

TODAY'S WORLD

December 1985



DAY OF VICTORY OF HEAVEN (p. 4)
INTERVIEW WITH JIN SUNG NIM (p. 17)



Letter from the Publisher

by Rev. Chung Hwan Kwak

The meaning of the year 1985

LAST JANUARY WE CELEBRATED GOD'S Day with a sorry and guilty feeling in our hearts because Father was still in Danbury and had only a restricted amount of time to be with us. Yet Father's God's Day speeches were incredibly bright and encouraging. He talked about many hopeful things, especially in reference to our future. All those who were in attendance will never forget Father's attitude that day. He never once mentioned his difficulties; he did not talk about the terrible conditions in prison. Nor did he seek comfort or sympathy from his followers. Rather, he was constantly sharing, loving, and giving us guidance. We can see that Father's traditional method of teaching is by his own example.

As the year 1985 began, we were in the time period of True Father's modern-day crucifixion. While Father was in prison he laid many historical indemnity conditions, spiritually and physically, and upon this sacrificial foundation he accomplished a great victory. August 20 cannot simply be considered the day of his personal release from prison—it was the moment of Father's resurrection. The main activities and accomplishments of our movement during the year 1985 were actually the external conditions Father laid in Danbury for his victory. The events to be especially noted are these:

1. Before August 20, more than 7000 Christian ministers were educated in CAUSA seminars centering on Godism. On that foundation, 1700 ministers gathered on August 20 in Washington DC to welcome Father at the God and Freedom Banquet—conservatives and liberals, whites, blacks, and yellows, and many denominations. We are continuing to educate ministers in the CAUSA worldview, with our goal for 1985 to educate 70,000 ministers.

2. The Second International PWPA Congress was held in Geneva on August 13-17, entitled, "The Fall of Soviet Empire." In order to claim a victory, True Parents had to be able to declare the collapse of the Soviet Empire.

3. The blessed children's 40-day training session was held in Korea, from July 8 to August 15. Centering on Hyo Jin Nim, as representative of the second generation, the blessed children joined heartistically together and internally united with the True Children.

4. This summer Christian ministers from America attended several ICC conferences in Korea. As you know, Korean Christianity originated in the 19th century from the efforts of American missionaries. This year, American Christian ministers went on a pilgrimage to Korea, at their own expense, to learn about True Parents and the origin of the Principle. This phenomenon is heartistically very important to Father.

5. By initiating the International Security Council, Father brought together over one hundred retired military experts from around the free world to discuss the vital issues of future world security.

6. Father also created the Assembly of World Religions for the purpose of bringing about world peace through religious harmony. At the first assembly, on November 15-20, 600 representatives from all world religions gathered together, including clergy, religious scholars, artists, and spiritual seekers. Through this assembly, the International Religious Foundation (IRF) will substantially expand its network into virtually every corner of the globe.

7. Father also created the monthly magazine *You and I*, an encyclopedia of current scholarly essays and educational materials that will impart and develop a God-centered vision for the future direction of humankind. Scholars connected with the Professors World Peace Academy (PWPA) will be contributing substantially to the content of *You and I*.

8. During this year I visited the People's Republic of China twice at the request of Father. Through this Father showed his deep love and concern to the communist countries.

In these and many other ways Father, completely ignoring his own suffering,

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FRONT COVER: Father and Mother cut the celebration cake after Father's speech at Belvedere on the Day of Victory of Heaven, October 4, 1985.
(Photo: R. M. Davis/NFP)



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PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak
PRODUCED BY: Accord Inc.
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VOLUME 6, NUMBER 12. *Today's World* is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the members of the Unification Church. The Rev. Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."

Today's World, 481 8th Avenue, New York, NY 10001, Tel. (212) 714.1099.
SUBSCRIPTIONS: United States: \$44.00 per year; \$23.00 for six months. **Air mail** to Canada and Mexico: \$65.00 per year, \$34.00 for six months; to Central America and the Caribbean: \$72.00 per year, \$37.00 for six months; to Europe and South America: \$86.00 per year, \$44.00 for six months; to the Middle East, Africa, Asia and South Pacific: \$100.00 per year, \$51.00 for six months. **Surface mail** to any country: \$60.00 per year. Make check payable and direct all inquiries to: Accord Inc, 481 8th Avenue, New York, NY 10001 Tel. (212) 714.1099.

*On the victory of Danbury,
the Unification Church and the True Parents
have become united, and I am declaring truly
the Day of Victory of Heaven.*



ROBERT M. DAVIS / NEW FUTURE PHOTO

THE DAY OF VICTORY OF HEAVEN

REV. SUN MYUNG MOON
OCTOBER 4, 1985
BELVEDERE
EXCERPTS

Translator, Dr. Bo Hi Pak

THE PEOPLE WHO ARE GATHERED TOGETHER THIS morning are called Unification Church members. The word unification in English doesn't describe the meaning fully, but the Korean word, *tong il*, means education leading into a unified goal. The word church, *kyo hoe*, is comprised of two Chinese characters. *Hoe* means a meeting or congregation, and *kyo* means teaching or education. Therefore church literally means a congregational meeting for education. Education in

what? Education in the religious truth. What is religion? In Korean we call it *chung kyo*. *Chung* is the word for backbone or beam. So religion means the beam teaching, in other words, the teaching of the central truth, the fundamental truth.

Therefore, when we say *Tong il Kyo hoe*, Unification Church, the name contains all the explanation that is needed. Unification Church stands for the highest teaching, the deepest teaching, and the ultimate teaching, which will unify people and lead them into one goal. Why do you live? What is the purpose of your life? To

*When we are talking about the victory of spirit world,
or the victory of God, we have to talk about the victory of
love, because God's victory means only one thing—
the victory of the love of God.*

fulfill the responsibility of the Unification Church centered upon God. That includes everything.

When you know the full meaning of the words Unification Church, you know that the Unification Church teaches the central truth of all religions. The important thing is this: It is not based on human teaching alone. The Unification Church is a congregational meeting between God and men. Who is the center of the congregation—the members of the Unification Church or God? God. Therefore, wherever we go, the center of our activities and meetings is always God. In the existing Christian churches, who is the center—God or Jesus? Many are not sure. Sometimes they feel God is the center, sometimes Jesus. But even Jesus did not come upon his own will. He was sent by God. Everything is manifested in a subject-object relationship.

Is there any individual out there who is perfected? Are there any societies or tribes that are perfected in the eyes of God? Is there any nation perfected? Any world? The pope, the head of the Catholic Church, has hundreds of millions of people under him. He would say, "Well, I'm perfected in the sight of God." But from the point of view of God and Rev. Moon, he is not.

OUR ULTIMATE PURPOSE

When God created the universe, did He create only men? Or did He create something else other than male? What do you think? Did God create the female simply because the male is lonely, simply to give him a friend? Or did He want to give Adam something more than just a friend? Anyone must answer, "Well, God created men and women to get married and become united so that they can love and multiply in a family."

The purpose of the Unification Church is the same as the purpose of the first couple in the Garden of Eden. First of all, men and women need to be educated in the purpose of life. Then when men and women marry, that's unification. And then they go on into a fulfilling life, leading others. That's the meaning of the Unification Church: educating, unifying, leading. This is the path toward perfection.

For what ultimate purpose are we educated, united in marriage, and called to lead others? For the joy of God. So that all people will be joyful, the spirit world will be joyful, and all of nature will be joyful. Is it joyful to be all alone, jumping around and saying to yourself, "I am joyful, I am joyful"? Does that make you happy? The word joyful will never be born unless male and female come together in unified harmony, stimulation, and give and take. Otherwise there is no such thing as joy.

If there were a world in which men and women were living together in loving harmony, and a bachelor lived there all by himself, would his be a joyful life? The bachelor thinks, "Well, I'm a man. I don't need anybody. I can do everything myself." But would he experience joy in going out and buying his own steak for dinner and eating it all by himself? God does not want anyone to have that kind of life. God is stimulated by the society of fellowship, the society of give and take on individual, family, society, national, and world level.

JOY IS ROUND

When you are talking about an ideal being or an ideal world of joy, you must include front and rear, left and right, and up and down. All the directions must be there. Otherwise there's no such thing as an ideal. When you are talking about an ideal, you are not talking about a flat sheet of paper but something global and round—that's the idea. The Unification Church is looking for joy, wholesome joy, total joy.

Joyful does not mean individual joy. Joy means harmony. Harmony means give and take. Give and take means with more than one. Where does the joyful world begin? With men and women. But the love between men and women alone would not be perfect joy. Their joy should spread to their children, their parents, their neighbors, and then into the society.

Some people say, "Why do we need children?" But in order to create the mainstream of joy, the past, present, and future need to be connected. Where can we find that? In the family. In the family you can find grandparents, parents, children, and grandchildren, representing past, present, and future. That formula cannot be changed by the ages. This unchanging formula or tradition is passed down within the family system. Your parents, your husband or wife, and your children are like your guiding angels—three sets of angels for your heaven. Those three elements will lead you into heaven. We learn from our parents, we learn from our husband or wife, we learn from our children. This is the real family tradition.

Based on the definition of the joyful family, are American families passing or failing? America is a corrupting nation. I did not want to allow America to be a seed to corrupt the rest of the world. When you go into many American homes, you will see an aged grandparent, so old, so lonely, so miserable, so pale, sitting there. That grandparent has nothing to smile about all day. And husbands and wives are going about their lives in different directions. They don't even meet each other. The children are left to go off by themselves. This is the saddest thing. You find the saddest families in America.

There is a heavenly law in the Unification Church and that is restoration by indemnity. America will be restored by indemnity. To do that a white family should take in an older black couple, for instance. The white young people should love the old black couple as if they were their own grandparents. If people can go to the extremes to practice love, and if they can really overcome and be joyful under those circumstances, then America's problems will be cured.

WE HAVE TO UNIFY EXTREMES

Loving your grandparents is important. From your grandparents you learn about tradition, about history, and about your background, so you can root yourself to the spirit world. And your great-, great-, great-, great-, great-grandparent is God. We have to unify the extremes of the extreme. When you dig down, the deepest place is the heart of God. And your newest offspring

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R. M. DAVIS / NEP

represents the future, your posterity. By loving children you are learning how to love the world. So all of these extremes need to be connected in one joyful, wholesome system.

What is going to connect the extremes? Not the nation, but the family. This is the formula and this is the yardstick. Everybody is measured by this family yardstick. With this kind of formula, the family harvest is ripened and put into a beautiful package and stored. That storage is called heaven. You are judged and measured by how you fulfill the family ideal, and from that judgment you are either elevated or lowered. You will come to deserve either the lowest hell or the highest heaven. You have to pass through quality control and be graded as either first quality, second quality, inferior quality, or flunked quality.

People commit sin with their eyes, their nose, their mouth, and their ears. A husband who looks at his wife not with a loving eye but with a hateful eye will find himself in spirit world with one eye. People who go after satanic sounds will find themselves deaf in spirit world. Those who speak evil all the time will find that they have no mouths. If you commit a crime with a certain part of your body, you will find yourself without that part in spirit world. Exactly the way you acted upon the earth, you will find retribution in the next life. In other words, you cannot deceive anybody in spirit world. What you have sown, you will reap.

What is marriage? Marriage is education in unity. The man learns about the world of women and the woman learns about the world of men. Marriage is like entering into a new school—the school of the opposite sex. You will get a report card. If you can make your husband or wife absolutely happy you will get a grade of 100. Everybody is working toward getting 100 points.

BECOME A SLAVE OF LOVE

When the wife is continually nagging, nagging, nagging, the good husband doesn't say, "Don't do that!" The good husband will say, "Darling, darling, I understand." The good husband is the servant

of love. A slave of love. From this we can explain God. God is the highest possible king, the most powerful king, but his essence is love. Therefore, God walks down the road of the servant. That is the philosophy of God, of Rev. Moon, and of Moonies.

With this family love you can travel into timeless space, to the past, present, and future. Blood can run everywhere, from the bottom of your feet up to the top of your brain. By the same token, with love you can travel through timeless space, anywhere. How wonderful is the authority of love!

How about you? Become the servant of love, become even the slave of love—that is the road to happiness. A dignified grandfather with a long beard may find his children fighting. He will say, "No, my children, you shouldn't do that. I will serve you. Let me be your servant." When his grandchildren are fighting, he will say, "Oh, my grandchildren, please don't fight. I am your grandfather. I love you very much. I am ready to serve you." In other words, this grandfather is taking the role of the mediator. That is the role of the servant.

That is exactly what I did after my prison sentence. America put me in jail. Did I say, "I hate you. I'm going to knock you down and bite you and send you to the bottom of hell!" No. I said, "America, I will still come out serving you. I love America."

This is the 45th day after I was released from prison, so a total of 44 days have elapsed since then. The number 44 is a heavenly four position number which has been taken by Satan up until now. So I am trying to clear up that number on the basis of the family. That's why I have spoken about the ideal family and about the joyful world and God's goal.

