

TODAY'S WORLD

April 1987



HOW TO SUCCEED AS A LEADER (p. 10)
COLOR SECTION: THE TRUE GRANDCHILDREN (p. 24)



Letter from the Publisher

by Rev. Chung Hwan Kwak

WHEN WE THINK ABOUT THE PHYSIOLOGICAL OR biological aspect of life, we find it is filled with mystery. We can perceive things like color, odor, size, and texture without a moment's hesitation. It seems impossible to understand how we can do all of this, yet we can easily agree that life itself is very powerful and profound.

However, I don't want to talk about this aspect of life, but rather our eternal life, the life that comes from God. At the moment of our birth, we were given not only physiological life but the spiritual life element or the original life element. Biological life functions only as a base, a vehicle for the spirit to dwell in. The main essence of man and the main power of man come from this spiritual life element that he receives from God.

Sometimes we experience feelings of tremendous joy welling up from inside our heart, or a special feeling of gratitude, or a deep awareness of harmony and peace. In these moments we feel absolutely selfless and without any emotion of hate. This selfless, pure, and giving feeling doesn't allow us to be in conflict with any person; rather we feel like loving and embracing everyone. The intensity of this kind of feeling, of course, varies from person to person, but generally speaking, a person of faith will definitely know these emotions to some degree.

It is hard to explain the link between these most inner feelings and the physiological functions of our body that involve movement, circulation, respiration, etc. But our inner spiritual life—our life of loving, empathizing, caring—is our *true* life. These kind of emotions are not dependent on the environment. Of course, we can't deny that our surroundings bear a certain influence on our feelings and behavior, but our feelings normally go far beyond our temporary circumstances.

If humankind hadn't fallen, original men and women would be constantly sharing the most noble and loving emotions. In the process of restoration, we must ultimately restore these emotions and live a true way of life. We are born into the historical era of True Parents, and it is because of their tremendous victories over Satan that we are able to restore our true life level fully.

Developing a deep heartistic relationship with True Parents means engrafting into the true life element. Our commitment must go way beyond signing membership, attending Sunday service,

having a certain mission, or working in a certain department. We need to focus internally on creating and deepening our relationship with Father and Mother. But how can this be done?

True Parents are truly the source of true life. When we see True Parents or listen to Father's speeches, many times we feel joy inside and feel drawn to True Father without being able to explain why. This is indeed the impulse of our inner life. All people have this spark of true life within them even though it may not be developed.

In developing a deeper relationship with True Parents, I'd like to remind all members to check your inner life over and over again and answer for yourself: "To what degree do I love True Parents and God?" Find out how long you are able to maintain a peaceful and pure heart. Determine how constant and embracing your heart is when you are with others. This is the measure of the element of true life that has blossomed within you. If you can sustain this kind of loving heart, you won't have any problem with your faith.

For example, if our body is well, we automatically enjoy and can assimilate our food. The same is true with our spiritual life—if our spirit is strong and healthy, it never stops growing and we continually enjoy giving and receiving true love.

Because we dwell in a fallen environment and have fallen nature, we still live under Satan's dominion even though we may have received the Blessing. Thus, we feel like we are living under a cloud. Even though the sun is shining brightly and unchangingly, it is difficult for us to connect with it, to feel the sun is really there. In other words, we don't automatically grow in our spiritual life; we have to penetrate that layer of cloud.

We need, above all else, prayer and meditation to strengthen our connection to God. By doing so we can eliminate the clouds surrounding our spiritual life. If we can have an experience of deep meditation and prayer, we will be able to reach True Parents, God, and the true life level more easily. We will be able to break through all the barriers of impurity that surround our original pure life.

Our form of prayer may vary: We can meditate while walking alone in the street or in the mountains, or we can go to some holy place separated from the world. But all of us definitely need this kind of deep prayer experience often.

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*Those who pray for themselves will decline, and those
who pray for God and the rest of the world will rise.*

LIFESTYLE OF PRAYER



PHOTOS: K. OWENS / N.E.P.

REV. SUN MYUNG MOON
JANUARY 18, 1987
BELVEDERE

In prayer, you have to go through the proper sequence. You don't just throw words away and hope they will be listened to.

Translator: Col. Sang Kil Han

WE HAVE ALL KNOWN STUDENTS OF WHOM PEOPLE say, "Oh, he is a very good student. He studies hard and always excels." What kind of people are such students? Those whose minds are never detached from their work, who don't allow extraneous thoughts in their minds. If such a student is majoring in a foreign language, in everything he reads or speaks he thinks of the equivalent words in that language. If you compare the mind of such a student to a color, it would be white. It would not be red or black or a mixture of colors. This means that his mind is always focused, consciously or unconsciously, on the goal of his study.

In a similar way, a good businessman always thinks in terms of the business he is engaged in. The same holds true with a research scientist. If a person is entrusted with researching some problem, everything he does and thinks is geared toward finding a solution. In other words, his research dissolves into his life. His life is just a continuation of his research.

What is a good friend? A friend is defined by how much he thinks of you. The more he thinks of you, the better a friend he is. If you think a lot about something, then without really trying too hard, your actions will go along with your thoughts. How your body acts depends on what you think about. People notice this. If you give a lot of thought to your family, your community, and your country, then people will call you a good family man and a good citizen. If a person thinks about and works for the sake of the universe from the day he is born and assimilates that concern into everything he does, the universe will say, "That person lives for the universe. He is truly a good person."

YOUR ULTIMATE DESIRE

Today's topic is prayer. I'm not talking about a prayer where you set aside a little bit of time and pray, but the type of prayer where you pray almost continuously all day long while doing your daily activities. I'm talking about one consistent prayer, a lifestyle of prayer. While you are eating, your mind is focused on your prayer; while you are walking or talking with other people, your ultimate desire is your prayer.

We all have to experience this kind of prayer. The first step is to rearrange our minds, our thoughts, and our ideas. Since our thoughts are subject, our thinking has to be stable, because our body responds as an object to our minds. So first we have to have a firm goal. What is our goal?

God is our subject, isn't He? Because God is our subject, we want to carry out everything according to what God wishes, not what we ourselves prefer. Our purpose is to do whatever God wants to achieve. This is very important.

When I pray, actually, for whom do I pray? What would be more appealing to God—that I pray for the sake of my-

self or for the sake of God? Since I pray for the sake of God, I come on the scene only secondarily: first God, then me as God wishes me to be. My preference is always to be on the side that God is on. If God is on the east side, that's the side I want to be on. But if I pray and find out that God wants me to be on the west side, I must say, "Yes, I want to go to the west side." If I think, "No, I want to be on the east side no matter what You think," then my prayer really doesn't work. God has a purpose for us. God is the main theme of prayer. This you should never forget. You don't have to pray too much about yourself. Those who pray for themselves will decline, and those who pray for God and the rest of the world will rise.

Most Unification Church members know that the world is the objective of prayer, so all day long they think about the world and maybe for a few minutes they verbalize it and pray, "Oh, Father, please help us work today for the sake of the whole world and for You!" That prayer is more powerful than a prayer for small things all day long. Those small prayers are like leaves and twigs on a tree, whereas the other kind of prayer is like the trunk.

GOD IS THE CENTRAL THEME

God's ultimate goal is world salvation. Contrary to the belief of most Christians, their denomination is far less important than the world, and the individual is even less important. The salvation of Christianity is important, yes, but God would sacrifice even this for the salvation of the whole world. This is not rhetoric.

After the Americans won the war in 1945, they began to become confused, and by the 1960s America was declining. That was when Kennedy was assassinated and Dag Hammarskjöld was killed. When America began to drastically cut its foreign aid, the country started to plummet because it was going against God's will. Until then, the world had looked up to America with hope and love and respect, but after that, you just heard, "Yankee, go home!" When America and established Christianity both failed in carrying out God's dispensation, the Unification Church took over. The Unification Church became the sacrifice in their place and totally took responsibility for God's will.

Do you thoroughly understand the root of the Unification Church? It is Rev. Moon, of course. Actually, to describe me is not that difficult. I am a person who thinks like God, that's all. I'm on God's side. The main theme is not me, nor is it the Unification Church. The ultimate theme is God. However God wants it, I will do it that way. For me, God is the main theme, but since God also prays for things to happen in the future, I am God's main theme.

God has to restore the entire world, and to do that He needs a central person and a central group. Through me and my work, God is trying to restore the whole world. Therefore, I have an unmistakably clear view of what the world will be like in the future. What I predict always

*We must know what is going on in God's timetable
and pray according to God's plan.
Otherwise our prayer is insignificant.*

comes true because I clearly understand God's formula through which He works His dispensation. God is the center of our prayer; therefore, we have to understand His formula so we can pray in accordance with His desire.

(Father draws a chart.) First, we need to establish a firm understanding of the relationship between God and man. Today, in all other religions except the Unification Church, this idea is unclear and ambiguous. However, we know that the relationship between God and man takes place on eight levels: God and the individual, God and the clan, God and the race, etc. God has an image of what the races will be like in the future, what the nations will be like, and what the cosmos will be like. And God knows what He Himself will be like. From the very beginning you were taught that you have to go through each level. You are clearly going through that path in the wake of my pioneering.

RIGHT ORDER OF PRAYER

The primary thing you have to understand is the relationship between God and yourself. Eventually you can pray for the sake of yourself, but you have to go through the proper sequence. You don't just throw words away and hope they will be listened to. Not at all. Rather, you have to be consistent and go along with the order of all things. You have to say, "Our Father, my goal is even beyond my family. My goal is saving this country, but before I save this country, my family has to be unified. We are having a problem of unity in our family. So please, God, I will do whatever you want me to do, but please help us establish our family in Your way." Do you understand? You have to look at God from a very valuable position. You have to see yourself not through your own eyes but through God's eyes, in the order that God looks at you.

Secondly, we have to understand responsibility and indemnity. If the fall hadn't taken place, there would be no purpose in having religion. Everyone would already be living joyously with God. But we cannot do that. We need to fulfill our five-percent portion of responsibility. The individual has a certain responsibility to God, the family has a certain responsibility to God, and so on. Step by step, we have to come all the way up to the place where God originally created man to be.

