah for all races and has aligned himself closely with American Indians. In his 1979 speech, "Abel's Path from the Provisional Point of View," he had this to say:

What about the Indians? They are the original owners of this country. The Indians are said to have come originally from the Orient, so I am their cousin. They have no reason to hate me. I am helping Americans to value the Indians. Because the Indians are of Asiatic origin and were sacrificed for the founding of America, this nation had to indemnify that by shedding blood for the sake of Orientals. Long before the Korean War was fought I felt this had to be true. Many American soldiers were killed in Korea, as well as soldiers from around the free world.

It is Father's desire that not only North American Indians, but Central and South American Indians come to know the Principle and understand the love and heart of True Parents. Their response will not be automatic, but Father's path has always been that of



Closing picture with Rev. Chung Hwan Kwak, who delivered the Founder's Address.

going in the shoes of a servant and with the heart of a father. It is only then that people can begin to trust and are able to receive.

Through programs such as the National Council for Church and Social Action and the providence of Home Church on the reservations, doors can be opened for these people. The only compassion and creative solutions that American Indians have been offered have come from communist programs and functions. Christianity has often been only a burden added to the problems of the American Indians.

We hope to help these people understand the true spirit of Christianity—its spirit of love and service—through our activities. At the conference Bruce Casino spoke about NCCSA and

six participants were inspired to include their reservations in the work of that organization.

Through future conferences we hope to become people the participants can trust. Rev. Chung Hwan Kwak shared deeply about his early experience in our movement, and the love and character of True Father, as well as about our lifestyle and our sincere motivation to serve God and humanity. Everyone was moved.

The variety of philosophical, religious, and political persuasions among the participants led to an interchange of ideas often characterized by lively debate. Nevertheless, the overall atmosphere was one of mutual respect and sharing, and many of the participants grew to care deeply for one

another as friends despite disagreements. Although many walked into the conference scared and skeptical of the Unification movement, by the end they expressed gratitude to Father for sponsoring the event. Some comments by participants follow:

Rev. Deane Y. Allen, Peace Corps: "I have learned far more from this experience than I can express here. I have felt the love created and trust just beginning between the Indians and the church."

Ethel Krepps, Choctaw Tribe, Oklahoma City: "I think the Unification Church took a big step in meeting with the Indians and I hope the dialogue developed at this conference will continue to guide future seminars sponsored by your organization."

Mary Ann Walt, Chippewa: "I was apprehensive and leery, but getting to know many of the people I felt very at ease and nothing was forced on me. I would personally like to thank the Unification Church for this opportunity to meet them and my people."

Doris Renick, chairwoman, Coyote Valley Tribal Council: "Reverend Kwak's testimony was excellent. If we all practiced the philosophy of our teachings we all would find complete joy and fulfillment. God bless you on your journey!"

The conference overall was a very exciting and educational experience that reached into the hearts of all the participants. ●

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*I VISITED REV. MOON IN
DANBURY PRISON. NOW,
HE MAY BE INSIDE, BUT I
WILL ASSURE YOU OF
ONE THING: HE IS A FREE
MAN! THE PEOPLE WHO
ARE RESPONSIBLE FOR
PUTTING HIM THERE,
THEY ARE THE ONES WHO
ARE IN PRISON.*

*Rev. Greg Dixon
October 18, 1984*