THE ROLE OF GOD

What is God and who is God? God is the servant of love, the slave of love, coming down to serve humanity for the happiness of mankind. This is God's challenge: to educate humanity centered upon His love. In our human society there are different levels, such as slave, servant, and son, and there is a certain social system. But there is no connection between them because satanic love divided us. The role of God is to connect the entire divided social system on all levels and unify them under true love.

This is the Day of Victory of Heaven—an incredible meaning has gone into this day. When we are talking about the victory of spirit world, or the victory of God, we have to talk about the victory of love, because God's victory means only one thing—the victory of the love of God. When satanic love is governing a territory, it belongs to Satan; when the love of God is governing, that territory belongs to God. So there is a territorial dispute. How can we take more and more satanic territories over to the territory of the love of God? That is the question.

There are eight levels. First, at the very bottom of the social level is servant of servant. Then servant, then adopted son or daughter, then stepson or stepdaughter, then Eve, then Adam, then God, then true love. Every echelon was invaded by satanic love. They all became enemies of each other. Our task is to break through each barrier, and to unify with a higher level centering on love. Ultimately we reach true love through eight degrees. The

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Principle teaches us this path of restoration. True Parents are restoring this, and God is restoring this, centering upon love.

The sovereignty of love has been lost here in America. Satan's love has always been in control; he controls all of the churches and all of the families. I came to America to restore the sovereignty of love. My mission and the Unification movement's mission is the same thing: to plant the love of God, to resurrect the American churches, and to restore the family system in this country.

UNITY OF ENEMY NATIONS

The two cultures, Eastern and Western, have come to the crossroads. This is God's will. Western civilization is going down, and a new culture, a unified civilization, is dawning in the East, centered upon God. People might laugh at this statement today. But later they will see that this is the juncture of human history.

Editor: Here Father explains in length that, since Adam, Eve, Cain, and Abel all became enemies in the beginning, the appearance of four dispensational enemy nations at the end of the world is inevitable: Korea representing Adam, Japan representing Eve, America representing the Abel-type archangel, and Germany representing the Cain-type archangel. These former enemy nations must unite centering upon America, the central Christian nation today. That is why Father is bringing Korean, Japanese, and European leaders to America. From here, the Kingdom of Heaven will start. If we don't make the foundation of unity in America, we cannot make the Kingdom of Heaven. This is the mission of the Unification Church.

The enemy nations are gathered together under one teaching—true love and True Parents. Therefore we are going to find our own land, the land of Canaan. This is what the entire mobilization is all about at this time. Unification Church means educating people and creating the worldwide foundation in America, where all the world's countries are represented.

We are teaching a new direction. When the people understand this direction they will ultimately follow. This is not the time to stay home. If you do, you won't survive. If you do not work for the ideal world, I will accuse you! If no one else persecutes you, I will persecute you. This is God's providential requirement.

A NEW BEGINNING

The Day of Victory of Heaven was originally installed on Oct. 4, 1976. The providence was supposed to have unfolded according to God's plan during the last seven years. However, because of the court battles and all kinds of opposition, the dispensational moment of victory has been delayed for seven years. This is the eighth year after I installed the Day of Victory of Heaven. We are marking today a new beginning.

In the year 1945 Christianity was supposed to have accepted me and united with me. Upon such unity, God's dispensation would have unfolded at that time. But because that was not done, I created a new foundation and initiated the Unification move-

ment. Now today, forty years later, on the victory of Danbury, the Unification Church and the True Parents have become united and I am declaring truly the Day of Victory of Heaven. Today, Oct. 4, 1985, is the new beginning of the Day of Victory of Heaven, signifying the final chapter of the dispensation.

When the harvest season comes, everybody goes out and harvests; otherwise the rain might come and all the grain will be lost. Everybody goes out into the field—father, mother, children, it doesn't make a difference. This is the harvest season mobilization. When we understand the historical impact and meaning of it, you know this is the final battle, the final showdown, the grand finale of the dispensation of God.

Have you made an individual foundation? No, you don't have that kind of foundation. You don't even have a family foundation. You don't have a tribe. You don't have a nation. You don't have the world, or the cosmos. Only the True Parents have indemnified all historical situations. I ask all Unification members to move out into the world situation, not merely remaining in an individual or family situation. You should feel, "I want to imitate all of Father's indemnification."

I CONQUERED EVERY POSSIBLE BARRIER

Now you have heard the message. The Day of Victory of Heaven has been newly installed upon the foundation of Father's victory in Danbury. I have become the symbol of victory. Nobody can get into heaven without first going through the model, the symbol. For that reason we are gathered here upon this foundation, rejoicing and knowing that no one can receive salvation without going through the True Parents.

As you know, because of my victory in Danbury, Unification Church persecution has dwindled. If Jesus Christ 2000 years ago had been allowed to enter the senate chambers of the Roman Empire, which is comparable to the United States Congress, and had declared his message, Christianity would not have suffered 400 years of persecution. Knowing that historical situation, in my own lifetime I conquered every possible barrier in order to eliminate persecution. That was done in Danbury. Furthermore, this victory will affect not only this country, but in all of the 130 mission countries, the Unification missionaries will inherit the same kind of victory. There will be no more persecution.

So the spring is coming, the Unification spring, a confident spring. When spring comes, what kind of seed would you sow? The love of God. And the field is the world. Not only are we sowing the love of God and True Parents' love, but we are also connecting the world's people to God's lineage and True Parents' lineage. That is our job.

How can we be connected or transferred to that lineage? It can only come through the blessing given by the True Parents. Fallen man has centered on Satan's love. God and the True Parents' lineage centers on true love. This is not merely a concept, it is reality. Are you creating a true lineage on the individual, family, tribe, nation and world levels? Are you living centering on God's

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GOD'S FATHERLAND AND ME

REV. SUN MYUNG MOON
JULY 20, 1985, BELVEDERE
CONDENSATION OF SPEECH
AT THE LEADERS' CONFERENCE
PART II

Translator, Dr. Bo Hi Pak

THIS HUMBLE-LOOKING, UNASSUMING KOREAN MAN has come to this different culture and you Americans feel a desire to be close to him. You cannot explain it, but you want to see my face at least once in a while. And then when you see me, you feel warmed and happy; you receive energy and a joyful feeling of challenge. Many people, on seeing me, weep. Today when I came in many sisters had wet eyes. Why? You cannot explain it very well, but at least you can give one reason: I brought you into a vibrant, loving relationship with God. Everything you have you owe to God, including your life.

None of you may feel confident that you can live 95 percent for the sake of others, but as long as you feel that spirit of living

95 percent for the sake of True Father, that indemnifies and cleanses everything, because the True Father represents others. This is a deep secret of the Unification Church.

Anybody who comes to me and tries to proclaim his own greatness will eventually come to suffering. The amazing thing is that people normally feel utterly humbled when they come before the True Father, thinking, "Compared to what he is doing, what I am doing is so small." Even though that person may be well regarded by others, he feels that way. In front of me you feel more like a child than a dignified, accomplished person. This is very important. By serving the True Father you will automatically come to the standard of living 95 percent for the sake of others.

Sometimes it may seem cruel but this is why I send you out, to

*By serving the True Father
you will automatically come to the standard
of living 95 percent for the sake of others.*

do things for the sake of the world. Since you are already determined to give your life for the sake of True Parents, when I encourage you strongly to do certain things, you do it willingly. I do not say harsh things to you or push you out because I hate you. I utilize your love for me for the sake of the world, for your own well-being. By following my direction, you are securing for yourself a higher level of spirituality.

IMITATE MY CHARACTER

Many of you have been Moonies for a long time but so far you have been immature. I am the real Moonie. You know you have to imitate your Father and that is what the Unification Church is all about. Through imitating me you can assume my character and my way of life and become a true Moonie as well. Conserve your energy, your money, and your time, all for the sake of others; always think of serving more for the sake of your country and the world. This is the Moonies' way of life.

I spent one year at Danbury prison and my daily schedule was very regulated. My breakfast, lunch, and dinner were always at the same time. I never missed breakfast, since I was always up early. The only day I missed breakfast was when I was reading one morning and misjudged the time. I felt that whatever the institution served, it was enough for me. Most of the other inmates were lazy and slept late, so they often missed breakfast. They would be hungry later in the morning and would try to take things from the kitchen. I knew that people tried to steal from the food storage area. The kitchen manager worried about me because I didn't try to steal food like the other men. He would even tell me, "Rev. Moon, why don't you take one of these food baskets? No one will miss it." But I would just say, "No, thank you. I don't need it."

Many of the inmates were aware that I knew certain secrets about them but they also trusted that I would never tell anyone what I knew. Just like God Himself—He knows everything about us, but He never talks to anyone else about it. Eventually these men would become guilt-ridden and self-conscious and they would come to me, saying, "Rev. Moon, many times you have seen me taking food from the kitchen. You don't like that, do you?" This is how the conscience works. The kitchen manager knew that I would never eat anything other than the regular meals, so he worried about my missing a meal. He would come and get me at mealtime, if necessary, so that I would be sure to get enough food. Even though this place was a prison, it was gradually turning into something resembling heaven, because people were becoming friends and learning how to trust each other and become a human community.

Once you follow the heavenly principle of living 95 percent for the sake of others and 5 percent for your own sake, universal law will protect you. If someone tries to attack a person living like this, the attacker will be harmed instead.

We are trying to build the Kingdom of Heaven on earth. What kind of society is that? It is a society that consists of people who are willing to live 95 percent for the sake of others. You must practice this principle first of all in your own family. Therefore,

your spouse comes before you, your children come before you, and your parents come before you. When we view American families from this standpoint, we can see that family life in this country is often ungodly and full of satanic influence. Many American homes are ridden with tragedy. Even one day spent in such a selfish, individualistic atmosphere is hell. One year is almost unendurable torture.

You cannot look upon your own person as private property. It belongs to God; it is His own temple. Thus when you are cutting your nails, for example, you can love yourself. And you can say to your hands, "How hard you worked today!" You can say to your eyes, "Aren't you tired from reading so much today?" You can comfort and sympathize with yourself as long as you consider yourself public property. Your body is the instrument by which you can live 95 percent for the sake of others.

When you think of yourself as public property, other people will be drawn to you with deep loyalty. My prison term in North Korea was much longer than this one; even there I found disciples who were willing to die to protect me. They wanted to work side by side with me every day.

By repeating this way of life, day in and day out for so many years, a certain weight and dignity has come to me; this way of life bestows holiness upon a person automatically. It is as natural as a tree growing in a garden. The tree never has to assert its position as the boss of the garden. But if it stays there long enough, it will come to dominate the area. It is the same with our way of life.

NOW YOU HAVE A CODE WORD

The key phrase of my speech today is 95 percent and 5 percent. So far you have only thought of this ratio in relation to God's 95 percent responsibility and mankind's 5 percent. But now you have a new formula. Do you feel confident that you have been true Moonies all this time based upon this new formula? You now have a code word for your husband or wife. You can just look at each other and say, "95 percent," and be humbled. When you are going out to your mission work and your wife says, "Where are you going? The children and I need you here!" all you have to reply is, "Darling, I am going to fulfill my 95 percent." Then she will have to agree. Then you will be in the bosom of Heavenly Father, and you will be protected as you go out to help this dying humanity.

Sometimes the wife might complain to the husband, "Darling, why don't you give me a morning kiss?" and the husband might say, "No, dear, 95 percent! I'm going to give my morning energy to somebody else! I have come and spent the night with you and given you my love but now I have to give my 95 percent for the sake of others. Please let me go." The wife has to say, "Amen, go, my husband." This is a dramatic way of life and far greater than 100 kisses. It's true!

When a squabble arises in the future among Moonies, and harsh disagreements verge on fighting, one person only has to start to say "Nine...." You don't even have to say the whole

*If you have three members in one center
who are living 95 percent for the sake of others,
that center will flourish;
it will burgeon forth in all directions.*

number. Moonies should know what that means. That will be enough to finish the argument.

Hyo Jin spoke a few days ago in Japan to 10,000 people at a CARP convention and addressed them in English in a very powerful manner. Then yesterday the top church leadership of Japan, over 500 people, gathered and heard a sermon from Hyo Jin, who spoke without a prepared text. People were brought to tears because he poured out his heart so completely. That is a trait he inherited from me. I was born with the signs of nobility—in the Orient a person with small hands and feet is considered to be destined for goodness. I was also born with a mind and heart of goodness, but I still had to go through the greatest suffering and be persecuted to an unbearable degree. Why was that? It was because my principle of living 95 percent for the sake of others is a crime in the satanic world.

I WILL CONTINUE TO LIVE BY THIS PRINCIPLE

However, because I lived my life according to this formula, my suffering could never destroy me. Many people predicted my destruction, but they were proved to be wrong, because I am protected by the universe and its law. Why don't you test out what I am saying and see if it works? Do you think men and women who do this will end up in heaven or hell? My portion of suffering had already been fulfilled; I did not really have to suffer any more, but for the sake of the world and this country, as well as for God, I went through this past year of tribulation. I never refuse such suffering. Now I have endured enough for the sake of this nation, and the turning point has come.