Because of the fall, Satan came into being. Satan does not want to let us go. In order to shake loose from Satan, we must do something Satan cannot do—that is, pay indemnity. Without paying indemnity, we cannot fulfill our portion of responsibility. Only by fulfilling our responsibility can we reach the world of love. So we have to pay indemnity, separate from Satan, and fulfill our portion of responsibility, in that order. Anyone in the indirect dominion must fulfill his responsibility before he can go up to the direct dominion of God. If we are accompanied by Satan, God certainly cannot accept us. We have to know this clearly or else we cannot go the path.

A TREMENDOUS GAP

In the original creation, we wouldn't have had to restore anything; we would have just lived as we were designed to live. But because of the fall there is a tremendous gap, there is an insurmountable wall, and we have to go over that wall. So when we pray, we shouldn't pray vaguely or ambiguously. We must pray, "God, this is the way the original creation was, but I am not that way, nor is the rest of mankind. I need to go up to the original place and be an object to You. So you have to help me." We can have a really powerful prayer this way. God cannot deny it because this is the Principle.

Of course it is painful to pay indemnity. It can never be really enjoyable. Joy is not a word associated with indemnity. We can enjoy ourselves and be happy in the presence of Satan, but that happiness is part of the satanic world. That is not our goal. Most American members still seem to have an ambiguous idea of happiness. They complain, "Why can't I be happy in the world while treading along God's way?" However, we cannot. While paying indemnity we cannot feel joy. If we are always happy, there must be something wrong. Only *after* paying indemnity can we be joyful for the moment.

Why is the Messiah necessary? Why can't you reach perfection yourself? Well, you didn't fall, your ancestors did. The Messiah makes up for what your ancestors did. After he does that, you can fulfill your portion of responsibility, which is far less than what the Messiah has to do. Actually, only a true family can go to the highest level. Fallen individuals and families have no qualification to go there. To gain this qualification, you have to go through the Messiah.

Looking back at history, you can see a clear pattern. Only after Jesus came could God's dispensation of salvation and restoration actually begin. The first attempt at recreating a true Adam and a true father/son relationship was made at that time. We know in great detail to what extent Jesus accomplished his mission and why Jesus has to come again. He must come in both spirit and flesh. In the same way, we need to be restored in both mind and body by fulfilling our portion of responsibility.

The third thing we have to consider is the Cain/Abel relationship. Cain is still working in the world today and still occupying the elder son's position. Today, the democratic world is on the Abel side and the communist world is on the Cain side, but neither side understands God or His dispensation. Therefore, somebody has to teach the democratic world about this relationship and help it in its task of digesting the communist world. Digesting means clarifying the problems and solving them. The Cain/Abel relationship is restored on eight levels: the individual Cain/Abel relationship, the family Cain/Abel relationship, and so on. In restoring this relationship, we have to go through a similar process of indemnity.

*Hold onto me tightly every minute of the day.
Think of nothing else except uniting with me
and doing home church.*

RESTORING THE TRUE LINEAGE

The fourth main point is the transfer of lineage from the false to the true. We have to transfer our lineage on the individual level, the family level, and all the way up. The world should be of the proper lineage, not the satanic lineage. Accomplishing this is the Messiah's chief role. For any individual to change his lineage, he must have the right ancestry. The role of the Messiah, the root of all beings, is to establish this ancestry.

Each fallen individual is destined to go through restoration and become the true object of God. He needs to do that, but he himself is helpless. He doesn't have the right ancestry; thus the Messiah must come and help him. The Messiah restores the individual's true lineage, helps him to resolve the Cain/Abel relationship, and teaches him to fulfill his portion of responsibility. After that, there can finally be a normal relationship between God and man.

During these many years, I have been more than breaking my back to make a foundation for mankind to follow this path of restoration. Now the dispensation has advanced to the point where the fog seems to have lifted. Now the doctrine of Godism—the real, true philosophy—is visible to everyone. A few years ago no one understood it, but now people do. You see, the dispensation went exactly according to this formula. These are the most essential points in man's restoration history, yet until now there was no human being on earth or in the spirit world who knew about this.

If Christianity had united with me in 1945, within seven years God's plan would have been accomplished. But because it didn't, I had to reindemnify, in a span of 40 years,

the entire 4,000 years of history from the time of Abraham. This is what the Unification Church is all about. The seven years from 1985 is the time allowed to reshuffle and reorganize everything and to reach the world level. The roles of the free world and the communist world—what position they should be in and how they should conduct themselves—will become more and more apparent. Everyone on both sides will come to know this within these seven years.

Now we are in a period of conversion into a completely new world; it is not merely an extension of the old. First we must know what is going on in God's timetable, and then we have to pray according to God's plan. Otherwise our prayer is insignificant.

EVERY MINUTE OF THE DAY

You have just listened to the real crux of the Principle. You must clearly have this chart, this formula, in mind when you pray to God. You should get rid of all of your thoughts, all the junk, and replace it with this chart. Think about this every minute of the day, every second of every minute, actually, and live it; then you don't have to pray. Your life should be a prayer. At the end of the day, you can pray maybe five or ten minutes about this, since you now know it exactly.

You see, your role as the children is vastly less burdensome than the role of the parents. I did it all, amid fierce opposition and indescribable persecution, and all you have to do is believe my instructions and carry them out. What I am giving you is priceless, yet free of charge. And you are going to accomplish this without persecution, in a free environment. Don't ever think it was this way from the beginning—never. This is the first time we have had an environment where there is so little persecution.

Every single prayer I ever dedicated to Heavenly Father was to tell Him I wanted to follow His plan, to do what He wants me to do, to be what He wants me to be. I never prayed for anything else. God told me, "This is the way I want it," so I carried it out. You must do exactly the same thing. You have the standard of my lifestyle, so you must pray to follow me. You are historical individuals; therefore, you have to think as God thinks. What does God think about? He thinks of nothing else but people.

Relationship between God and Man	Responsibility and Indemnity	Cain/Abel Relationship	Change of Lineage
8. God	8. God	8. God	8. God
7. Cosmos	7. Cosmos	7. Cosmos	7. Cosmos
6. Physical World	6. Physical World	6. Physical World	6. Physical World
5. Nation	5. Nation	5. Nation	5. Nation
4. Race	4. Race	4. Race	4. Race
3. Clan	3. Clan	3. Clan	3. Clan
2. Family	2. Family	2. Family	2. Family
1. Individual	1. Individual	1. Individual	1. Individual

English version of the chart Father drew.



And what is God's real desire? He wishes that His own spirit could be manifested into everything.

You will be having your own children, and very soon you will stand in the True Parents' position. So you have to think about the four position foundation. This is one inseparable unit. Today, men and women love each other on some level, but the average American never thinks about God and doesn't trust his own children. The divorce rate is becoming sky-high. You can see how cruel Satan has been, and how successful. Everybody has become individualistic. It's easy for some people to think they have achieved their

historical purpose. They think, "Yes, I'm happy. I did what I wanted to do in life." Then a person on God's side just smashes their concept and says, "No! *This* is God's ideal. *This!*"

I have just explained the historical task of the Messiah, which is being carried out here in the most advanced country in the world. I am not doing this in Africa. I am doing this in 20th-century America, here where people's minds are full of trash. God has introduced the truth right here, and He wants to teach it to the American people. That is our goal and we are at the final stage of that goal.

*There is nothing you cannot persevere through.
If you know your king, nothing can discourage you.*

WE ARE LIVING PRAYER

You must pray to know what God's ideal and dispensation are. Pray to God that all this, centering on the True Parents, will be accomplished correctly. You can't pray about this just once or twice or three or four times a day. You have to pray this way from early morning until you go to sleep at night—even while you sleep, 24 hours a day. I don't mean verbal praying but lifestyle praying. Our life must be a prayer.

We are going to repair all the precious ties of the four position foundation. Then we will go out to the satanic world and teach the people this and urge them to follow. Everyone of us must go all over America and shout like crazy that this is it, this is what we have to do! If we do this, then we don't have to go off and pray by ourselves, because we are doing prayer, we are living prayer. Then God cannot but give us His help.

I paid indemnity with a real physical body, didn't I? In the same way, you have to pay indemnity by making the proper condition. There is no way you can do what I did, but if you devote everything you have into the task, it will be considered in God's eyes as if I had done it. That condition is home church. By your accomplishing home church, God will consider it as if you had accomplished world restoration. Do you understand?

You might forget about this chart; in fact, it is rather complicated for some. But what you should not forget in your daily life is that you are part of my family. You are part of the four position foundation with me at the top. You, as the offspring, should clearly establish that father/son relationship; then go out and set the condition of doing home church. If you do, what will happen? You will have the privilege of following me wherever I go. This is a tremendous privilege. This is not abstract at all, it is a clear formula.

In home church, all the elements are there: the transference of the true lineage, restoration of the Cain/Abel relationship—everything. All will be accomplished when you do home church, and you will become a true extension of me. In other words, in my absence, you, as the home church director of your area, can give the Blessing to the people of your 360 homes. You can direct the matchings and the Blessings because that is what the True Parents do. How can I go out and perform all these ceremonies physically? It is impossible.

THE REAL CORE OF SALVATION

This is the time. This is the time when communism still reigns, so always pray while you work and keep all these things in your mind. Hold onto me tightly every minute of the day. Think of nothing else except uniting with me and doing home church. This is the work for America.

How is the Cain/Abel relationship restored? I am in the Abel position and you are in the Cain position. When you completely surrender and become one with Abel, then you have accomplished this. This is the real core of salvation. If you deny this Cain and Abel relationship with me, then you are in great personal trouble, aren't you? There is no other way. Indemnity and one's own portion of responsibility have everything to do with the Cain/Abel relationship. If you fulfill your portion of responsibility, then the Cain/Abel relationship is already fulfilled. Thus the Cain/Abel relationship is actually essential. Restoring this is almost synonymous with the solution of human history.

In the American government, there are the Democrats and the Republicans, locked in a Cain/Abel relationship. They are divided because of the fall; it was not man's dividing. The relationship between the communist world and the free world is the same. Unless the Cain/Abel relationship is brought into the right order, we cannot say that man's portion of responsibility has been fulfilled. Your portion of responsibility can only be fulfilled as a result of the other three conditions.