The spirit world keeps saying to me, "Rev. Moon, you have done enough! Now please live for yourself for a while. For a change, why don't you live 95 percent for yourself and 5 percent for others? It's all right!" Do you agree? Even though you may say, "Yes, Father, you can do that," still it is human nature not to like that. Deep down you feel that it is better that your Father continues living by this principle all the way to the end. You feel I will then be at the highest place in heaven.

My life is simple. It can be described in three sentences: I was born for the sake of others. I live for the sake of others. I will die for the sake of others. If that is the way you die, you will go right into the bosom of Heavenly Father in spirit world. If you practice my philosophy of living 95 percent for the sake of others and 5 percent for yourself, you will create a certain affinity with me, and the universe will bring us together. You won't have to ask for an appointment with me; we will inevitably meet.

YOUR CENTERS WILL FLOURISH BY THIS FORMULA

I invited all the regional directors, regional coordinators, and state and city leaders here today. I know some cities are flourishing and others are not. On what does that depend? On the leadership. God has special eyeglasses through which He is only able to see the people who are altruistic and living for others. When God

looks through those glasses He doesn't see all 250 locations; that means spirit world isn't helping all of these cities.

You leaders always know how to make demands of others, but you don't know how to serve members. This is the crux of the problem. If you are truly giving 95 percent for the sake of others and still your church area doesn't flourish, then I will take the responsibility. It would mean that what I am teaching you today is wrong. But first do it, and then find out what the results are and report them to me. If you have three members in one center who are living 95 percent for the sake of others, that center will flourish; it will burgeon forth in all directions.

On the night of the Last Supper, Jesus tied back his hair and knelt down and washed the feet of his disciples. He said, "I did not come to be served. I came to serve." Peter, his most passionate disciple, objected. "Oh no, Master, you cannot wash my feet. How can I let you do that?" But Jesus was rather stern and said, "If I do not wash you, you have no part in me." And Peter surrendered. Jesus practiced living 95 percent for the sake of others. Do you follow my message very clearly? If you are living 95 percent for others and 5 percent for yourself, everything good will flourish. It is up to you.

When you go back to your mission field this time, practice this principle and try to reach out to 300,000 ministers out there. If you approach them in this spirit, then within the foreseeable future we will turn American Christianity around, and it will unite with us completely. Your objects are the ministers and your members. Practice the 95 percent principle—praying more, eating less, working harder, sleeping less, going out more, serving them, and taking them wherever they need to go. Take them by the hand; take them to the hospital if they need to go. If you just give 95 percent with your whole heart and soul, you will be victorious. That kind of action will cause you to be recognized as a pious son, a loyal subject of the country, a patriot, and a saint. Your actions will directly engender such qualities.

YOU WILL HAVE A PERMANENT FOLLOWING

If you falter and even die while living and practicing this principle, you will lose nothing. You will win everything, and will be esteemed as a martyr. You will not only go to the highest place in heaven but here on earth you will have a permanent following. You will become the proud ancestor of your children, and your countrymen will memorialize you as a patriot. The whole spirit world will call you their beloved saint, and God will consider you His true child. It is not easy to achieve this. It requires much labor, tears, sweat, and sometimes even blood.

Your presence in a certain village, city, or community cannot afford to be unnoticed. If you are ignored, you are failing. People must be influenced by you, one way or another. You must uplift them, spiritually and physically. When you practice this principle I am teaching you today, you will be able to do that.

Even though you may leave your city to come to a conference like this in New York, you ought to feel tears of longing for your mission place. When you really pour out your heart to a city, you

*Why did the inmates in the prison like me?
It is because I lived for their sake,
and saw them as God's children.*

cannot forget it; it becomes almost like an extension of your physical body. I can vividly remember my prison life in North Korea, in Seoul, in Japan, and in Danbury. All six of my prison terms are vivid in my memory and I will never forget them. Tears come when I think about it—not because of self-pity, but because I poured my life energy into every place. In Danbury I never prayed, “Father, won’t you please alleviate my misery here?”

The people in Danbury prison probably have four different images of me in their memory. First, they will remember how I did my work without words, fulfilling my mission and taking on other people’s work as well. Second, they will recall the image of me reading. Whenever I found the time, I would read. Third, they will remember me meditating or praying. Fourth, they will remember how I played pool so often. Prisoners all around the country heard through their grapevine that Rev. Moon liked to play pool. Even some prisoner in Maxwell, Alabama, told somebody that. They knew these things about me, but they do not know the spirit behind what I do, which you have heard about today.

I HAVE ONLY ONE DETERMINATION

You too have images of me within your memory. What kinds of images do you have? Some of you remember me as a marathon speaker. “At one conference Father spoke for 17 hours!” Someone might say, “Well, Father never really praised anybody; he always just pushed us. Even though I brought a good result to him, he still scolded me.” There is only one central theme to all the different images you have of me, and that is that I have only one determination, one desire: to shorten the length of God’s dispensation. I want to fulfill God’s will in the shortest possible time. For that reason, during this forty-year period of the final dispensation, I have always been thinking how I can shorten forty years into twenty, twenty years into ten, ten years into five. Therefore, there is always risk, adventure, and danger. I knew that.

As a result of my determination to shorten the dispensation, all sorts of suffering had to come. Last year I willingly accepted my term at Danbury, knowing that it would help shorten the dispensation. I went there with great expectation, knowing the amount of indemnity that would be paid through which I could accomplish God’s will in a shorter time.

Today people are suffering because of the failure of Adam and Eve, the failure of the first parents. Thus, in the parental position, True Father and Mother must take the responsibility to suffer in place of the fallen parents and lessen the suffering of the children. When Jesus was crucified, the physical foundation was lost—the nation, the church, his family, his disciples, the chosen people. But by Rev. Moon going to his Mount of Calvary, everything that was lost has been restored, on the worldwide level.

When you look back on your life, how many times can you say that you really suffered willingly for the sake of other people? You can see clearly what kind of man or woman you are when you examine yourself. Have you been selfish or have you helped others? Have you been genuine and pure or have you lied and tried to take advantage of others? You know how you have been

living, much better than anyone else knows. God’s philosophy is always this: Live 95 percent for the sake of others and 5 percent for your own well-being.

God does not want you to completely collapse; you can’t give 100 percent to others. You need 5 percent for self-preservation. This is my formula. I made my determination a long time ago to live 95 percent for the sake of God and the world and 5 percent for myself. What kind of things are for myself? Exercising; keeping in good health; good hygiene and cleanliness; reading in order to have up-to-date knowledge; things like that.

I AM ALWAYS SENSITIVE TO OTHERS

Habit is an amazing thing. I make a habit of serving and helping others. One simple example I will take from my daily life at East Garden. I used to play pool with some of the elder Korean members. I knew exactly where each of them liked to place his cue ball. When I finished my shot, I would automatically take the cue ball over to that spot for the other player, so he wouldn’t have to bother moving it. During the whole time, I was always putting the cue ball on the spot that particular player liked, but none of them would ever do the same thing for me. They were so numb, unobservant. This is not to say that they did something evil; it is just that they were not sensitive. You have to be sensitive to the needs of other people.

East Garden is an interesting place. There are a lot of people on the staff there—the kitchen crew, the security team, the household team, and other members. They see me a lot and they attend me every day. But in all these years, I have never scolded one person, even though all kinds of mischief sometimes goes on. There may be fights in the kitchen or shouting and cursing among the people outside; sometimes the guards speak very bad language among themselves. I know all these things are going on. In a way, I may appear to be uninterested in people’s affairs at East Garden, because I never bother them. But they never want to leave me. On occasion Mother has told a staff member, “You have been at East Garden long enough now; I want to give you another mission and let you go someplace else.” Often these people cry and beg to stay at East Garden, to be near Father and Mother. Why is that? Why should this seemingly uninterested grandpa be so desirable to be near? It doesn’t matter whether I speak to them or not; there is a gigantic vibration going out, waves of love they can feel emanating from this source.

Why did the inmates in the prison like me? It is because I lived for their sake, and saw them as God’s children. Early in the morning I would get up and clean, something which everybody else hated to do. I had dining room and kitchen duty. When the young inmates had that duty, they would always complain, “I just hate this!” They would try to get out of it as quickly as possible so they could run away and do something else. But when I finished my work there, I wouldn’t leave right away. I would wait, thinking, “Maybe somebody will need me. Maybe somebody will need a mop or another waste basket.” Since I was only concerned with tending to other people’s needs, how could they dislike me?

This is why the members of the Unification Church feel they

*God is the highest possible king, the most powerful king,
but his essence is love.
Therefore, God walks down the road of the servant.*

can come to me with all their secrets. They can trust me and they know I am there to help them. For that reason, they want to unload their most agonizing troubles onto me, such as problems with their spouses or their children. They may not be able to talk to their spouse, but they feel I can understand. The person who lives his entire life giving 95 percent for the sake of others and 5 percent for himself will find that when he goes to spirit world, it is wide open to him. All twelve gates will be open to receive him, and he will have total freedom there. Nothing in the spirit world will hinder a person who lived 95 percent of his entire life for the sake of others. I know that spirit world is there. When you live this unselfish kind of life here on earth you are earning an express passport to that other world. Your passport will have a special stamp marked "Total Freedom."♦



R. M. DAVIS / NFP

Day of Victory of Heaven

CONTINUED FROM PAGE 7

love? You are not connected with God's lineage yet. Who will testify to that? Satan. Not God, not True Parents. Satan will testify against you.

THE WAY OF DENIAL

All mankind has to inherit God's lineage. Now you have the inheritance of Satan. You must cut your connection to that lineage. How? By denying yourself. You have to deny everything that connects you to Satan. Deny individual, deny family, deny tribe, deny nation, deny world, deny ideas, deny concepts, deny knowledge, deny everything!

In the beginning Adam and Eve didn't have any concepts. They knew only God. They didn't have a concept of family, or a concept of sexual love. They didn't have knowledge, they didn't have power, they didn't have property, they didn't have anything. But they actually possessed everything, because they possessed God and God's love. When they approached the perfection stage,

they didn't want God's love and so they ended up in a completely different position.

You have inherited their fallen nature. You feel proud of yourselves and say, "I have this. I have that. I am a church member. I am religious. I am a scholar. I have a family." God doesn't say that. That is Satan's concept. First of all, deny everything. Our way is the way of denying, serving, and sacrificing. Who likes to do that—serving and sacrificing? Nobody likes to do that, including myself.

Why am I teaching you in such a serious way? If you don't follow, you cannot reach God's position. We have to always go the opposite way, the way of denial.

When you joined this church, everyone came against you, your children came against you, your nation came against you, the world came against you. Every kind of bad word came against you. God created such a situation in which you must deny yourself. That was His gift. Fallen man needs that, because it is hard to choose to deny oneself. God's persecution is not bad. All Unification members must deny everything. You must also deny your position. I know the Korean, Japanese, and American leaders don't like to hear that.

I WELCOME PERSECUTION

We must go the opposite way of Satan. So I welcome persecution. In 1976 everyone came against me, including people inside the Unification Church, Jewish people, the Christian world, secular humanists, the KGB, the FBI, and the CIA. Everyone came against me, pushing me into a space smaller than a rat hole. Rev. Moon went into that hole. But that hole opened up into the Kingdom of Heaven.

Persecution is not bad. It is wonderful to be persecuted. Why? What do Moonies gain after persecution? The whole Principle. How wonderful a gift that is!

We have to create a heavenly environment all over the world centering on God's love. That is our destiny. That is the Kingdom of Heaven on earth. Does the Unification Church have that kind of power, or not?

What is the Unification Church's purpose? To connect the truth to the world. Moonies are being welcomed all over the world now. Why? God has been making the foundation. Until now your parents were against you. Now you can connect your family, your tribe, and your nation to God's Principle. No more persecution. God created this atmosphere.

I have not been speaking to Belvedere, but to the whole world. You are going to participate in the glorious path. Unlike me, who received nothing but persecution, the path you trod will be easier, because this period of persecution is over. Your parents, your aunts and uncles, and your brothers and sisters will not reject you any more. They will be ready to listen to you. The times have changed. The new era has arrived.♦

A note from the Editors: Father spoke almost a third of his speech in English. We admit that our attempt to decipher the English from the audiotapes and to render his spirit onto the printed page is a poor substitute for the actual experience of being there in person.

THE DESERT

PART III



by Rev. David Hose

The greatest faith is not given birth in a place of peace but on the fields of adversity. The ability to fully trust God does not come out of the seasons of plenty but when the flock is lean. We find God a step beyond the limits of our greatest efforts. Indeed, the highest knowledge is to know who God is and to know who I am.

FROM OUR VERY FIRST HEARING OF THE PRINCIPLE THE point has been made countless times—the inner, invisible, Sung Sang aspect of a thing is its essence, its most important part, what it is; while the outer, visible form is the reflection of the inner essence. With this statement as our compass, let us set our gaze together on the matter of entering Canaan.

The other evening I was lifted by a compliment from my wife while we waited for an elevator. She said, “David, whatever else, you are not a lazy man. I’ve never seen you take the easy way out of a job.” I was grateful for her statement, but as we stand almost in sight of the Promised Land, I find myself pained as I reflect on this compliment. The ache comes from questions:

Through all the work, all the labors of indemnity, who am I becoming? How close am I to God, to my True Parents, to my brothers and sisters in the church, to my wife and children? How close am I to Canaan as I work to help bring in a new world with a thousand other members in a hundred different departments?

Like our Israelite forebears we all have borne the weight of many conditions during our sojourn in the wilderness—long marches, long waits, days without food, nights without sleep. And along the way it has been said that if we fulfill these conditions, if we do all we can to pay the cost, God will take care of the rest and Canaan will come. I believe this, but for a person

lacking honest-to-God self reflection, this conviction holds within it the potential for treacherous false reflections, or “mirages,” as we seek the Holy Land.

The Temptation to Forget Our Selves

We are tempted to externalize the indemnity process, to judge our success by the achievement of strings of collective victories via mind-boggling schedules and Olympian feats of endurance. Of course, our Patriarch *does* give us, by the will of God, Olympian goals to achieve; the mobilization we now find ourselves involved in represents a tremendous individual and cooperative challenge. In these three years, the final three-year course to Canaan, there will be little time for the luxury of the individual contemplative life or for fellowship within the faith community. Here lies a treacherous strip of territory. However close to the promised gates, there are mirages here. This is the place of temptation, not only for the weak but for the strong among us too—temptation to forget our *selves* in the rush for Canaan. (This doesn't refer to the fallen “Egyptian” self, for we *wish* to lose that self in the desert, but rather to the self we've called the “citizen of Canaan,” birthed in the wilderness.) When we lose our *selves* in the midst of all our rushing, we can lose God, our True Parents, and each other; and we can come to find that the old Egyptian self (a cat with nine lives) persists to the very gates of Canaan.

The most perilous thing for the Unification movement would be if you and I were to lose the awareness of our destiny in Canaan.

The example of Moses himself serves best to illustrate this point. Think of all the miracles, the moments of intimacy, the revelations he had shared with God. The old patriarch had received from the hand of the Almighty the very central truth of the Old Testament. No doubt Moses had with him the confidence of a seasoned pilgrim and leader. He may have felt fully purged as he stood at the rock at Kadesh-Barnea, but it was the old “Egyptian” who rose up in indignation and struck the rock twice in anger. Here, in this unexamined moment in Moses' life, we see his mirage image of Canaan. In this moment he forgets that his own relationship to God is the central reality in entering Canaan—without it, his Canaan *is* merely a mirage.

Note here that God is primarily concerned with the *heart* of Moses in the moment he is tempted toward rage; God is concerned that His great son can finally break the back of the old Egyptian self. But Moses loses his own *self* in anger toward the faithless people around him. He fails to honor or to love himself, as God loves him; and thus he fails as well to honor or to love the people around him with God's love.

Each pilgrim, you and I, must also face our own Kadesh-Barnea. Whether as a leader facing our membership, or as a member looking at our leadership, we are so quickly tempted to strike that rock with the same self-righteous anger, intolerance, and judgment as Moses did, losing touch with ourselves in the process. And though our Heavenly Father will probably not deny us entrance to the Promised Land as a result, we delay our entrance over and over again by making the mistake of Moses.

Keeping an Awareness of Our Destiny

“You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under foot by men.” Mt 5:13

In a recent talk Father intimated that the most dangerous situation for any nation is when its people lose their sense of history, their sense of destiny. It follows that the most perilous thing for the Unification movement would be if you and I were to lose the awareness of our destiny in Canaan.

Actually, a good healthy Unificationist, as compared to the average person, usually has a very strong sense of history, of providence, of destiny. This beautiful consciousness, however, may also suffer temptation as Canaan comes closer.

As we take our steps toward the gates, the path seldom becomes easier. To prepare us for citizenship in the Holy Land, God finds a need to reach ever more deeply into each of our lives. He will use any manner of person, incident, or event to scrape our souls, to cleanse and purge us as we allow it in faith. But what surfaces when one doesn't see His holy hand behind the people, the incidents, the events; when one fails in one's life of prayer and inner reflection and closes the penetrating eye of faith? Only mounting aggravation and the search for relief.

There are for this person any number of “oases” that sooner or later present themselves. Lush, green, cool spots that offer respite from the painful steps of the Path. It is within the pull of these cool spots that one can lose the taste for the journey of faith...and say, “Here is my Canaan, here I stay.”

The Problem Is Not the Oasis Itself

This isn't to say that all of us don't need a good watering hole or a rest once in a while—we do, and we shouldn't feel guilty about it. The problem comes before the oasis—if we lose our sense of God's historic hand working through the people and events in our everyday life, be they good or bad. It is then that the next oasis may turn out to be more than a rest stop. (I don't find a need to list the various oases; you can ponder in your own experience on the path what they may be for you.)

“Behold, happy is the man whom God reproves; therefore despise not the chastening of the Almighty. For He wounds; but He binds up; He smites, but His hands heal. He will deliver you from six troubles; in seven there shall no evil touch you.” Job 5:17-19

Our True Father is the master of indemnity. In the course of his life, God and the devil have required of him a path more severe than any of us know. But what joy God must experience as He sees this magnificent son paying off the debts of history, opening the way, step by painful step, for both his followers and for those who hate him as well!

As we take this same historic way toward the fields of Canaan the same God will ask you and me to face a painful path many times. But His joy is extreme as we conquer the “Egyptian,” and affirm the new life and growth of the citizen of Canaan through the countless circumstances along our way. Make no mistake, we are led by the greatest love, one which will not settle for mirages, oases, or anything short of the very gates of heaven.

May God grant us insight, understanding, and courage as we enter the new year. ♦

This is the third and last of a series of articles by Rev. David Hose called “The Desert.” Part I appeared in our June issue, Part II in September.

TESTIMONY TO THE WORK OF THE SPIRIT

by Mrs. Ambassador Han

I WAS BORN TO A BUDDHIST FAMILY; my mother was especially devout. Our family was relatively wealthy and my mother made a great many donations to Buddhist temples. I was not, however, an ardent Buddhist.

In 1956 I married my husband, Ambassador Sang Kook Han, and we had our first child in 1957. Toward the end of that year I became pregnant again and developed a very serious pregnancy complication.

Around that time my husband was being witnessed to by Col. Bo Hi Pak and Dr. Young Oon Kim and was attending Principle lectures. Of course, I found that out later, but in those days I heard my husband mentioning a Miss Kim from time to time. I was a little suspicious.

Meanwhile my health deteriorated. I could not even eat or drink anything. I was living on blood transfusions and intravenous feedings. It was already too late to have an abortion, and my symptoms were getting worse. Then one day my husband told me about a certain religious group whose members were very spiritual. Some of them had suggested to him that their prayer healing might work for me. But in order to receive their prayer healing I would have to stop all my medicines, intravenous feedings, and blood transfusions. I knew that would put my life in peril.

PRAYER AND RECOVERY

Since my husband, like me, was not a particularly religious person, he doubted that I could summon enough faith and trust for such a prayer healing. So when he mentioned it, he spoke only casually and not seriously. But somehow it had a very strong appeal to me and I told him that I was willing to try it. It really surprised him, knowing what sort of a per-



The Han Family. Front row, left to right: Mrs. Han, Bo Sook, Jin Hee, and Do Sook. Back row, left to right: Chul Hee, Jin Kyung, Sung Sook, and Ambassador Han.

WHILE ONE OF THE PRAYER LADIES WAS RELATING THE HEART OF JESUS CHRIST ON THE CROSS, I SUDDENLY FELT TREMENDOUS PAIN, AS IF SOMEBODY WERE DRIVING A BIG NAIL INTO MY CHEST.

son I was. He never expected I would agree to it. In fact, he was very scared because of the grave nature of the decision involved. He suspected my ability to make sound judgments because of my long illness. But at my consistent urging, my husband reluctantly agreed to invite

those prayer healers to come to our house.

One morning a few days later, three elderly ladies came with Dr. Young Oon Kim and sang their own hymns, one after the other, and prayed in turn for a long time. For the first time since becoming ill, I felt refreshed. They said they would continue every day for one week. I was very anxious for their return. The next day they again sang hymns and prayed.

On the third day, during a prayer by one of them, while she was relating the heart of Jesus Christ on the cross, I suddenly felt tremendous pain, as if somebody were driving a big nail into my chest. The pain was so strong and so unbearable I tried to cry out, but I could not utter even one word. It felt like an eternity even though it lasted only a short time. After that incredible experience I felt like a new person.

When the prayer session was over, I told them my experience and they were very delighted to hear it. Then they told me to start taking some liquid. I tried it for the first time in many months and I felt fine. The ladies continued their visits for four more days, and by the end of the week I was able to be up and around. My recovery was rapid. I couldn't wait for the time that I could go to their lectures and meetings.

A TEST I SHOULD HAVE OVERCOME

At that time my husband was an aide-de-camp to the commander in chief of the United Nations command. One day a couple of weeks later, my husband came home and told me that the wife of General Sun Yup Paik, the chief of staff of the Korean Army, had heard of my illness and wanted to come to visit with me. It is a very unusual and exceptional honor for the wife of a lieutenant colonel, as my husband was, to be visited by the wife of a general. My husband's being an aide to the American general allowed him special relations with General Paik.

Normally such a visit would have excited me. But for some reason I felt a little uneasy. A few days later Mrs. Paik came to visit and she was very kind to me. She insisted that she knew a very famous doctor who used Chinese herbal medicine and that she would get me some good medicine. I should have been grateful, but somehow I wasn't quite up to accepting it wholeheartedly; nevertheless, you can never turn down a general's wife.

The next day she sent me a package of very expensive Chinese herbal medicine. Having received it, I couldn't very well throw it away. I thought it might help expedite my recovery. So I tried the first dose and I became just as sick as I had been before. My husband was alarmed and went back to Dr. Kim and explained the situation to her. She was very shocked. She told him that my being tempted by the herbal medicine was a test that I should have been able to overcome.

The next day, the prayer ladies came back and tried to pray again—but I could tell they were having a very difficult time. They were sweating and struggling so hard, and I saw that they did not have the same spiritual strength as before. Through a long struggle, they seemed to regain it. After a week of prayer, I was healed again. I was so grateful that I could hardly wait to go to their meetings.

I COULDN'T KEEP AWAY FROM THE CHURCH

About a month later, I was able to attend my first Sunday service. It was a rather strange experience because I had never been to a "spiritual" meeting in my life. Yet, from the very beginning, I was inspired by the young preacher's sermon. (I later found out he was Father.) Ever since then, I have been so grateful to Father for saving my life, and I have tried my utmost to be a vital part of this movement.

Soon afterwards I gave birth to my first daughter, Jin Hee. With a newborn baby, housework occupied my entire day. But it was such a pleasure for me in those days to study the Principle or to do housework with the baby on my back. At that time we had to pass Principle examinations—first on the regional level and then on the national level. Sometimes I hid myself in

OUR SON STARTED EXPLAINING HOW HE HAD CLIMBED UP TO THE HEAVENS AND HOW HE HAD JOINED A SCHOOL WHERE PEOPLE WERE DANCING AND BEAUTIFUL MUSIC WAS PLAYING.

the attic preparing for the examinations. I was fortunate enough to pass both exams at the first try. In those days, I just could not keep myself away from the church. Any spare moment I could find I went to the church center.

Then Father initiated a forty-day pioneering condition. I was very happy to participate for forty days during the summer and forty days during the winter. The persecution you face in America was nothing compared to what we faced in Korea in those days. But the help of the spiritual world was so great, I think we were much stronger then than we are today.

During the course of those years, an unexpected development took place in my family. My three-year-old son, Chul Hee, all of a sudden opened up to communication with the spirit world. One morning he told us that he had been enrolled in a "Chunju" primary school

[*Chunju* means "Heavenly Lord"]. He had a cousin by the name of Chun Kyu, who had just begun grammar school. So at first we thought he was talking about him. But he emphatically denied it. He started explaining how he had climbed up to the heavens and how he had joined a school where people were dancing and beautiful music was playing. Then he began to dance. I have never seen more graceful dancing in my life. He began to talk as if someone else were there, and he was laughing and having a wonderful time. He began to scribble something on paper, which we later found out to be ancient Hebrew.

THROUGH OUR SON'S SPIRITUAL EYES

At that time he also started to judge the spiritual state of the people who came to visit us. Sometimes well-dressed people would come and our son would tell them that their spirits were very low and that they were no good. On the other hand, sometimes elderly ladies from the church would come and he would tell them how beautiful they were and run into their laps.

This created a problem for us sometimes. One day my husband's aunt visited us and our son told her, "Your spirit is so low, so bad. Don't come in—go away." She got angry and we were very embarrassed. We ended up spoiling our child and could not teach him to respect his elders.

Our son was also able to see what my husband was doing when he was away from the house. One day he told me, "Oh, Daddy is with the Reds (meaning the communists)." At that time in South Korea it was inconceivable for anyone to be with communists, especially a senior army officer. But on that day my husband had actually been in Panmunjom at the 38th parallel, which I did not know. Another time, he spiritually saw a hunting scene—my husband had accompanied Father on a hunting trip and he could see them. He was laughing and laughing, explaining how they almost caught a deer and lost it. Later in the evening, he told me that my husband was coming home with two deer and that is exactly what happened.