You have always felt that I speak randomly, jumping from one topic to another, just like a spiritual being moving all around the cosmos, haven't you? But I am actually very consistent, because I am the master of these principles. I am never lost. My greatest historical achievements are described right here in the four columns of this chart. This formula is the essence of theology. If you understand this, you are a number-one theologian.

All mankind has searched for these things. Until now, no person has ever established clearly what the relationship between man and God is, for example. If someone asks you, "Who is God?" you can answer, "God is our father, and we are His sons and daughters." That's it. It is so simple, yet there are tremendous contents in this chart to back this statement up, don't you think?

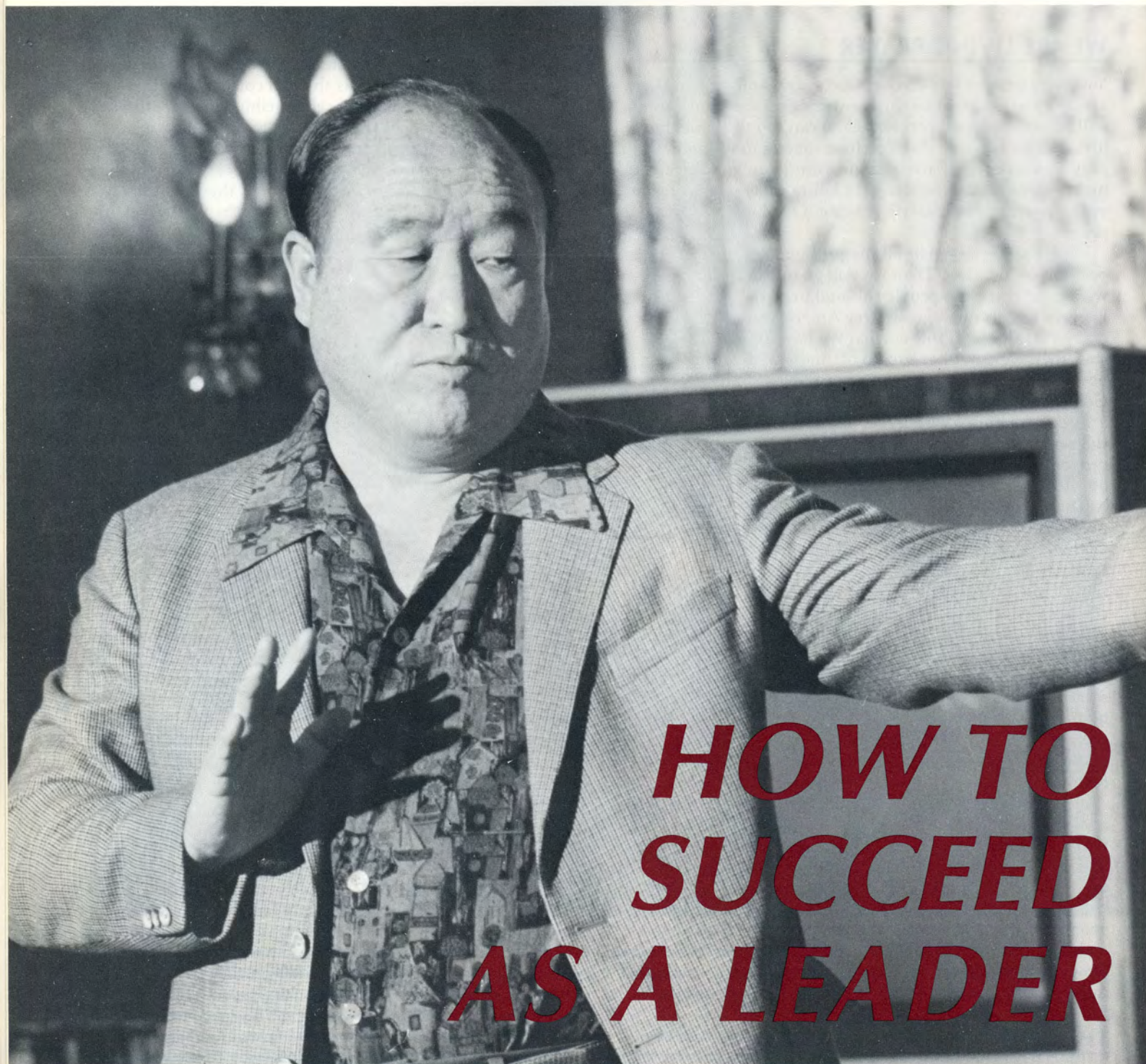
A SON'S RIGHT

A son can inherit everything from his father, no matter how big or precious or noble he is. That is a son's right, for he is the heir. No matter how humble you are, I can bequeath everything to you. After I completely fulfill my portion of responsibility, Satan will see that I am in Adam's position. When the fall is totally indemnified, Satan, who has been persecuting and slandering Adam, will be shaken loose. He will have to leave Adam instead of clinging on. Only by solving the Cain/Abel relationship can I advance to the elder sonship. I can inherit the world from God Himself.

I know that inside God, I stand at the point of the original human ancestry, in Adam's position. The world is in the second son's position, not the first son's position anymore. When the position of the first son is established, the transfer of the blood lineage will be almost automatic. All

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*I don't want you to think that you are below me:
I want you to stay at the front line by my side.*



HOW TO SUCCEED AS A LEADER

BY REV. SUN MYUNG MOON
LEADERS' CONFERENCE
FEBRUARY 4, 1987
EAST GARDEN

Responsibility and love will form an invincible shield that Satan simply cannot deal with.

Introduction

The day after True Parents' Birthday, Father invited all the state leaders, some of the international leaders, and other church elders to East Garden—altogether about 200 people.

Addressing the new state leaders, many of whom had never been to East Garden before, Father spoke in a loving and caring way about how the leader's role is that of a parent.

Afterwards, Dr. Pak read excerpts from birthday wishes that True Parents had received from all over the world. Among them were greetings from famous American Christian leaders who conveyed their admiration and respect to Father and Mother as well as their renewed hope in America.

One of these leaders expressed his sincere gratitude that, at a time when the destiny of America and the world is being decided, "God sent Rev. Moon to us." His message went on: "America is ready for a second revolution, one of character and will.... America has lost its great ideal but will recapture it.... On behalf of the unnamed millions of Americans who don't know this now, I want to express my heartfelt thanks."

Another leader wrote, "The greatest thing America did is liberate you from the North Korean prison.... You are like another Lafayette, bringing a new spirit of freedom to this country...taking the nation of America to new heights.... Just like a Moses, you are fighting for America and being persecuted for the cause of freedom...."

While listening to Dr. Pak read these messages, Father smiled, but it seemed he was passing the glory on to God. Needless to say, everyone else felt uplifted and happy to hear such words of recognition for our True Parents' life work.

The conference then closed with a few more comments from Father, and the state leaders spent the rest of the day together on an outing.

BECAUSE OF THE CHANGE OF PERSONNEL AMONG THE state leaders and regional coordinators, this is a new team. We will begin the new year with a new program. Why have these changes been made? So far, the state leaders did not have the correct concept of what state leadership is all about. State leaders are in the parent's position, and your primary job is to raise the members. The parent's role is one of leadership: You must guide the members, show them the best example, and protect and educate them until they grow in faith to become truly independent leaders themselves. After evaluating the past, however, I have come to the conclusion that 80 percent of the state leaders could not even come close to reaching the full potential of their assigned role.

In the Unification Church we have to go the way of indemnity in order to create the foundation for victory; the foundation doesn't just appear automatically. You know the word *indemnity*, but you don't know its real meaning. You don't understand its full implications, nor its true goal and purpose. Yet you have to learn this content clearly.

Why should we have to set conditions of indemnity at all? Simply because of Satan. Satan exists and acts all around us; he has been the principal governor of history. Unless you can successfully separate yourself from Satan, there is no room for God to enter into your heart. Therefore, this is the most important thing in dispensational history.

TWO PHASES OF RESTORATION

The course of the fall had two major phases: The first was the fall of Adam and Eve—the vertical phase; the second was when Cain dominated his brother Abel and slew him—the horizontal phase. In order to restore mankind's original sinless condition, a representative of true Adam must appear. That person must pay indemnity for the sin of Adam and make him whole again. First, indemnity must be paid for the position of Adam to be restored vertically. Then, however, the conflict of Cain and Abel will inevitably appear, and the one who stands in Adam's position must then also pay indemnity to restore his position horizontally.

How did Adam come to fall? First of all, he did not fulfill the responsibility God gave him, thereby departing from God and becoming totally unrelated to Him. Thus fallen Adam lost the realm of responsibility. Second, as a consequence, Adam lost the love of God, thereby losing the realm of love as well. In order for you to restore these lost realms, you must become a representative of true, perfected Adam and pay the indemnity in these two areas. Original human responsibility has to be restored and the lost realm of the love of God has to be restored.

Satan has stolen and isolated the realms of responsibility and true love; he is always setting obstacles to try to prevent us from reaching them. In a fierce way he doesn't want to be subjugated or forced to release his hold. Therefore you have to wage the battle and overcome adverse conditions again and again before Satan will move out of your path and surrender. You have to be absolutely firm and unchanging in your determination and penetrate both the indirect and direct dominion on your way. When you reach those lost realms, the position of the original Adam will be restored.

So the rule is absolutely clear: First, you must set the vertical condition to fulfill your human portion of responsibility, and second, you must reach out firmly to others with the love of God. When you secure your position this way, Satan has no way to destabilize you. Responsibility and love will form an invincible shield that Satan simply cannot deal with.

Everywhere around us—in the church and in the communities we work in—whenever someone takes the central position, Cain and Abel factions appear, competing to reach the central point where God's love resides. There is always this division. In the central position, as Adam, you

*After you secure the parental role,
then step down into Abel's position
and sacrifice for the salvation of Cain.*

must try to raise up fallen Adam; as Abel, you must try to raise up Cain. In restoration there is Adam, and Abel; one position is vertical, the other is horizontal. In many cases, one and the same person performs both of these roles.

WORK ON BOTH ROLES

Restoring the relationship between Cain and Abel is the horizontal and external avenue of paying indemnity. Once you are victorious on the external level, you can automatically be restored vertically and internally into your position as true Adam or Eve. You have to work along both avenues—the vertical as well as the horizontal. For example, if you are attacked in your position from the standpoint of Abel, you can work from the standpoint of Adam or Eve—from the base of the parent's position, secured by the love and trust between you and God. Thus, when the roles of Adam and Abel are working harmoniously together, there can always be a quicker result—a quicker victory over Satan. You must apply the principle to separate from Satan on the internal level, restoring the role of Adam and Eve, and on the external level, restoring the proper order between Cain and Abel.

Ever since the coming of Jesus Christ, the world has been polarized horizontally between Abel-type, Christian forces and Cain-type, secular forces. Throughout the last 2,000 years, the Christian realm has been struggling and winning the world. However, Jesus is in a parental role only spiritually and symbolically. Therefore, our world has been awaiting the Second Advent, when a visible, parental central figure will appear. By completely consummating human responsibility and uniting with God, the Messiah will link the indirect to the direct dominion centering on true love and thus secure absolute vertical victory. On that foundation, the horizontal victory of Cain and Abel will be automatic. That is the formula. So far, the teaching of this formula has been vague; even your leaders didn't understand it clearly, and the movement has suffered some confusion as a result.

After you secure the parental role, then step down into Abel's position and sacrifice for the salvation of Cain. What is most important, however, is for you to first establish yourself by uniting with and centering upon True Parents. The vertical consummation of human responsibility and the establishment of the parental role has to be the priority. As state leaders you represent restored Adam at the state level. You must stand in the parent's position with the true love of God, teaching my tradition to all the members of your state. When you make such a firm vertical foundation, there will be no room for Satan to come in. You can completely separate from Satan and expand God's territory. Then you will be in a position to dominate the Cain and Abel dispensation, and win more and more Cains to God's side. Your membership will grow and your local church will become larger and larger.



You must apply this formula on every level of the eight stages of development: externally from the individual to the family, clan, tribal, national, world, and cosmic levels; and internally from the servant of servants' position to the servant's, adopted son's, stepson's, son's, mother's, and father's position; finally leading up to the level and the position of God Himself.

THE FORMULA FOR VICTORY

I have completed this dispensation, having totally fulfilled this formula of human responsibility. Satan has no say about it; there is no condition for Satan to exercise his power, so the victory is absolutely protected. I have walked this course from the very bottom, beginning from the servant of servant's position, and I served in every successive position. Later I helped Mother to fulfill her role, so the mother's position has also been restored. Then I could come into the position of restored Adam and True Parent. In laying this foundation, level by level, Satan has to be conquered every step of the way; otherwise it is utterly impossible to reach all the way to the parents' level.

When you lecture the Principle, you should emphasize this formula very clearly. The purpose of the internal process of separation from Satan is to gain the parents' position and stand as restored Adam and Eve. If you follow this pattern in total obedience to True Parents—by fulfilling your human portion of responsibility, reclaiming the true love of God, and becoming installed in the parents' position—Satan will be separated from you. He will no longer have any claim, and you will have laid the cornerstone of the foundation for victory. Then the external

*The purpose of the internal process of separation
from Satan is to gain the parent's position
and stand as restored Adam and Eve.*



PHOTOS: R. M. DAVIS / NFP

process of separation from Satan will follow through the horizontal dispensation of Cain and Abel, which will restore the true son's position.

Everything in the Messiah's dispensation has been based on the principle of internal and external separation from Satan. Here in the United States I have fulfilled those conditions of separation. I have consummated, and am installed in, the position of True Parent and Abel, where Satan has no power. Therefore, when external powers like the U.S. government and internal religious powers attack and persecute me, I am not afraid—even imprisonment will not affect me.

SET THE CORRECT STANDARD

Now all you new leaders, as second sons, have moved up into first place, haven't you? The second has become the first. Through you I would like to set the correct standard. Can you just sit down and ask the members to go out and fundraise to bring in the money, and then just spend it? What type of leadership is that? From this time on I will not tolerate that kind of behavior on the part of the leaders. I have been setting the tradition, and you should follow it, so how can you sit idly and rest? Begin from the servant of servant's position—do the work yourself! These are my words to you—"Get up and get out." You cannot just jump all the way to the top but must sweat each step of the way. But I don't want you to think that you are below me: I want you to stay at the front line by my side.

Now we are once again going to apply the strategy of using both vertical and horizontal indemnity conditions to separate from Satan. Now that you are in the Abel group,

will you help those in the Cain group or reject them? If you say, "Oh, they are Cain, and I am Abel," you are being the most foolish leader you can be. I am asking you to work hard to gain the respect of your Cains. The time will come when you can humbly say, "Yes, I am Abel." How? By first having absolute faith in God and fulfilling your human portion of responsibility 100 percent, and second, by obtaining the love of God. You are Abel. That means that you should be totally united with True Parents and inherit True Parents' goal as your own.

Actually, for you truly to be Abel, you must learn Korean. When I speak my deepest thoughts to you, you just open your eyes and stare—nothing reaches your ears. After 1991 I will no longer have an interpreter, so you will have to be able to understand me directly.

Now I am going to ask you one last time: Do you correctly understand the vertical condition of indemnity and the horizontal condition of indemnity? Are these something that you would just like to have, or are they an absolute necessity? They are a necessity—no question about it. Set the vertical condition, then do the horizontal work. If you follow this principle, the church will boom.

BE WILLING TO JUMP RIGHT IN

From now on there is not too much out there to hold the Unification Church back. This is the golden harvest time: All the crops are ready to be brought in. All you have to do is go out to the fields to harvest them. If you don't go out harvesting, you will just inherit hell.

Whatever your mission is, be willing to get right down to it. Begin with the servant of servant's position; then you

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PHOTOS & M. DAVIS / N.E.P.

will be elevated to the servant's position, adopted son's, stepson's, son's, mother's and father's position. Then you will enter into the parent's position and the parent's role. Now that you know this, you shouldn't need any more words from me, because that's all there is to it: I have taught you the essence of the Principle.

Don't ever complain. If you say, "Oh, I am so hungry. Please God—somebody—give me some food!" Satan will just laugh at your attitude. Just go and get your food! When mealtime comes, instead of thinking, "Oh, I love to eat," you might regret that you have to take the time to eat at all and think that mealtime is your enemy. Do you say, "American law only requires eight hours of labor a day, from nine to five, so that's all I'll do"? I myself feel that 24 hours in a day is not enough! I wish each day could be 48 or 56 hours long so that I could do more—each day is so precious. This is an emergency time, and every day is crucial. I usually don't have time to eat.

Unless you lay the foundation while you are on the face of the earth, your life is a lie, and you will be in trouble in the spirit world. Where did the fall of man take place? In the spirit world or on the earth? On the earth. Then where should restoration come? On the earth. That's why I want to remain here.

Up until now, clouds of confusion have been flying around the Unification Church, blocking the rays of sunlight. Have your minds cleared? Do you want to place last among the 50 states, or do you want to win the championship? Those who want to have the best record of faith, raise your hands! All right, do it! I want all 50 states to be winners. Then I will ask each state leader to connect to one nation of the world, and we will raise up 50 nations. When you think about it that way, world restoration is not at all far away. □

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REGAINING OUR RESPONSIBILITY

Part 1

by Rev. Chung Hwan Kwak
February 8, 1987
Belvedere

AS YOU KNOW, BECAUSE OUR FIRST ANCESTORS FELL, WE lost the meaning and the hope of human responsibility. Many church members still misinterpret the word responsibility. However, we must remember that God gave a portion of responsibility only to men and women—not to animals nor to any other creation, and it is this responsibility that makes us different from them. Such responsibility is in itself the ultimate blessing, for through it we can inherit Heavenly Father's vision, His capability, and His heart. Also we inherit His creativity and dominion,

Responsibility is in itself the ultimate blessing, for through it we can inherit Heavenly Father's vision, His capability, and His heart.

and thus we can actually become the substantial representatives of God, our Parent, here on earth.

Unfortunately, Adam and Eve denied God: They denied God's word and so denied God's blessing. In other words, they lost the opportunity to fulfill their human portion of responsibility. In the process of restoration then, we must regain that opportunity—but it will not be returned to us easily. Under Satan's dominion, personal responsibility has no real meaning. God alone gives us our responsibility, so it can be exercised only under His dominion of love, whether indirectly or directly. However, the fall completely cancelled our true value, so Satan has the power to treat us as beings lower than animals.

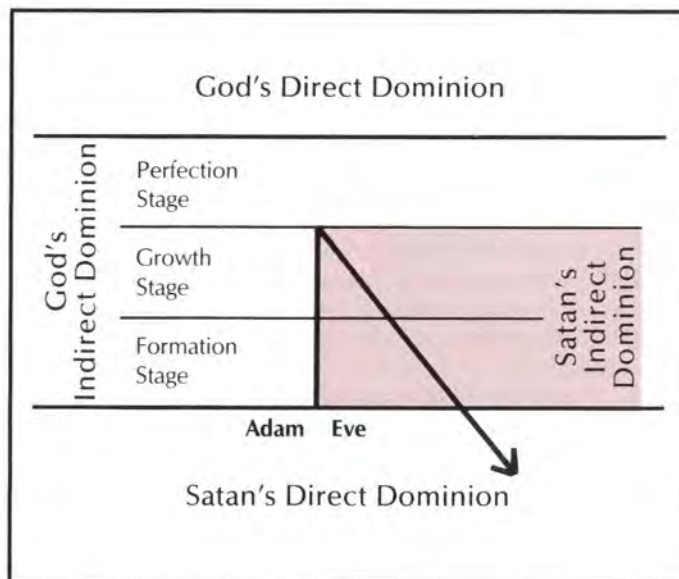
According to the Principle of Creation, we absolutely need to exercise our portion of responsibility through a period of growth in order to attain perfection. Yet Satan's power nullifies it. Thus, along the way of restoration, God must provide a means for us to reach the point where we can regain our portion of responsibility. For this God gives us the condition of indemnity, which means: the way to separate from Satan.

What did Adam and Eve lose?

Adam and Eve, from the top of the growth stage, fell to a point even below the formation stage—to a realm where God's Principle does not operate. God is the creator and owner of the Principle, and in order to be subject to His true dominion, all creation must remain within its boundaries. Outside of that is non-principled territory, which holds no meaning or existence in the true sense. Our ancestors fell into this territory, so from Heavenly Father's viewpoint, the life of fallen man is not real.