Our son could judge the spiritual status of every one of us in the family every day. Once he told our maid that she had a baby in her stomach. She herself didn't

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JIN SUNG NIM SPEAKS ABOUT THE TRUE CHILDREN



PHOTOS: R. M. DAVIS / NFP

FOLLOWING IN THE FOOTSTEPS OF OUR TRUE PARENTS

Interview conducted by Laura Reinig

It is clear that the time has arrived for the True Children to take a more public role in our movement. Reflecting the desire of all the members to know the True Children more deeply, the Today's World staff contacted Jin Sung Nim and asked him to share what he could about the True Children from his experiences living at East Garden. He considered each question seriously; then he spoke sincerely and respectfully about many aspects of their lives. I had the feeling that there was much more he wanted to say but could not express in words. At one point he told me, "You cannot come into the presence of the True Children lightly." I was grateful that I could ask him questions that would have been difficult to ask the True Children

directly. Although Jin Sung Nim is only in his early 20's, I felt I was in the presence of a much older, mature man. His voice was very parental, and I sensed that in this interview he was being used by God as an instrument, a channel, for True Parents' love to reach out to the members.

I asked Jin Sung Nim these questions, which he touched on over the course of two hours:

We have heard so many stories about Father's life, but we don't know many stories about the True Children. At East Garden we can watch the True Children bowing at pledge and then eating breakfast, but it's as if they were museum pieces on display—we look at them for a while and then go home. We want to support the

True Children with our lives. How can we come to know them? How have their daily lives been different from other children growing up? In what ways was Hyo Jin Nim able to unite the blessed children at the workshop in Korea? What is the True Children's responsibility toward setting a standard for the blessed children in the future? How are the True Children preparing for their future missions?

We have printed excerpts from his replies to these questions. (Note: Jin Sung Nim referred to Hyo Jin Nim also as Hyo Jin Hyung Nim, Hyo Jin Hyung, Hyo Hyung or just Hyung. Hyung is the Korean term of respect for a boy's older brother.)

—Laura Reinig



“It is of the utmost importance that our brothers and sisters come to know and understand and love our True Children.”

YOU HAVE CALLED ME HERE TO speak about the True Children. More than anything, I know how unworthy I am to speak about them. My level of heart and my understanding of them fall so short of the truth, of the reality. It is nearly an impossible task to fit into the True Family, and I have been able to only because of the love, the forgiveness, and the incredible patience of the True Children. Because of the blessing I have been given to be so close to them, I feel a responsibility to convey what has been given to me. It is of the utmost importance that our brothers and sisters come to know and understand and love our True Children.

For as long as there have been True Children, there have been many people watching them very closely, all of their lives, and that has always been a very central and obvious aspect of the way they had to grow up. In a sense, the whole world is looking at the True Parents and the True Children, observing them, wondering about them. The time has come to learn more and more about the True Children and to support them; and in order to support them you must know who they are.

Although there have been many people curiously watching them, there has been nobody who really understands them, nobody who really knows their hearts. Because in a sense, there has never been such a thing as True Children. And of course there has never been such a thing as True Parents. We are constantly battling with the chains of our fallen minds, Satan's temptations that bring in doubts and challenge our love and faith in True Parents. Similarly, when we think about the True Children, many times we try to figure them out by analyzing them, comparing and contrasting what we see with what we already know.

Hyo Jin Nim has often taught me that the characteristic of comparing is not essentially a fallen characteristic, because God has given us that ability, to discern

which is the greater love or to choose to act in a more loving capacity. And yet, in Western society, comparing and contrasting have really fallen into the hands of Satan, and act in a way of separation, isolation. Analyzing and isolating something and comparing it with what you already know is such a limited method. You cannot do that with the True Children by watching, for example, the way they dress, the way they walk, or the way they talk, without first understanding their heart or their essence. An incredible amount of gossip goes on about them, and the True Children hear this kind of talk many times. You cannot try to understand them on an external level or compare them with something else. It is impossible, because there has never been such a thing as True Children before.

The True Children's lives are the lives of God's children. They do not live a day without feeling the suffering of the True Parents. They do not live a day without thinking about Heavenly Father's will or about the members.

The True Family represents the ideal family, and the way the True Children are growing up is the ideal way. Of course, part of the mission of the 36 Couples, and actually of all the blessed couples and the blessed children, has been to prepare a pure environment, some kind of calm garden for these precious children to grow up in. But as you know, that could not be. They are surrounded by the bad influences of the fallen world, in New York City and at East Garden and everywhere they go, and the members' preparation of heart wasn't always deep enough. In a way, True Parents' children, God's children, came into the world unprotected. So the True Children suffer incredibly.

In the future the True Children will play a greater and more public role. You ask, how can we know the True Children? How can we relate with the True Children? Actually to get to know them is not so much a matter of seeing them

directly or hearing them speak. I know all of these things are very important to Western brothers and sisters. In the Western world, seeing is believing, hearing is believing. But how many thousands of members throughout the world have never seen our True Parents? And yet they know precisely who they are and what they are accomplishing here in the world. They know their relationship with them is absolute.

We are all supposed to be reflections of God, but none of us have accomplished that in substance. But the True Parents and the True Children are the incarnation of Heavenly Father, His will, love, and character. That is not to say that Heavenly Father and True Father are one and the same being in the sense that some Christians believe that Jesus and God are the same. It can be understood in the relationship between parents and children. When parents and children are deeply united, then it is easy to say they are one. But to say they are one means in essence they are two. So in that way True Parents are totally united with Heavenly Father. Think of the True Children as God's children, children prepared to follow in the footsteps of our True Parents more closely than anybody. Our True Parents have set the standard, but the standard must be a living, continuing standard.

One of Their Greatest Sources of Suffering

Right now in the fallen world, one of the biggest influences is the intellectual institution called the school system. This is the institution in which the True Children are being taught the ways of society. Yet because this is the fallen world, the things that are being taught in school today, under the guise of truth, go against God's will. The True Children feel this to the bone. They don't have any filters in front of their eyes that trick them into believing false things. They are able to perceive so



The True Family at East Garden. Front row, left to right: Nan Sook Nim, In Jin Nim, Father, Mother, Ye Jin Nim, and Hoon Sook Nim. Back row, left to right: Kook Jin Nim, Hyun Jin Nim, Hyo Jin Nim, Jin Whi Nim, and Jin Sung Nim.

clearly the difference between truth and non-truth.

School has been one of the greatest sources of suffering for them. Unfortunately there has been a great pressure for them to do very well academically. And isn't that just the way all other children in this fallen world are judged? Whether you are going to be successful or not is determined by how well you do in school. Yet how can you judge the True Children against the standard of such a fallen institution?

Even now they receive so much persecution in school. Some members just gloss over that and insist, "Oh, we go out fundraising every day; we go out witnessing every day and we receive front line persecution." Actually, nobody is more on the front line than the True Children, and that's a fact. I've been fundraising too, and sometimes you can try to avoid persecution, and sometimes when you *do* have to confront it you say, "Well, it's good for me to receive persecution, it's good indemnity." We can never say that it is for their own good that the True Children receive persecution. Yet the True Children cannot escape it. Persecution is

theirs because of who they are. Everyone knows who they are. How would you like to walk into a cafeteria alone, with no friends, and suddenly you hear everyone in the cafeteria chanting quietly but obviously, "Moonie, Moonie, Moonie." How would that make you feel? Do you think the True Children, as deep as their hearts are, are going to try to justify themselves? No, they just keep quiet and bear the persecution all the time.

On one hand you could say they don't have any friends. They don't have true friends with whom they can share the truth. But who isn't looking for true brotherly love and friendship? They are so hungry for that in a way, but in school, they don't have friends in the way you or I understand the meaning of friends.

The True Children, in one aspect, never compromise themselves. Hyun Jin Nim is always standing up for what he believes in. In one of his classes he had a teacher who presented the virtues of communism as an alternative economic system. Hyun Jin Nim watched his classmates mindlessly writing it all down, and to him that was just outrageous. So he raised his hand and said, "I'm sorry, professor, but you

are wrong. Communism does not work." And it turned into a one-on-one debate. I'm sure the teacher thought, "Who is this young son of Rev. Moon, trying to dominate the class and challenge me?" But that was not Hyun Jin Nim's purpose. He wasn't trying to show off, but he just could not bear to let what the teacher said go by unchallenged.

The True Children Do Not Write Falsehoods

Hyo Jin Hyung Nim is studying at Pace University, and one of his professors gave the class some feminist literature to read. They were asked to write a paper on "Motherhood—Who Needs It?" Did Hyo Jin Nim think, "I must do well in this class, so I have to write what I know will make the teacher happy"? Not in the least! I know what True Children do. They write the truth. They do not write falsehoods. So he wrote a paper in English, not even his strongest language, about how motherhood is the essence of life itself, and that if you deny the essence of life, you deny everything. Without it there would be nothing, no value. In a



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society that does not value motherhood, we would end up leading completely individualistic lives, not thinking about anyone else, and free to attack anybody we wanted to just as long as we didn't get caught. He wrote about motherhood in this way. The professor gave him an F.

One of In Jin Nim's professors supports homosexuality and is clearly anti-religious. He used one of his own research papers to illustrate the advantages of separate school systems for homosexuals, so that young homosexuals can grow up and feel confident about themselves and be respected for what they are. There is a very subtle but definite brainwashing going on here. The other students don't dare write anything against homosexuals in this class for fear of getting a bad grade.

A while ago he handed out another essay entitled: “Religion is the opiate of society.” He laid out what he thought were perfect ideas to support the thesis. In Jin Nim went to class today for her mid-term examination, and do you know what topic they had to write on? “Religion is the opiate of society.” They had one hour and twenty minutes to write, and for twenty minutes In Jin Nim just sat there stunned. She just couldn't write. Of course, since the professor had previously outlined the supporting statements of that thesis, any student who had studied the class notes would be able to do very well on the exam. In Jin Nim could have written a perfect essay. But first and foremost in her mind was the thought, “Heavenly Father, I could never write anything against you.” So she wrote on an entirely different topic and came home. And that's what I mean when I say the True Children are suffering. They are the ones on the front line.

One of the strongest differences between East and West, and I find both of them inside me, is that in the West people are constantly looking for specifics, facts, supporting statements. Research professors take a topic and keep slicing

things off of it until they come up with one small, narrow question and then write 200 pages on that. That's what formal expository writing is. But every paper Hyo Jin Nim writes will touch on everything from social problems to their causes to the world situation. Isn't that how our Father thinks? Our papers are constantly coming back to me and In Jin Nim and Hyo Jin Nim with the remarks, “This topic is too broad. This statement is unsupported. Where do you get these facts?” You know, it's really funny—an assumption you can always make in an essay is that God doesn't exist. That's okay. But if you write that God exists, the teacher will say, “Where are your facts? How can you support this? This is unpersuasive.” How can you battle something like that?

An Incredible Sense of Family Unity

So why are the True Children going to school? It is so they can prepare themselves to give more to the world. Father knows very well what it will take to teach the truth to society. Ph.D's from famous universities could say, “How can somebody with no education talk to me about what's true?” The True Children are not going to school for their own good but to be able to give greater love, to be able to communicate with those people who will not listen to God and the True Family on any other terms. The True Children have a very specific profession, all of them do, and that is to be like their Father and represent True Parents to the world, which is a beautiful goal.

Father and Mother and the True Children have an incredible sense of family unity. In this society the idea of family is virtually destroyed. Today one rarely thinks of himself or herself as part of a family, only as an individual. But in the True Family, it is obvious to all of us that the family is the key to harmony in the society—individuals coming together as

families, and families coming together to create a true society and an ideal world. The most important thing to teach children is the understanding that one finds fulfillment, joy, and satisfaction through serving and thinking more about the group than about oneself.

The True Children are united around our True Parents absolutely. Among the brothers and sisters there always has to be a heavenly order. We are taught to respect our elders, and, as you know, that tradition comes from Korea. But do you think we do that only because it's Korean tradition? No. Korea inherited that from God. God enabled the Korean people to understand the value of heavenly order in everything. Whatever situation you are in, you must always understand who is subject and who is object, whether you are two people, a group of people, many people, a nation, a world. The True Children understand that. That is why Hyo Jin Hyung Nim as the eldest son plays a key role. Hyun Jin Nim and Kook Jin Nim are totally united with him.

The time has come for the True Children's age. That's why I said earlier that as deep as our understanding is of True Father, and of course we must always try to make our relationship with him deeper and deeper, we must also strive to deepen our heart of understanding toward the True Children, through sincere prayer and reflection, because they are absolutely united with the True Parents, completely one.