Since Adam and Eve fell at the top of the growth stage, Satan is now automatically able to exert indirect claim over the first two stages of growth. The third and final stage, the perfection stage, remains God's territory where the Principle still operates indirectly, and beyond that is the realm of God's direct dominion. Satan's direct dominion is below the formation stage. The formation and growth stages, while originally God's territory, are now the mixed indirect dominions of both God and Satan, due to Satan's influence and claim.

Since Adam and Eve fell straight into the realm of Satan's direct dominion, their immediate problem was to separate from Satan. Without separation there was



absolutely no way they could find the right direction and approach heavenly territory. How could they accomplish this? Please understand: There is no way that they could do this completely—only *conditionally*. Don't ever think that because you have set a condition of indemnity that you are completely free of Satan. If that were true, how easy restoration would be! The way of indemnity is only conditional.

Then what exactly did Adam and Eve lose at the time of the fall? First, they lost their vertical relationship with God. Second, they lost the true horizontal relationship between people, between human beings and angels, and between human beings and all the things of creation. Ever since Cain killed Abel, relationships between people have been characterized by struggle. As a result of the fall, angels came to dominate the human world. Man's relationship with the entire created world was turned upside down.

The eight stages

Our vertical relationship with God is the internal, *sung-sang* level of relationship, while our horizontal relationship with other people and creation is the external, *hyung-sang* level of relationship. The fall destroyed these relationships; therefore, they must be restored through the process of indemnity. We set indemnity conditions in order to lay the foundation to receive the Messiah, which includes the foundation of faith and the foundation of substance. These two

No matter what level of development you are on, the central requirement is always absolute faith in and obedience to your Abel figure.

foundations are *conditional*, although once complete, we can receive the Messiah substantially.

Recently Father emphasized the eight stages we must pass through on the way of restoration. These stages are directly related to the foundation of faith and substance. To restore our relationship with God through the foundation of faith, for example, we must be able to reclaim our position as His true sons and daughters. However, the fall completely cancelled our original position. Having fallen into non-principled territory under satanic dominion, we no longer have any relationship with God at all, but rather stand in the position of being His enemy. We cannot change from being His enemy to being His faithful children in one simple step.

From the position of enemy to God, where can we begin? The first stage is to become the servant of servants. An enemy has a purpose diametrically opposed to the master, and is in a state of challenge or conflict with him; but the servant of servants has at least come into the master's territory to work for him and share his purpose. The relationship between the master and the servant of servants, how-

ever, still remains very distant heartistically. The servant of servants may be ordered about and persecuted, but he does not receive his compensation from his master, only from another servant.

However much work or service he performs, the servant of servants can only serve the master indirectly, under the guidance of another servant. Yet the servant, at the next higher stage, can serve the master directly, and so he can become much closer to him. Still, the servant can receive nothing more from the master than his wages.

Restoring even God

Next is the stage of adopted son or daughter. A servant can work with his master in a relationship of deep trust and loyalty, yet what distinguishes the position of the adopted child is that he has the right of inheritance, even though he does not share the parents' blood lineage. That represents an amazing advancement. However, there is a tendency in the case of the adopted child for the parents and/or the child to harbor unresolved misgivings about the other. Guidance or scolding might not be given or received with complete understanding or trust.

The destiny of the stepson or stepdaughter is even higher, because the child is the blood relative of one of the parents. The child can easily be close at least to his natural parent. However, invisible, emotional forces often work to keep the child distant from his stepparent, so that resentment can still come between them. If you are the child of divorced parents who remarried, you may have experienced this yourself.

The next stage is the position of true sons and daughters, our first real goal. Yet at this stage Heavenly Father's eternal ideal is still not completed; reaching the true child's position is still not enough. The position of parents—first true mother, and then true father—must also be restored. The original purpose of creation must be achieved through mature Adam and Eve. Subsequently we reach the stage where we have even restored God! This sounds amazing, but in truth, until man is completely restored, God's heart can never be restored. God's heart is healed through man, through those who fulfill the heartistic qualification of true parents.

These eight stages are not just words—they are our actual path and destiny. Think carefully in detail about what these stages mean, and consider what stage you are in personally. Everybody calls on the name of God, but from which heartistic place are you now relating to Him? How far have you progressed out of Satan's dominion? The entire 6,000-year history of restoration can be understood according to this pattern, but so can our individual course. Step by step, each of us must go this way. Moreover, our progress does not follow a simple line; within this general direction there is tremendous struggle. Many kinds of dispensational events are connected with this process. Also, please consider that in all the 2,000 years of Christianity, with its hundreds of different denominations, no one except True Father has been able to delineate clearly the course of our progress back to God, centering on His heart.

Restoration is conditional

God's original purpose of creation was to make harmony throughout the entire cosmos. Through the first man and

woman He wanted to reach the entire cosmos, including the spirit world, with His love. God expected man to establish a harmonious relationship with Him, with others, and with all creation. Because of the fall, however, God's ideal was shattered and all these relationships broke down into conflict. Since the time of the fall, horizontal relationships in this world have always involved a struggle between Cain and Abel—one figure who is closer to God, and another who is more distant.

The restoration of horizontal relationships between Cain and Abel also progresses through eight stages. First we must establish unity between our mind in the position of Abel and our body in the position of Cain. What follow are the family, clan, tribal, national, world, and cosmic levels of Cain and Abel, followed at last even by the level of God Himself. Thus there are not only eight stages of vertical restoration, but eight stages of horizontal restoration as well. We cannot return to God directly; we must advance level by level.

Once again I want to remind you that the restoration of all these relationships is *conditional*. When we evaluate our position in relationship to God, can we honestly say we have achieved the position of real sons and daughters? When did God permit you with His whole heart to be His own children? Truly, all events related to our path of restoration, including the Blessing, are conditional.

Ever since the beginning of my life of faith I have wondered, "Where is God? Why can't we see God?" I think of

Can we honestly say we achieved the position of real sons and daughters? When did God permit you with His whole heart to be His own children?

the situation of an unborn baby. A baby in his mother's womb might wonder, "Where is my mother?" Because the baby is *within* the mother, he cannot see her; nevertheless, he is directly connected to and dependent upon her every moment, receiving from her the elements that sustain his life. Similarly, all mankind is in heaven's womb. Because God's vision and territory are so vast, we cannot see Him; nevertheless, we are within and directly related to Him, constantly receiving life elements from Him.

Symbols of our own course

Father has taught us that the way of our restoration is not smooth. Each successive level requires a different indemnity condition. For example, God told Abraham to leave his father's house and his hometown, and He also ordered Jacob to leave his family and flee to Haran. What was the meaning of this? For Abraham or Jacob to jump up to another stage, they had to lay an indemnity condition—which meant facing a new and bigger challenge in a difficult environment, far away from familiar territory. These kinds of challenges are absolutely necessary for indemnity.



PHOTOS: K. OWENS / NLP

The way of God's dispensation is to elevate vertically while at the same time expanding horizontally, so that the realm of His indirect dominion becomes bigger and bigger. Abraham was the first person to make the necessary condition to be liberated from Satan's accusation. Thus, standing in the servant of servants' position, Abraham accomplished restoration on the individual level. Jacob conditionally restored the family, and Moses the clan and tribe; they both related to God from the position of His servants. Humankind remained on that level until the advent of Jesus Christ, who brought national level restoration as God's son. This course was actually trod in history, but it is also a sign and symbol for the course of our own individual restoration. Please think deeply about this.

As we climb these ladders of *sung-sang* and *hyung-sang* restoration, what is the real, essential element we are restoring? First, absolute faith and obedience. Usually we analyze the Cain/Abel relationship through the reversal of the four fallen natures, but no matter what level of development you are on, the central requirement is always absolute faith in and obedience to your Abel figure. Whenever you reflect upon your spiritual progress, please be sure to check the degree and the purity of your faith and obedience. In restoring the vertical relationship from servant of servant to parents' position, the main element we seek to restore is true love. The absolute essence of God's relationship with us as His sons and daughters is His love—which we broke at the time of the fall. Without true love, we cannot really restore our relationship with God. In conclusion, these two areas—faith and obedience, and love—are what we must consider most deeply on our path toward regaining our human responsibility. □

*Edited for Today's World.
(Part 2 will appear in the next issue.)*

APPRECIATING TRUE PARENTS

Personal Testimony

by Rev. Sung Il Kim



I WAS BORN ON SEPTEMBER 25, 1943, in Sukhyun-Ri, Dukwon-Myun, Moonchun-Koon Ham, in Kyung Nam prefecture. This is an area in North Korea near Wonsan City, which is famous for its beautiful beaches. I have two older brothers and two older sisters. My family came from a traditional Confucian background, but later on they converted to Christianity. This was due to the efforts of my aunt, a sincere Christian woman who graduated from Wonsan missionary school and became a missionary. She was seized by the Holy Spirit and received spiritual power to heal sick people.

It was about 50 years ago, when I was just a small boy, that my aunt heard a voice saying that the Messiah would come to Pyongyang and that Pyongyang would become the New Jerusalem. My family thought that she believed in a rather strange religion! But one day unexpected things happened that totally changed my family's concepts about Christianity.

Healed by faith

My oldest brother-in-law got sick, and the doctor said that his disease was incurable. My aunt told his wife

—my eldest sister—to start believing in God and praying fervently to Him to be healed. So my sister prayed sincerely. But my brother-in-law didn't trust his wife, and when she told him she could help cure him, he said he was going to leave the house. Just as he walked out the door, his wife collapsed on the floor, as if dead. So my aunt told him to believe in his wife immediately. So he did, and as a result, his wife came back to life. Then his wife hit him on the back saying, "You are cured! See, just trust me!" And right then my brother-in-law was cured.

Every time I felt lonely,
True Father would come
to me in my dreams with
a smiling face and
encourage me.

After that, my mother got sick, and my eldest sister cured her as well through her fervent prayer. A few months later my father was struck by a fatal illness; the doctor said there was no hope for him. So we asked for my sister's help again. She smiled and said that God loves us and because of that He wants us to trust Him. She said she could cure my father's sickness right away by praying, but that in addition my father had to read the entire Bible completely, from the Book of Genesis to the Book of Revelation. My father trusted her; he read the entire Bible and was healed.