Some members have raised the question, how can Hyo Jin Hyung Nim be appointed by Father to a position of world responsibility just by virtue of inheritance and not have to go through the democratic process of earning a leadership role? That question shows a total lack of understanding of the Principle. Our True Father is only here to serve the world. To do that, the position that Heavenly Father has given him is to be the universal center of love. The True Family

“True Father and True Mother and each of the True Children are wellsprings of truth. Within themselves comes truth, within their hearts lies the deepest understanding of life.”



is the ultimate center. Only with a central lineage can the ideal world be unified and harmonized.

We Don't Understand the Meaning of a Central Lineage

A lot of people don't understand what that means. As you know, Western society is kind of shaky about anybody trying to take too much centralized power. Why? Because Satan has been in control for the last 6000 years, and every time we have seen an example of an absolute center—Alexander the Great, Genghis Khan, Adolf Hitler—we have not seen God's representatives, but Satan's representatives. This is Satan's way: to control the world with an absolute standard. Satan knows that the only way he can act is through the Principle itself, but he subverts and twists the Principle for his own use. God has been directing the government of this country away from centralized power because He was trying to make it not centralized on Satan. But when the True Parents come, they teach a concept that for the Western world is very difficult to grasp, that there must be an absolute center. Our True Family is that center. Hyo Jin Nim, more than anybody, is united with our True Parents, and inherits their position.

Sometimes the blessed children try to criticize or gauge the correctness of what Hyo Jin Nim or Hyun Jin Nim says against Father's words. Do the blessed children understand Father's words and the True Children's words so well that they can claim inconsistency there? No. Any kind of apparent incongruity they see between what the True Children are saying or doing and what True Parents are saying or doing must be a result of their own lack of understanding. The essence of our True Parents will be found in the True Children. The essence of our True Mother's heart is inherited and will be found in Ye Jin Nim and In Jin Nim

and in all of the daughters. The essence of our True Father is most definitely found in Hyo Jin Nim and Hyun Jin Nim and in all of the sons.

We cannot yet truly understand the role of True Mother. True Mother has been unbelievably courageous. She is an incredible symbol of womanhood. Don't you think that True Mother incorporates everything that a woman should be? In Jin Nim is young and very outgoing and is the symbol of a true daughter, and now that she is married, she is also the symbol of a true young wife. You cannot draw a line and say Mother is like this and In Jin Nim is like that. Mother is all. Mother is everything, and In Jin Nim and all the daughters are reflecting a certain stage, a certain aspect of that total whole. If we were somehow to understand Mother in her totality, there would be no problem understanding that. But because we don't, we draw lines of separation where we shouldn't.

Of course, that again comes from the way everyone has been brought up in the West, trying to compare and separate, saying, "There is a difference here. Let's analyze this difference." In the future, institutions that pursue truth will be pursuing the bigger and bigger picture and putting things together, and then we will see how incredibly harmonious this whole universe is.

The True Family Speaks Only Eternal Truths

The True Parents almost never talk about specifics. Father doesn't say things like, "Pick up your shoes; don't leave them there." When Father speaks he always speaks about eternal things. The problem with specific things is that they are not eternal. If I were a parent, suppose I scolded my son and said, "You didn't do that right, and you answered the phone wrong just then, and you said this wrong." If that particular situation ever came up again he would remember what I told

him, but that exact situation would probably never arise again. That is not eternal truth. But if I said, "Son, the way you answered that phone was a little bitter, a little selfish. Why don't you try to be more giving?" And his responsibility is to understand that truth and use it to guide all of his actions. It's the same way with the True Family. The communication between the True Parents and the True Children is always based on eternal truths and the perspective of the future, because these are the important things that are needed to lead the world.

How can anyone doubt that the True Children, who are born into such a lineage, have been prepared by True Father and True Mother to stand on the worldwide foundation? Of course they have that capacity. It is our goal to understand and to teach those who try to challenge that with our faith, devotion, and love. The True Children *do* have that capacity.

One important question I am sure is on the minds of many people is the blessed children's relationship with the True Children. The blessed children are adopted sons and daughters of our True Parents, but they are children without original sin. The True Children are also without original sin, but can you draw any comparison? Never. They are vastly different. Why? The True Children are from the truest of all lineages, whereas the blessed children are from the adopted lineage.

There are so many blessed children now, all over America and Korea, going to high school, college, and even graduate school. What is the blessed children's role in the future? Their role is to totally unite with the True Children. I realize from looking at myself and talking with my blessed children friends that the blessed children in essence do not have value in and of themselves. True Father and True Mother and each of the True Children are wellsprings of truth. Within themselves comes truth, within their hearts lies the deepest understanding of life. The blessed



“I think a unique aspect of the True Family is their joy of giving. There’s never a shred of a selfish thought that goes through their minds. Their hearts are so incredibly pure.”

children do not have their lineage, so the blessed children’s value comes from unity with the True Children. Without that unity the blessed children are worthless, and they must know that. Blessed children can be claimed by Satan. Nothing says that cannot happen.

A Most Sacred and Privileged Position

Of course all of us have been going to school with the kind of understanding that True Parents want us to do as well as we can in school. But school is not going to teach you how to grow your heart. I don’t think most of the blessed children understand deeply why they are going to school and what their true mission is. Sometimes they put their education over everything else. Sometimes they have the attitude: “I have to get good grades and get into a good profession. How else am I going to make a living?” In other words, they are adopting the standards and ways of fallen society. These are the ways they are being tempted and claimed by Satan, by becoming more and more impure.

The blessed children in the future have a most sacred, a most privileged, and a most beautiful position to fill. That is, to be the ones to really come close to the True Children, serve them, love them, and be their special mediators to convey the True Family’s heart to the world. In a way True Parents had nobody. If we fail in this mission, we fail the purpose for which we were created, the purpose we are living.

Anybody, within our church or not, who says he or she is working for God and yet is going against the True Parents’ will, is not serving God. The True Children are absolutely united with the True Parents, one in heart, understanding, and love. Can any of the blessed children or any member say that he or she is acting and living for the sake of the True Parents while denying any of the True Children? If you deny the True Children, you deny

the True Parents and you deny God.

This past January, soon after Father announced that there would be a 40-day workshop in Korea for the blessed children in the summer, Hyo Jin Hyung, as you know, went to the holy ground in East Garden to pray. He didn’t plan it or discuss it with anyone, but one night he just felt called. *[Here Jin Sung Nim shared about Hyo Jin Nim’s prayer condition, which he fulfilled through the bitter cold of winter in preparation for the blessed children’s workshop. See Today’s World, July 1985.]* After Hyo Jin Hyung finished forty days of prayer he felt that it was not enough. He wanted to do more, so, as you know, he prayed for another forty days and then another forty days—120 days in all. Ultimately it was three times the forty-day workshop. But he didn’t do it thinking, “Well, the Principle tells us that the number three is a good number so that’s why I should do it three times.” No. Hyo Jin Nim’s heart was searching out the universe, thinking deeply about the blessed children and about God. After forty days he knew he wasn’t finished praying. And after another forty days he knew he still was not finished. After another forty days he felt that the foundation was set. You see, his actions coincide with the Principle because the True Children *are* the living Principle. They don’t do things because Principle says so. They are themselves wellsprings of Principle.

After 120 days of constant tearful prayer for the blessed children, there were only a few weeks left before the workshop, during which time he could hardly sleep. *[Here Jin Sung Nim spoke about the workshop, how Hyo Jin Nim gave so much of himself. See Today’s World, Oct.-/Nov. 1985.]* Father told Jin Whi Nim and Kook Jin Nim and me to be his support at the workshop, because we knew Hyo Jin Nim better than anyone. Kook Jin Nim is young, but he beats me by light years in terms of his pureness of heart and his loyalty to Hyo Hyung. I

wanted to give so much to Hyo Jin Nim and be absolute, but it was not easy. There was such incredible confrontation there.

The Blessed Children Needed a Center

Many of the Korean blessed children had never met Hyo Jin Nim before and didn’t know him, and I could feel that some of the older ones were a little individualistic. Thinking about yourself is truly a killer, and it causes separation. It’s dreadful for the blessed children to be thinking about whether they want to be a doctor or a lawyer because of how much money you could make. Let the fallen world think in those ways. We should be thinking about preparing ourselves and serving and being there for the True Children. Many of the blessed children had been off on their own too long. The problem was, there had been no center yet. What Hyo Jin Nim was doing at this workshop was establishing the center. Without a center, there is nothing, only confusion. And that is how you can describe the situation of the blessed children.

They were without a center for so long partly because of the lack of understanding of the older members, their parents, in knowing the value and the role of the True Children, which they could not convey to their own children. But I don’t want to put blame here or there. Of course there is also the proper providential timing. The children’s age is now here and the True Children are coming into a period in which they themselves will establish their foundation. Nobody else can do it for them.

At the workshop Hyo Jin Nim just poured out his love, and sometimes his love would stream down in tears. Sometimes his love came out in the strongest of shouts and scolding and pounding, saying, “You cannot be like this!” It is clear that both of those are just incredible expres-

sions of love, but many people could not understand that.

Sometimes some of the blessed children's parents who were there would say, "How can he come to Korea like that out of the blue and just start screaming at my children?" They didn't understand the depth of Hyo Jin Nim's heart and love. Everytime you see a parent spank a child, are you going to say, "That's not love because that causes pain and anguish in the child"? Of course not. Sometimes the greater love is to protect your child or to teach him not to do something dangerous. You can see how easy it is to misjudge.

Some people said he was forcing the blessed children to follow him. At one point he said to them harshly, "You blessed children must follow the True Children. You have to follow me." Could anyone else say that without sounding selfish? But Hyo Jin Nim doesn't think that way. He's only thinking that the truth must be spoken. How can anyone understand the truth unless it is spoken? In the end the blessed children understood his heart. They knew what Hyung was doing for them.

Building a Foundation for Victory

So in those forty days, Hyo Jin Nim gave everything he had; he really went through incredible hardship. In the end I know that out of those 200 blessed children, many of them began to see how important Hyo Jin Nim was. When he came back and reported to Father, Father said that the workshop could be summed up in two words—total victory. Hyo Jin Hyung Nim singlehandedly brought total victory. I know that many of the blessed children started their lives over again.

The workshop in Korea must be understood in the context of the future. When we talk about the great level of victory he achieved there, we're talking about the foundation that is required in the present for victory to come in the future. It's not to say that the blessed children in Korea have now achieved total unity and have an absolutely clear understanding of the True Children's heart and will, but enough foundation has been set there to be able to claim a victory at this time.

Sometimes members say, "This is supposed to be the church of the Messiah but how come there are so many problems?" Nobody grows overnight. You can't go from A to B just like that. The Principle teaches you that there are three



Hyo Jin Nim at the Holy Rock at East Garden after his 40-day prayer condition.

stages—formation, growth, and perfection. That means you must make constant effort until you get where you want to be, and there is going to be a certain time period. By realizing that, you can understand more clearly what Father was talking about when he called the workshop a success. A certain foundation for the blessed children has been established.

I know many times I live just day by day. But Hyo Jin Nim is always thinking of next year. In January he was thinking about the workshop and about the time when Father would come out of Danbury, and about the three years after that and the five years after that. Often Hyo Jin Nim will ask me, "Do you ever think about what's going to happen ten years from now? How can you mold the future if you're not thinking about the future?" One of True Father's qualities that I see has been inherited by Hyo Jin Nim is the

ability to plan and strategize for the future.

The Sensitive Heart of the True Children

I think a unique aspect of the True Family is their joy of giving. There's never a shred of a selfish thought that goes through their minds. Their hearts are so incredibly pure. I have never seen anything like it. And I'm not just talking about the older, more mature ones. Even the youngest ones are very special, always giving. I almost want to call them super-children because they are so unique. Their sensitivity is astonishing. Even their physical sensitivities are amazing, but you can't just separate them out because their physical selves and their spiritual selves are so united.

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SERVING GOD THROUGHOUT THE WORLD

from George Glass' Photo Album



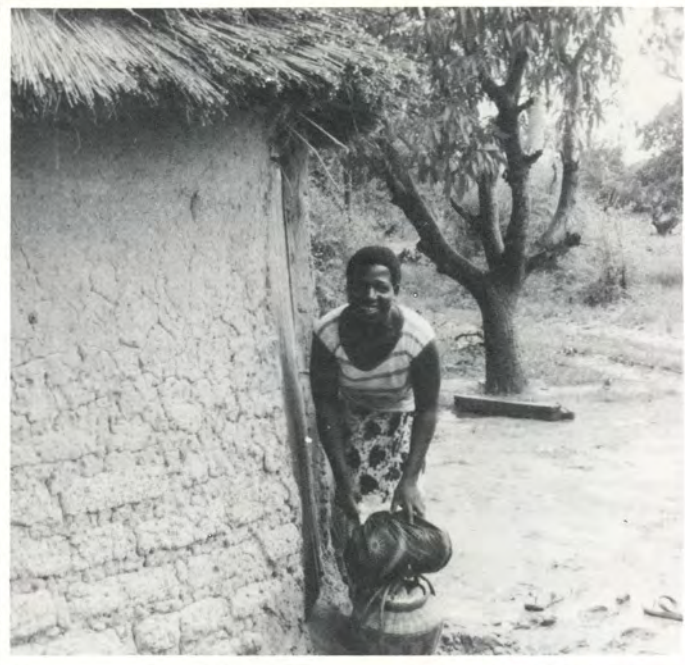
Pamela Takeuchi, Touro Jawara (with red and white shirt), and a guest posed with their fast transport outside the center in Banjul, Gambia.

George Glass, Rev. C.H. Kwak's assistant for international missions, has been traveling this year on behalf of Rev. Kwak, visiting many mission countries and offering members training and guidance wherever he goes. A photo essay of some of his travels appeared in the August 1985 issue of *Today's World*. The photos in this issue were taken by Mr. Glass during July and August of this year, while he visited several countries in West Africa and the northwest corner of South America. These pictures offer a personal glimpse of the many faces of hardworking members all over the globe, faithfully following our True Parents. Mr. Glass is currently conducting a special 40-day workshop in Zambia for lecturers, public relations specialists, and blessed couples.



Gambia

The Banjul ferry carries people and goods across the mouth of the Gambia River many times daily. Gambia is the smallest country in Africa, only twice the size of Delaware.



Scene at the Mali farm.



Mali

Here is a large group shot of some of the Malian members. Mr. Obata, the missionary to Mali, is sitting in the middle, and Mr. Camara Bakary, the Mali church president, is sitting at his right. Mrs. Bakary, first row, far right, is having a hard time kneeling!

I looked over the farm that the Malian members work so hard on. Mr. Camara Bakary is standing to my right.



Mr. and Mrs. Kunio Iwaoji and family, missionaries to Mauritania, visited the center in Dakar with three of their members while I was there.



Senegal



I took this picture of Justin and Patricia Fleischman with their son and the Senegalese members outside the church center in Dakar, Senegal.



Fondation Internationale
de Secours et d'Amitié
CENTRE DE READAPTATION
PROFESSIONNELLE POUR LES
HANDICAPES PHYSIQUES

Here are some of the young women learning needlework at the IRFF rehabilitation center for the physically handicapped in Dakar, so they can lead useful lives.



Even a man can do needlework!

Liberia



Here I am surrounded by the missionaries and members in Monrovia, Liberia.



Here, Mr. Haga and Wesley Stubblefield are inspecting a factory site for a sausage manufacturing project.



Mr. Hideoshi Haga showed us the farm owned and planted by church members.

Equatorial Guinea



In Equatorial Guinea, Hiroyuki and Michelle Tosaka agreed to pose for a picture with two of the brothers.



One day we visited the family of one of the members in Malabo.

Cameroon



How could you find a happier or more handsome bunch? These are the members in Yaounde, Cameroon.



One of the brothers showed me the beautiful prints available at "Annie-Laurie."



Jean-Claude and Hanna Lotterie standing outside their art shop, "Annie-Laurie," in Douala.

And on to South America...



The participants in the first international 40-day training session in Ecuador.



First the sisters and then the brothers wanted to pose with



The members in Peru are very proud of their elementary school in Lima.



This sign above the door of the school says, "Love God, love your country, love humanity!"



Mr. Baldeon is the principal of the school.



These are the Colombian missionaries and some of their members. Mr. Shigeyuki Nakai, national leader of Colombia, is standing to my right.



me at this summer's 40-day workshop in Ecuador.



This is a rare opportunity to see all the missionaries of the northwest corner of South America in one picture. Christopher Olson (with blonde hair) is the regional director of the region.

HEALING THE TRAGIC DIVISIONS WITHIN THE WORLD'S GREAT FAITHS



Visit of the Golden Temple in Chaing Mai, Thailand.



Participants at the conference on Islam.

THE FORMATION OF THE COUNCIL FOR THE WORLD'S RELIGIONS

by Frank Kaufman, Executive Director of CWR

AT THE CONCLUSION OF THE fourth conference on "God, the Contemporary Discussion," held in August 1984 in Seoul, Korea, Father declared the founding of a totally unique organization. The success of the four successive conferences on God, sponsored by the International Religious Foundation (IRF), had brought together a vast network of leaders and scholars of every major religion. There could be no question in the minds of the participants that the Unification movement had become one of the most significant forces on the world religions scene. Hundreds of spiritually committed men and women had been touched by Father's vision, and they needed a way to continue to share and contribute to his vision. Father provided that way by proclaiming the founding of the Council for the World's Religions (CWR).

By October 1984 John Maniatis, then director of IRF, had assembled advisors for this council from each major world religion. These men and women were not chosen simply because they were renowned scholars of religion, but because they were personally committed to spiritual life within their respective traditions. CWR has been privileged to be guided by men and women of this kind of faith.

What was Father's purpose for creating this council? It was created to solve the problem of the hatred and conflict that

exists between believers of different traditions, as well as among believers within religions. Those of us from Christian backgrounds know that Christianity is divided into hundreds of denominations. But this is not unique to Christianity. Sects and denominations divide all major religions: Hinduism, Islam, Judaism, Buddhism, and so on. These divisions both within and between traditions are painful to God and to the True Parents. The purpose of the Council for the World's Religions is to heal these divisions and bring believers into a harmonious relationship with one another. Religious wars are a disgrace to the cause of God. They are the source of tremendous human suffering, and they open up the religious community to frontal attacks on God and religious beliefs from the secular world.

Father Recognized an Urgent Need

The combined thrust of both inter *and* intrareligious concerns is unique to Father's vision; in no other organization in the world can one find the application of this insight. Father recognizes that intrareligious discord seriously hinders our desire for global religious harmony. Religions can never be expected to unite with one another if they remain incapable of bringing their own believers into accord. Father, aware of the urgent need

for the religions of the world to heal their internal divisions, called for the council and its advisors to address this problem on a worldwide level.

The CWR advisors took the cause of religious harmony to heart, and responded to Father's desire, setting in motion the task of convening conferences in their respective traditions. Within months of Father's commission, five conferences promoting intrareligious harmony took place.

In early August 1985, Buddhists from Thailand, Sri Lanka, India, and Korea met in Chiang Mai, Thailand. The main division within Buddhism is between the Theravadin and the Mahayanan communities; beyond this, however, there are perhaps hundreds of further strains. Pure Land, Zen, and the many historical revivalist traditions (e.g., Nichi Ren Shyo Shyu) further separate Buddhists. The scholars in Chiang Mai examined the theological and historical roots of these traditions in search of paths of reconciliation.

The conference on Hinduism was held next, in Pune, India. The title of the conference was "Vedanta: Its Unity and Variety." In this title we can grasp an important dimension of all these intrareligious conferences: Variety is positively held. The pursuit of religious harmony is *not* the pursuit of religious uniformity.

In Switzerland, European and American Jews met at a conference called,

"Unity and Plurality in Judaism Today." Here, the Orthodox, Conservative, and Reform factions within Judaism came together in search of their oneness.

Bad Nauheim, West Germany, was the site of the conference on Christianity, called "The Future of Ecumenical Cooperation"; and the Muslims met in Istanbul, Turkey, for a conference on "Promoting Understanding and Unity in Islam Today."

The exchange, the investment, and the excitement among the participants of all these conferences was moving to see.

An Unprecedented Step

Each religion has its own unique spirit and wisdom and its own special problems. Would it be exaggeration to describe it as a miracle if someone caused a Buddhist monk from Thailand, a Muslim imam from Gambia, a Hindu mystic from Vrindaban, a Jew from Washington DC, and a Christian Marxist from Germany to unite in a common religious experience? Yet it happened. Every single participant from Thailand to Istanbul was humble before the Divine and offered his or her very best in a living prayer for religious

Religions can never be expected to unite with one another if they remain incapable of bringing their own believers into accord.

harmony. All were one in enthusiasm, spirit, and hope for the achievement of this great ideal. Not one of the approximately 200 participants failed to express sincere gratitude that Father, through the founding of CWR, had provided them with the opportunity to work toward healing the tragic divisions that scar the religions they love so deeply.

One source of amazement was voiced across all traditions: Why would Rev. Moon invest so much in religions other than his own? Why in the world would a Korean from a Christian tradition sponsor a conference in Pune for the unity of Hinduism? Rev. C.H. Kwak gave an

address at each conference, in which he shared the history of Father's life and Father's vision for the future of the council. Through his words and spirit, participants could gradually begin to understand this historically unprecedented work. In addition to many exciting concrete plans and activities ahead for CWR, Rev. Kwak gave the following explanation to the participants of the five conferences on four continents:

"It is Rev. Moon's ideal that these activities bring a way to diminish fighting between religions.... Through dialogue, these ideals which make us one humanity can be articulated and acted upon. Religious communities can work in coordination to fulfill their social responsibility, counteract exploitation of religion by non-religious interests, and overcome the accusation that religious institutions are tools of social oppression. Only by all religions working together can these goals, which are vital to the future of the world, be accomplished."

The Council for the World's Religions continues in pursuit of this noble end with an expanded program of conferences and publications for 1986. ♦

Letter from the Publisher CONTINUED FROM PAGE 2

was reaching out from a small cubicle in a federal prison to the worldwide level, in an intense effort to bring lasting global peace and harmony to suffering mankind.

During this year Father also overcame incredibly internal difficulties. Satan always looks for complaints, but Father never complained. He was always 100 percent grateful for his situation, and he continued to share love with others and forgive them. Father won his victory over Satan internally because of his condition of constant faith. Satan had to release him because there was no more foundation for him to attack on any level whatsoever.

The Messiah is born sinless, already from birth beyond Satan's attack. If the Messiah were not concerned with restoring anyone else, Satan would not bother him. But the Messiah comes to save sinful mankind, so Satan's territory is threatened. The Bible doesn't record this very well, but Jesus wanted to build a certain foundation in the satanic world by carefully making conditions. His goals to save mankind were a threat to Satan's regime. Satan said, "This is mine! Why are you involved here?" He feared losing the territory he once claimed as his own. Jesus was taking what used to be his people, his

nation, his world. Although he could not directly attack Jesus, Satan was able to attack him through other people.

In the same way Father was attacked by Satan seriously during the past forty years, but through his 21-year course Father made all the conditions needed for his worldwide victory by 1981. After that he could have stayed at East Garden or gone to Korea or to a tropical island and lived with his family the rest of his life in peace and safety. Satan had no more grounds to attack him. The foundation of the True Children and the blessed couples had been laid and would gradually expand, and sinless children would multiply over the globe. But Father knew that at such a rate it would take hundreds of years for the whole world to be restored; meanwhile, thousands of people were dying and going to hell every day. So Father, out of compassion for fallen mankind, stayed on the front line, even taking responsibility for the children's course.

Because of this, Satan reattacked him and even his children. If all Unification Church members had heartistically united and had not made external conditions for Satan's accusation, then Satan would never have attacked Father. But our

hearts were not deep enough. So Satan had Father put in jail. In prison, Father rebuilt all the conditions necessary for victory over Satan. Internally, Father's attitude was to completely love and forgive Cain, never wavering, and to express gratitude to God in every situation. Externally, he reached out in love to all mankind, and to all other religions of the world, centering on the future, by planning and carrying out the historical events that I mentioned. So Satan could find no more conditions to attack Father.

To inherit True Father's victory, we have to make our own minimum condition. Father wanted to pass his victory on to us internally through the Holy Water Ceremony and externally through total mobilization of our members. To share in this means that we must, as he did, offer our pure gratitude to God in any situation and love Cain with God's love.

Because of True Parents' victory, we must be proud that we are following True Parents. If we are absolutely united with our True Parents, then we should be honored to say that we are their sons and daughters. ♦

The Middle East Times

by Thomas Cromwell

NOT MANY MEMBERS KNOW about *The Middle East Times*, why it was established, where it is published and distributed, and for how long it has existed.

Father shared his vision of the importance of creating a newspaper for the Arabs and the Middle East at the international leaders' conference at his sixtieth birthday celebration in 1980. As a missionary in the area I knew that the local publications were generally of poor quality in both production standards and, more seriously, editorial standards. Little concern is shown for accuracy, and heavy bias is very prevalent.

I have always been confronted with a major challenge: How can we build a foundation in the Middle East for a harmonious world? In most countries of this region Unificationists are specifically forbidden from pursuing the activities we normally engage in. Our members have been deported and, in some cases, imprisoned. Yet this region is the center for 800 million Muslims worldwide. In our desire to build a world of unity we want to create good relations with Islam, the world's second largest religion. A newspaper is one way to foster that unity, if only indirectly.

In 1982 we received some proposals to help launch and run an English-language newspaper for the Middle East. Cyprus was chosen because of its central location, excellent communication facilities, and government encouragement of off-shore ventures. On March 7, 1983, the first issue of *The Middle East Times* came off the presses. We started with a very small budget and were faced with the problem of having to produce an excellent quality paper in a country with no history of having done that. Because of the sloppy standards that prevail in the printing business, we still have to supervise the printing of each issue.

Dana Watkins, originally assigned as a missionary to Iraq and *News World* correspondent in the Middle East for several years, became our first editor. He is assisted by Erwin Franzen, also formerly of *News World*. Peter Ellis, missionary to Cyprus, became the general



The staff of The Middle East Times in the newsroom. Publisher Thomas Cromwell stands at center rear, holding a copy of the MET.

manager, and I, the publisher. Since the beginning, we have been fortunate in establishing a network of excellent, well-respected writers as correspondents.