Through all of these experiences, my family finally came to believe in God, and we realized that He is always with us. Every one of us became a Christian.

At some point in 1946 we could no longer stay in our town, because the communists started persecuting Christians, especially Catholics. My older brother moved south to Chun Choon, and I joined him in 1948.

About two years later, because of the Korean War, we moved on to Pusan, where we met our father and my second-eldest sister, and we stayed with them. By then I had become a sincere Christian and was regularly attending a Presbyterian church.

At that time, Mrs. Hyun Shil Kang, the first member to join Father in South Korea, witnessed to Mrs. Jae San Kim, who was our neighbor. Mrs. Kim happened to be very close to my sister, and eventually she led my sister to meet True Father. After my sister met him, she prayed and found out that True Father was the Second Messiah, and she started to go regularly to the Unification Church.

My first experience with Father

My sister tried to teach me the Principle, but she was not successful, so she witnessed to my father instead. Then my father tried to convince me, but I didn't want to listen to him. My father kept saying, "A man should always be looking for a saint in order to receive education from him for his life. We have now met a saint, so why don't you want to meet him? Please go and see him. I will never ask you to do anything else." Finally I agreed to go to a service.

On the first Sunday after I promised I would go, I suddenly changed

my mind and didn't want to go. I lied to my father, saying that I was very busy. The second Sunday came, and I lied to him again with the same excuse. But on the third Sunday I felt I could not repeat the lie, so I went along with my father.

Arriving at the top of a hill, I encountered a small house with a sign written in English and Chinese characters: "Holy Spirit Association for the Unification of World Christianity." We stepped inside. About 10 men and women were gathered there. My father bowed in front of a young man wearing an army jacket. I thought this was very strange, because that man looked young enough to be my brother. But my father told me to do the same thing, so I did.

I realized again that God always makes a way for us and prepares everything.

Normally a Christian Sunday service starts out with a Bible reading, followed by hymn-singing and a sermon. But this church was different. This young man—True Father—asked everyone if they had had any dreams the night before, or if they had received any revelations. Someone said he had a dream in which he saw True Father with a golden crown on his head and a bright shining light behind him. Another person said he had seen True Father in a higher position than Jesus in the spirit world. These kinds of testimonies went on from about 10 a.m. to 3 p.m.

This Sunday service was quite different from the ones at the Presbyterian Church I was attending. I was getting very bored, and I told myself that I would never come to the Unification Church again. Finally we sang some holy songs, and True Father started to pray. I was amazed, because Father's prayer was very different from any other ministers' prayers I had heard, and I was deeply moved by it. I felt that Father was talking with God.

I knew God was alive

Three months later, on June 15, 1954, Mr. Won Pil Kim came to Pusan to give a Principle lecture to the village people, and I attended it. After listening to him I felt very moved and happy, because all the questions I had had about the Bible, God, and the spirit world were answered. Now this was a time when Koreans were still recuperating after the Korean War, and many Koreans didn't have much hope. Everybody thought that God had just ignored Korea. So when I heard the lecture about the Second Coming, I felt extremely happy. It was almost as if I were in a dream. My older sister then asked me if I knew who Rev. Moon was, and I told her that he was the one who had found the Principle and started the Unification Church. It was then that she told me that Rev. Moon was the Messiah. She also said I should not tell anyone yet. I felt confident that she was speaking the truth. I joined the church and started witnessing to my school friends and even to one of my professors.

After I started going to college at Dong-Ah University, I could only think of witnessing, not studying. After two years, I decided to quit school. In the summer of 1957 I went to Go-Sung City with one other member to witness there. We had only one-way bus fare, and we had to spend



the first night sleeping on somebody's porch. The next day we went visiting door-to-door, and again we didn't have any place to sleep that night. We climbed a hill, looked over the city, and prayed to God to lead us in the right direction.

The next morning we went around to each house again. We found out that many people had had dreams about us the previous night. We started to teach many of them the Principle, and they wanted us to stay with them in their homes. Through this experience, we knew that God was alive and that He was always with us.

In 1959, at the time of the first 40-day workshop at the church headquarters in Seoul, I was assigned to be in charge of the Jin Joo church. Back then, the Jin Joo members were almost all students and were very young spiritually.

The reality of spirit world

I remember one incident there very well. One student came up to me saying that she couldn't understand about resurrection and the spirit world. I taught her that section in the Principle, and I told her that, although I couldn't show her, she would have experiences of the spirit world as time went by. About one month later she came to me and recounted an event she had just experienced.

She had a male cousin who had died a few years before. His spirit came to someone in her family, and he told that person he wanted to get married in the spirit world. He asked the members of his family to make wedding clothes for a man and a woman and to prepare some fruits and rice cake. The family did as instructed and then followed the cousin's directions to someone's house. The owner of that house was informed of what was going on. That man was very happy to hear the story, because he had a daughter who had also just died. He agreed to marry them together. They had a wedding ceremony for the two of them, and after the ceremony the spirits thanked the family and left. This sister told me that she now completely believed in the spirit world.

While I was in Jin Joo, the Korean government changed, and I got drafted into the Korean army and had to go

慶선생님誕辰第48周年祝

1968.2.4 日 1.6



Father's 48th birthday celebration at the Old Chung Pa Dong Church in Seoul, February 4, 1968.

to a training camp. I knew that I should serve in the army for the sake of my country, but I also knew that our church needed leaders to do God's will right now. One day while in prayer I told God, "I want to serve my country in the army, but can't I do it later?" Right after my prayer I heard that the lieutenant colonel had come to the camp. He announced that if anybody had any problems to see him. So I went to his room and told him that I had to take care of many things and that I needed to get married to carry on my lineage. Amazingly, the lieutenant colonel told the medical officer I had a physical problem and told him to send me home. I realized again that God always makes a way for us and prepares everything.

Pioneering days

On June 4, 1962, I became one of the 72 blessed couples. After the wedding, all the blessed couples were sent out to new pioneer cities. My first pioneering center was Dam Yang. We rented a small place where we could have service on Sundays. In the beginning only a few people joined, and I was worried and disappointed because we didn't have many members.

However, every time I felt lonely, True Father would come to me in my dreams with a smiling face and encourage me, telling me that we had to hurry up for Heavenly Father. He said I shouldn't worry but should just try harder. After that, the membership went up to 20. Then with these 20 members we developed a prosperous church, which grew to be about 50 to 60 members.

I still can feel the warmth
of True Parents' hands
when they matched
my wife and me.

Once our church headquarters gave me a megaphone, and with that I went to the markets and around the small towns witnessing. In 1965 a nationwide mobile witnessing team was organized in which I also took part. After six months I returned to Dam Yang church.

Then I received a second order from the government that I was needed to serve my country. Again I felt it wasn't the right time. I started to pray, and suddenly I developed appendicitis. I had to go for an operation right away. After the surgery I went to get a medical check-up, but I didn't pass the test for the army. A year later I received a third order from the government, but by then I was already 32 years old. I went to see the person in charge of the training camp. He understood my situation and sent me back home again.

In 1967 I was appointed regional director of Soon Chun. There I started a CAUSA-type movement and gave public lectures. My efforts were recognized by many influential people, and I received awards from several organizations. After two years, I was called to a new mission—to be the assistant director of the church headquarters in Seoul.

After six months there, I became regional director of Jong Ro. My mission was lecturing, preaching, and encouraging members. This was when I could really improve my preaching skills and my knowledge. After a year Father gave me a new

mission—visiting other churches and educating the members.

In 1972, my mission changed again, and I became regional director of Choong Nam. With this mission I couldn't settle down in one place but had to be constantly traveling throughout the region. I visited every single church and tried to inspire the members wherever I went. In addition, I was asked to pioneer several new churches.

In 1975 Father asked me to go to Japan to establish a church for Koreans living in Japan and to teach them CAUSA material. These were the families of those who had been taken during the Japanese occupation to do forced labor in Japan. I stayed in Nagoya for several months to get used to the Japanese culture and customs and learn Japanese. During this time I visited many Korean organizations and groups to discuss the CAUSA movement and its goals. I started a church with four Japanese members after six months. The church was meant mostly for Koreans but we had more Japanese members. Later I became president of the Nagoya chapter of CAUSA. I was focused on helping the Koreans visit South Korea to let them know about their homeland. The North Koreans were constantly urging them to return to the North. My effort was to help them understand the dangers of communism and why, if they wanted to

return, they should go back to the South instead. As a result of my work, the Korean government changed its concepts towards our church and started to pay more attention to our movement.

After six months in Nagoya, I returned to Korea. After that, I had many different missions. I was president of the national witnessing team, and then I worked with Il Hwa and then CAUSA again.

In 1985, I came to San Francisco and worked with Koreans there. Then at the end of 1986, I came to Chicago to be the regional director of Region Five, where I am today.

My gratitude for True Parents

I always had an urge to help accomplish Father's will in the United States, and now I have a chance to do so. Since I joined the church I never had a plan for my own life, because I always just wanted to follow Father's way. But one thing is sure: We all have to have strong faith and belief.

I feel very fortunate to be a part of this movement. I joined the Unification Church to go Father's way and to help unite all religions, restore fallen nature, and build the Kingdom of Heaven on earth. I want to fulfill my responsibility and do my best so that I will have no regrets before God. Whenever I have a problem, I see True Parents in my dreams, and they give me encouragement. I appreciate

True Parent's love and care so much.

I am very grateful to True Parents for my Blessing, and I still can feel the warmth of True Parents' hands when they matched my wife and me. True Father told my wife, Dong Hee Yu, who graduated from college, to make sure I graduated from college also, because I had not yet finished my studies. I finally got my degree in 1980, when I was 47 years old, following True Father's direction. We now have

two sons and one daughter. One son and my daughter got blessed at the second generation Blessing on April 12, 1986.

I have had many precious personal experiences with True Parents. I still remember those times when we all went with Father to the holy grounds at Hook Suk Dong and Wang Mount. Once we had a leaders' workshop at Hae Woon Dae and played games with True Father.

I try to keep these words of True Father in my heart: "Of all the types of love, the most precious is parents' love."