We now circulate in 12 countries including Turkey, Greece, Geneva, and London. Embassies, ministries, major corporations, and universities throughout the world are among our subscribers. We have established a reputation as the best-quality publication covering the Middle East. Since our founding, the MET has been widely reprinted in the area's press. We have a great deal of original material that others are interested in.

Committed to Building Understanding

As the birthplace of the world's monotheistic religions—Judaism, Christianity, and Islam—this area has been the object of jealous competition among various faiths. At the heart of the conflicts lie deeply entrenched resentments. *The Middle East Times* is committed to building understanding among the diverse human elements in the region. It proposes to do so, in part, by providing accurate, unbiased coverage of the activities on all sides of

the disputes, in every case respecting the integrity of the people it reports on. It seeks to avoid any bias of a religious, ethnic, racial, or partisan nature so as not to support one individual, faction, sect, or nation to the detriment of another. We believe our task is to set a journalistic standard of excellence and honorableness.

The Middle East Times strives to represent the aspirations of all the people of the region, but we believe that the greatest threat to the fulfillment of these aspirations is atheistic communism. For this reason our paper is outspoken in its opposition to communism—in its ideological positions as well as in its many dangerous incarnations.

Many letters have come in praising *The Middle East Times*. Richard Curtiss, executive director of American Educational Trust, wrote: "Every time I see a new issue of the MET I feel confirmed in my original judgment that it's the best thing on the newsstands in the area."

We want to continue the tradition of excellence our paper has started in helping promote reconciliation among the many factions and countries in this region. ♦

NEWS FROM TODAY'S WORLD

IRFF Mobile Medical Service in Zambia

by Christine Huber

AFRICA HAS LONG BEEN CALLED THE Dark Continent, an ancient land of mystery. It is now being exposed to the light of the twentieth century, and the rapid transformations brought about by the national independence movements after World War II have illuminated many serious problems. The immense human suffering due to the famine in the Sahel in North Africa has been the recent focus of concern of the advanced nations of the world, yet throughout the African continent, the lack of food, shelter, and basic health care are common and pervasive.

Medical services in many rural areas of Africa are quite scarce, because of the isolation of tribal societies and the lack of qualified personnel to attend them. Usually an entire governmental district is served by only one small hospital or clinic and staffed by a few general medical officers and nurses. Physicians available to visit patients are extremely rare. To combat this situation, IRFF has initiated mobile medical teams to reach out and help those people in need.

At the invitation of Rev. Zulu, the Petauke district governor, IRFF conducted its first mobile medical services in Zambia. Rev. Zulu became familiar with IRFF through our movement's clinic in Lusaka, the capital, when he was minister of health. In conjunction with the provincial medical department, Dr. Noriyuki Takigawa, IRFF representative in Zambia, organized a primary health care team of two doctors, two nurses, one physiotherapist, and three research assistants. This staff was a combination of IRFF members and local people who were inspired by the idea. The project was designed to be an information-gathering tour of the region to identify the most critical health problems as well as to serve the village directly. On the basis of this initial service, IRFF is developing a long-term strategy for improving health care throughout Zambia.



IRFF staff dispensing medicines in one of the villages.



Dr. Takigawa examines a child for skin infections.

Because the Zambian government has been trying to implement primary health care (PHC), IRFF focuses on how PHC could be introduced to the village people most effectively. The medical team visited six villages and coordinated community meetings in each one to explain the meaning of PHC and the role of the IRFF health workers. After the initial meeting, the medical team went into action, examining and treating people for their ailments. At the same time IRFF researchers investigated the contributing causes of disease within the village environment. The most basic problems the people are facing include malnutrition, anemia, and infections from the non-hygienic water supply.

At the conclusion of the project, Dr. Takigawa and the staff reviewed the research to formulate a clear plan of approach for the future. The protection of water resources through covered concrete wells and the procedure of boiling water before use were highlighted. The team plans to return to the villages in the near future to implement the water security program. The hope of IRFF is to broaden this project throughout the country as a model of development assistance. ♦



Father (third from left) going on a hunting trip with some early followers.

Testimony to the Work of the Spirit CONTINUED FROM PAGE 16

know yet she was pregnant. She said, "What are you talking about?" Then the boy told her very sternly, "It's a policeman's baby." She blushed and went away and never came back. We found out later she had been dating a policeman.

He was able to foretell many things to come, and we were asked to report to Father what the boy was telling us. One day he revealed to me and my husband that we were going to get married. We told him that we were already married. He said, "No, no, you are going to get married." We tried to convince him several times, but he was so adamant that we stopped arguing about it. We later reported this to Father. Father said, "If your spiritual eyes were open, you would be able to see things as the boy can." He kept smiling and did not fully elaborate on it. Not long after that he announced the coming of the Blessing of the 36 Couples and we were to be included. We never thought we would be blessed, because we thought the Blessing was meant only for pure, unmarried young men and women and not for those of us who were already married.

WE HAVE BEEN SO BLESSED

Father often held our boy in his lap and gave him lots of his love. Eventually his spiritual communication seemed to be taxing his health too much. For example, his tongue would sometimes peel. Father noticed this and after a year or so he closed off the boy's spiritual communication.

My husband is a rather pragmatic per-

son, and after he had accepted the Principle he wanted so badly to have his own spiritual experience, even just once. Heavenly Father gave him that experience in a stronger way, through his own son.

We have been so blessed to have a close relationship with our True Parents all these years. We always repent that we have not been able to repay them, in even the smallest way. All the 36 Couples have fully dedicated their lives to the movement in full-time missions. But my husband was told by Father to remain in government service, and he did so until the end of 1983. He was the Korean ambassador to Norway and Iceland for four and a half years and ambassador to Panama for three years. It is my opinion that Father advised him to stay in government service so long in hopes that he could establish a positive relationship with the Korean government. Finally Father told him to come back for a full mission in the church.

We are very happy to be back because we were, in a way, serving two masters even though we knew where our hearts and souls were. I see that Father has attached the same seriousness and significance to this new pioneering mobilization as he did in the early days in Korea. It is my earnest prayer that we all obey his will and establish a condition to move his providence forward to a new and higher dimension. God bless you all. ♦

Mrs. Ambassador Han (Mrs. Byung Sook Lim Han) is one of the 10 women recently chosen by Father to be IW's during this mobilization period.

Jin Sung Nim Speaks about the True Children

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Members may feel disappointed that they never get a chance to relate personally to the True Children. But even if you saw them once and they saw you, they know you, they know your heart. Very much so. They know your level of understanding and your level of commitment. They can tell all of these things. If they do not seem to respond in such a friendly way it may be because many times what they feel hurts them. They can feel the doubt, the shallowness, or the questioning mind.

I have spent hours and hours each day for the last couple of years with Hyo Jin Nim, talking about the future, about God, about everything. In many of our deepest talks, he will sometimes stop and look at me and say, "You understand?" I don't really have to answer because he can see it in my eyes. He can tell whether I understand or not. Sometimes a question comes into my mind but before I can ask it he will say, "You have a question?" These things may seem like magic, but this is just the way ideal people live—sensitive to each other. You know, they are able to communicate by other means besides these awkward words. Words are sometimes a difficult way to convey your heart. There is also singing and music and the actions of your physical body. These ways can convey so much, but nobody really understands those languages yet. The True Children do, because they are sensitive to such things. They can just look at you and know your heart.

The True Children are not here for themselves. They are here for the blessed children, and they're here for the world. One special thing about the True Children is that they want to give all the time. Just to offer an example, sometimes I might walk into one of the True Children's rooms and just pick up something and say, "Oh, what's this?" And one of the children would say something like, "Oh, that's my favorite hunting knife. It's really a good one. Made of the best metal. Please have it." And he had just got done saying it was his favorite one! What gives them all the greatest joy is to just give. Many times I was overwhelmed by this. They have no sense of self, no sense of mine. They just have a sense of True Parents' love and the whole. When that truth and that standard of loving go out, we will definitely have an ideal world. ♦

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1986 CALENDAR

Solar 1986

Celebration

Original Lunar Date

Original Solar Date

January 1	GOD'S DAY		January 1, 1968
January 3	DAY OF VICTORY OF LOVE		January 3, 1984
January 7	Hyo Jin Nim and Nan Sook Nim's Blessing		January 7, 1982
January 12	Hyo Jin Nim's Birthday	December 3, 1962	December 29, 1962
January 20	Ye Jin Nim's Birthday	December 11, 1960	January 27, 1961
February 8	1800 Couples' Blessing (Seoul, Korea)		February 8, 1975
February 9	Hoon Sook Nim's Birthday	January 1, 1963	January 25, 1963
February 11	Yeon Jin Nim's Birthday	January 3, 1981	February 7, 1981
February 11	16 Couples' Blessing (Belvedere)		February 11, 1978
February 14	TRUE PARENTS' BIRTHDAY	January 6, 1920	February 25, 1920 (Father)
		January 6, 1943	February 10, 1943 (Mother)
		January 6, 1977	February 23, 1977
February 14	Day of Victory of the World		February 20, 1984
February 20	In Jin Nim and Jin Sung Nim's Blessing		February 20, 1984
February 20	Heung Jin Nim and Hoon Sook Nim's Blessing		February 21, 1977
February 21	74 Couples' Blessing (New York)		February 22, 1968
February 22	430 Couples' Blessing (Seoul, Korea)		February 28, 1983
February 24	Shin Jeung Nim's	January 16, 1983	March 2, 1975
February 28	Kwon Jin Nim's Birthday	January 20, 1975	
March 27	Jin Sung Nim's Birthday	February 18, 1962	March 23, 1962
April 9	PARENTS' DAY	March 1, 1960	March 27, 1960
April 9	Sung Jin Nim's Birthday	March 1, 1946	April 2, 1946
April 24	TRUE PARENTS' BLESSING	March 16, 1960	April 11, 1960
April 29	Nan Sook Nim's Birthday	March 21, 1966	April 11, 1966
April 29	Original 3 Couples' Blessing (Seoul, Korea)	March 21, 1960	April 16, 1960
May 1	ESTABLISHMENT OF HSA-UWC IN KOREA		May 1, 1954
May 1	43 Couples' Blessing (U.S.A., Japan, West Germany)		May 1, 1969
May 11	Shin Bok Nim's Birthday	April 3, 1982	April 26, 1982
May 15	36 Couples' Blessing (Seoul, Korea)		May 15, 1961
May 16	Ye Jin Nim and Jin Whi Nim's Blessing		May 16, 1981
May 18	Hyun Jin Nim's Birthday	April 10, 1969	May 25, 1969
May 20	DAY OF THE LOVE OF GOD		May 20, 1984
May 21	118 Couples' Blessing (London, England)		May 21, 1978
May 31	Jeung Jin Nim's Birthday	April 23, 1982	June 14, 1982
June 4	72 Couples' Blessing (Seoul, Korea)		June 4, 1962
June 7	DAY OF ALL THINGS	May 1, 1963	June 21, 1963
June 13	39 Couples' Blessing (Camberg, West Germany)		June 13, 1981
June 23	Young Jin Nim's Birthday	May 17, 1978	June 22, 1978
July 1	2100 Couples' Blessing (New York)		July 1, 1982
July 20	Kook Jin Nim's Birthday	June 14, 1970	July 17, 1970
July 21	Sun Jin Nim's Birthday	June 15, 1976	July 11, 1976
July 24	124 Couples' Blessing (Seoul, Korea)		July 24, 1963
August 16	Total Victory Day (Il Seung Il)	July 1, 1985	August 16, 1985
August 17	Shin Goon Nim's Birthday	July 12, 1983	August 20, 1983
August 23	In Jin Nim's Birthday	July 18, 1965	August 14, 1965
September 9	Hyung Jin Nim's Birthday	August 6, 1979	September 26, 1979
September 18	Foundation Day		September 18, 1976
October 4	DAY OF VICTORY OF HEAVEN		October 4, 1976
October 14	Father's Release from Hungnam		October 14, 1950
October 14	6000 Couples' Blessing (Seoul, Korea)		October 14, 1982
October 21	777 Couples' Blessing (Seoul, Korea)		October 21, 1970
November 2	CHILDREN'S DAY	October 1, 1960	November 19, 1960
November 19	Jin Whi Nim's Birthday	October 18, 1963	December 3, 1963
November 24	Heung Jin Nim's Birthday	October 23, 1966	December 4, 1966
December 22	35 Couples' Blessing (Belvedere)		December 22, 1976
December 24	Un Jin Nim's Birthday	November 23, 1967	December 24, 1967

**"MY MISSION AND THE
UNIFICATION MOVEMENT'S
MISSION IS THE SAME
THING: TO PLANT THE LOVE
OF GOD, TO RESURRECT THE
AMERICAN CHURCHES, AND
TO RESTORE THE FAMILY
SYSTEM IN THIS COUNTRY"**

**Rev. Sun Myung Moon
October 4, 1985, Belvedere**