One time, after a leaders' workshop at Chung Pyung Lake, we went fishing with Father, and he caught a big fish. We had fantastic fish soup for dinner; then we sat around the campfire and listened to Father speak. I realize now, even more than I did then, how much those stars, the moon, the lake, and all creation were joining with us in listening to Father's words. That was truly a gathering place where mankind and all things were starting a new history.

Everything True Father told us 30 years ago became a reality! I believe that everything Father says will come true, not only on a world scale but also for me personally. I strongly believe that when one believes in True Parents and follows their direction, he or she will truly be blessed.

My advice to members is this: Always think of True Parents' precious love and mercy. I like to remember I Corinthians 13:1, my favorite Bible quote: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." I also try to keep these words of True Father in my heart: "Of all the types of love, the most precious is parents' love." □



All regional directors received plaques of appreciation on God's Day 1987. Here Rev. Sung Il Kim shows his to the members.

Witnessing with God's Heart

by President Won Pil Kim

During a meeting with the German family, President Kim asked for testimonies of the day's witnessing experiences. One Japanese sister shared:

"I just finished a 40-day fundraising campaign and witnessed for the first time today. I met a nice young man who lives near our video center. He is going on vacation for a month in Spain, but he promised when he came back he would contact me."

President Kim responded with the following guidance.

THIS YOUNG MAN DID NOT EXPECT to meet our sister today, and she had no idea she was going to meet him either. In other words, their meeting didn't occur because of his or her conscious intention. Something beyond them brought them together.

Suppose you intend to do something and you accomplish it. The results are determined by your own motivation and effort. In this case, you are the beginning point of the accomplishment, for you had a certain desire and you carried it out. This sister, however, didn't have any idea whom she would be meeting today. This means she was not the beginning point.

God is always with us, no matter what happens to us, good or bad. You should try to see God behind every event.

Everyone wants to be happy. But sometimes you feel unhappy, seemingly without any particular reason. You may have a good relationship with a certain person, and so you invest yourself into him or her. Sometimes, however, the result doesn't coincide with your expectation, even though you desire it strongly. On the other hand, sometimes wonderful things happen to you without your expecting it. That means that the motivation or the point of origin of your happiness is

not you. Something else or someone else made you happy. The question arises: "If I am not the cause of this result, then what is the cause? If I am not the point of origin, there has to be something else behind me that causes these phenomena to occur."

The invisible forces

We usually try to analyze and understand everything that happens to us on the basis of things we can see, but that doesn't always work. Philosophers, for example, are limited because they deal with the external visible realm and can't go beyond it. But the cause can only be found outside of ourselves, outside our physical world, in the invisible forces.

When we think of the invisible realm, two beings come to mind: God and Satan. We are spiritually influenced from both God's side and Satan's side. When a person stands between God and Satan, does Satan accuse him constantly? No, only if there is a foundation for it. If the person creates a foundation by which he can be accused, Satan will say to God: "God, I have the right to claim this person." And he will pull that person to his side. But if that person creates good conditions, God will say to Satan: "Satan, this man has done well, therefore, he is mine." There is always a contract between God and Satan that both sides must abide by.

As long as we stand between God and Satan, there is no foundation for God to claim us completely, and Satan has no base to claim us completely either. It is up to us whether we go to God's side or Satan's side.

One very important point to remember is that God is always with us, no matter what happens to us, good or bad. You should try to see

God behind every event. You might think that God, because He is a God of goodness, wants to give us only good things. Of course God would always like to bring us blessings, but He cannot bless us because of certain bad conditions we laid. In this case, indemnity is necessary, and only after we fulfill the proper indemnity conditions can God bless us abundantly. Sometimes to help us pay indemnity God has to put us through difficult circumstances.

God sometimes has to give us the opportunity to overcome a bad experience and thus reach a higher level.

You may think that bad experiences have nothing to do with God. But God sometimes has to give us the opportunity to overcome a bad experience and thus reach a higher level and become happier. This is God's motivation for letting us go through difficult times.

If you are suffering or if something unfortunate happens to you, think about God and use that situation to your advantage. It is only a test to challenge you so that you will become stronger. Sooner or later God's blessings will come.

Keeping the promise

This Japanese sister met a young man today. Instead of thinking, "I met this person," she should think, "God gave

me the opportunity to meet him." She should also consider, "God has sent a young lady to this man." What is the purpose of their meeting? Ultimately, God brought the two together for the sake of their happiness. That is always His intention.

This sister must have hoped that the young man would give up his trip in order to attend the lectures at the video center. But contrary to her expectations, he left. She may think this is bad. Now she must wait for one whole month. What should each of them do in order to fulfill God's will during this time?

**Your effort will bear
fruit in time.
Whatever you invest,
it will never be in vain.**

In the Bible we read the story of a man who unexpectedly met an angel. We can also think that this young man unexpectedly met an angel from God today. Since the young man promised to call our sister in one month, there must be something that appealed to him, either the truth, the love, or the ideal. It must have been his desire to meet someone like her. Based on his desire, God responded and sent him this sister. During this month, the man has the responsibility to understand what he heard, digest it, and above all make the decision to return.

Of course, the power of Satan is also working to stop the young man from meeting our sister again, and God, from His side, is trying to prevent Satan from intervening. He has the responsibility to keep his promise and come back after one month. When he goes to the spirit world, he will not be able to say he was never guided by God. He cannot accuse God for not having given him an opportunity to find the truth and the true way of life. God will tell him: "I sent you a Japanese sister once, do you remember?" Then he has no grounds for any complaint.

So what should our sister be doing? God heard her prayer and sent her a

good person. What is her responsibility now? It is not enough for her to just wait. She could pray for him once or even three times a day. But most importantly, during this time it is her responsibility to inherit God's heart. Our sister has to understand that she is going the same course that God went throughout history.

In the history of restoration, God always makes an incredible amount of effort to find one person from Satan's world who can work for His providence. When God chooses a central person, He makes a promise to help that person fulfill his given task. But God must wait for a certain period of time for that person to fulfill his portion of responsibility.

When God looks at us, He waits anxiously for us, His children, to fulfill the task. How happy God is when the person He chooses fulfills his or her responsibility! But when that person doesn't, God feels so sad. Then He has to put out a great deal more effort to find another.

We are all fallen people. God has to prepare many people, because any person may fail to live up to His goals. God cannot rely on one person alone.

God's longing heart

The content of this one month, during which our sister is expecting the young man's call, can be very fruitful if she is always thinking of God's situation and His heart. If she is able to focus deeply on God's intention and longing, it may be that she doesn't even have to wait for one month. The man may consider to return after two weeks of vacation instead of four weeks. These things can happen.

We should learn from our True Father's life in the early pioneer days of our church. Father prayed for each brother and sister at least three times a day. Even when he was thrown into prison, he continued his prayers without exception. Sometimes Father heard rumors that someone had left the church, but he still kept praying for that person until he was released and could find out definitely whether he or she had left. One time it also happened that a woman who had gone to the market to buy something suddenly came to stand in front of our church and didn't know why. This happened because of Father's intense prayer life.

Situations like this can happen, not only in witnessing but also in other areas of our daily lives. If we are waiting for someone to call, we should think of the longing heart of God and True Parents. During this month, our sister will be busy with many other different activities and meet many other people, but I want to ask her to try to concentrate on God's heart. What kind of result will she gain from that?

Suppose you plant a seed in the ground. You water it and nurture it carefully, waiting anxiously for the seedling to appear. Because of your investment, how happy you are when the seed sprouts and later when the plant blossoms! Each time you take care of the plant, it will be a precious moment for you. On the other hand, if you plant a seed but don't take care about it anymore, then even if it sprouts, there will be a marked difference in the quality of your relationship with the plant.

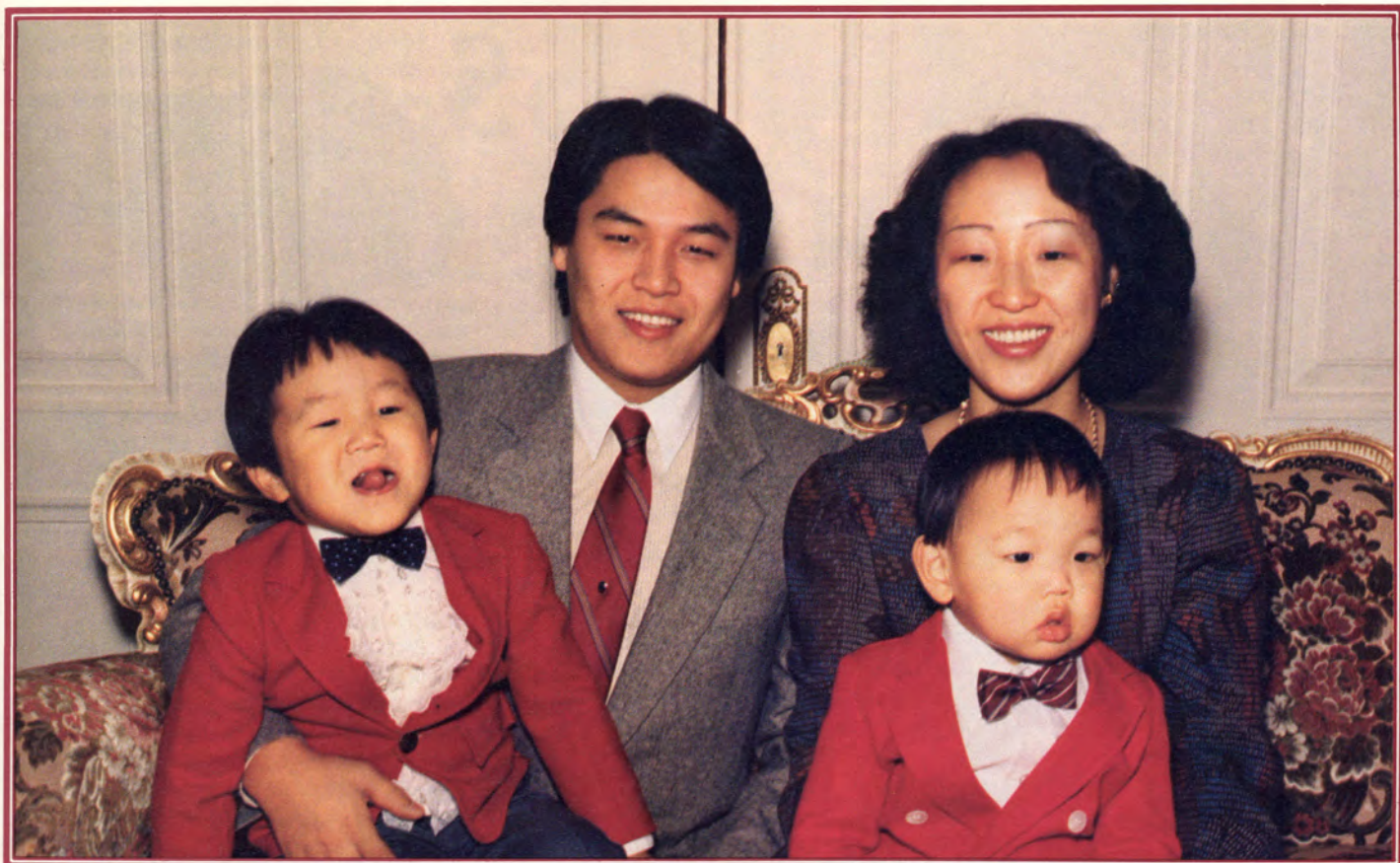
**If something unfortunate
happens to you,
think about God
and use that situation
to your advantage.**

You are always meeting many people and trying to lift them up. If the person you witness to doesn't respond, in spite of your investment, maybe the second or the third person will respond. Your effort will bear fruit in time. Whatever you invest will never be in vain. When you give yourself completely and still there is no result, then you might think that there is no God. However, it's only a matter of time before great things will happen. The main thing is to offer your whole heart. Then you will probably meet a better person than you ever expected to meet. □

*Translated from the German Unification Church
newsletter by Angelika Selle*



PHOTOS: R. M. DAVIS / NEA

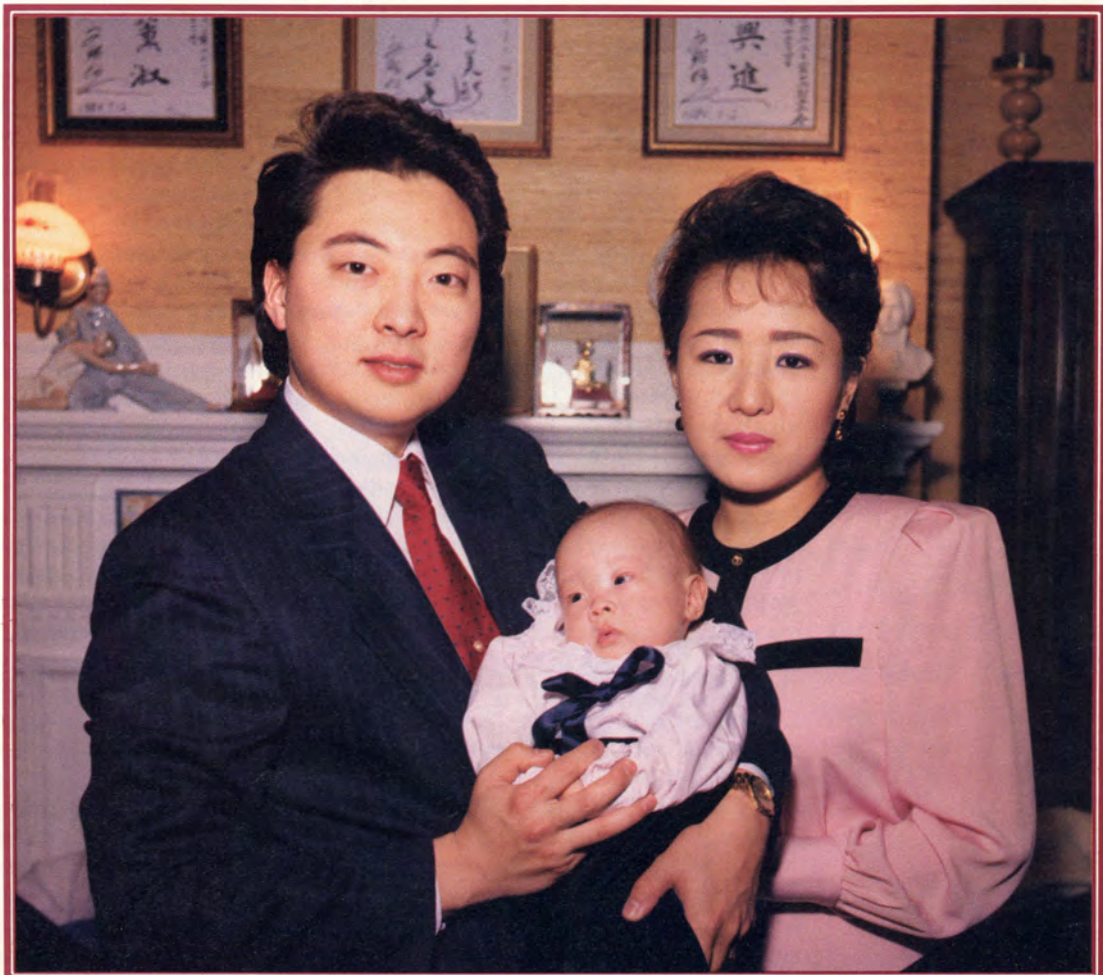


The True Grandchildren

Left: Hyo Jin Nim and Nan Sook Nim with their daughters Shin Jeung Nim (standing) and Shin Young Nim, on the occasion of Shin Young Nim's 100-day ceremony at East Garden, February 26, 1987.

Above: Jin Whi Nim and Ye Jin Nim with their sons Shin Bok Nim (left) and Shin Goon Nim (right) at East Garden, January 31, 1985.

Right: Jin Sung Nim and In Jin Nim with their son Shin Myung Nim on January 8, 1987, at East Garden. They are standing in Heung Jin Nim's room.



ALWAYS BLESS THE GOOD

Missionary report from South Africa

by Wilfred Halenke



South African blacks are able to respond right away to Father, as a man who suffered tremendous persecution in his fight for human rights.

THE GROUNDWORK FOR THE UNIFICATION church in South Africa was laid 17 years ago. The first missionary, a South African who had joined the church in Holland, went there in 1970. When the German, American, and Japanese missionaries arrived in 1975, they came upon the foundation of five years of his hard work. Eventually they were able to do even more than this brother, who had had to take care of his family and hold down a job. Through various struggles, the church grew and developed.

Although we have always witnessed to everyone, black people have been more responsive than whites because they are searching more for answers. So the majority of our full-time members are black.

In the last few years, the social situation in South Africa has become hostile and tense, and so for us it has become increasingly difficult to witness to people or for them to respond. Whites don't feel the tension so much, but blacks do. They even seem less at ease listening to the Principle than in the past. But what seems to be developing far beyond our expectations is our public outreach, in which people in influential positions are offered a public forum through us that they wouldn't otherwise find. Our efforts in this area have been quite effective.

A ministers' association

One of our newest outreach programs is an ecumenical association of ministers called EMANG—Ecumenical Movement for the Advancement of National Goodwill. In the Sesutu language the word *emang* means "stand up and be counted." We try to generate the feeling that all the people in South Africa belong to one nation despite our many differences. We don't want EMANG to be just a

project of the Unification movement; we hope it can be the spark to set off a movement that ministers can feel is truly their own.

Two very courageous ministers, one white and one black, helped us to found EMANG. We invite ministers of all races and denominations to our conferences, and we also try to get a balanced representation of conservatives and liberals, which has been far from easy to do.

We got our feet wet with several small meetings; then we held our first major conference in July 1986 on the topic "Education and Liberation." A number of prominent professors from local universities came to address the crisis in the schools. There is a major problem in South Africa now—that of leftist students boycotting the schools. If other students try to enter the schools, they are threatened with violence, so out of fear they stay away. You can't run a school system if the students don't show up. The kids just hang around in their neighborhoods, join gangs, start fires, and cause a lot of trouble.

The speakers took different sides of this controversial issue, and the discussion that followed was very stimulating. The participants learned a lot from each other, and I think all of them realized that they had not listened deeply enough to the other side's view in the past. Although we didn't solve the education problem, we made significant steps in the direction of defusing this social time bomb. We knew we weren't likely to get any acknowledgement from the government officials for this conference, but surprisingly, we did receive some favorable response from them.

Our second conference, held in late October 1986, was called "Sharing Responsibility and Education." Because of the success of the first conference, which had brought about 20 par-

ticipants, 40 to 45 people attended this one. The conclusions reached in this second conference were quite enlightening, and we plan to print and distribute a small booklet about the proceedings.

New Vision Seminars

Another type of outreach we have started is our New Vision Seminars, which are designed to reach teachers and educators, many of whom are leaders of opinion in the black community. We developed these seminars to appeal to the majority of South African blacks, who feel left out and alienated from the present system. They believe that since the Western free market system seems to favor whites, communism must be the way for blacks. A large percentage of blacks, and particularly black leaders, are already strongly influenced by the left.

We wanted to educate people clearly about Godism, but we knew that if we took too much of a conservative stance or appeared too strongly anti-communist, we would alienate a majority of the population and push them into the arms of communism. Through much prayer and thought, we received from God the idea of starting the New Vision Seminars.

In the course of a one-day New Vision Seminar we present critiques of both capitalism and communism—which in Africa is usually called socialism. We objectively point out the weaknesses of both, leading to the conclusion that neither can provide any final solution. Then we introduce the Unification movement and Father's vision as an alternative, a way superior to both.

We present summaries of the Principle of Creation, the Fall of Man, and the Principle of Restoration, along with a lecture on Father's life. South African blacks are able to respond right away to Father, as a man who started all alone and with nothing, suffered tremendous persecution in his fight for human rights, and developed a far-reaching, universal vision. Based on Father's example, we encourage people to develop faith in God, reminding them that while many people have tried to live unselfishly, it is only the power of faith that can overcome the temptations of power, money, and fame.

Most thinking people in the black community have rejected religion as part of the present oppressive capitalistic system, so our initial approach in this seminar is rather secular. But by the end, most of them discover religious feelings inside them that they never had a viable way of expressing before.

At first, the teachers who came were afraid about getting involved in anything, because they have been under constant pressure from the government on one side and the radical



Smileth Ntutele, a teacher, gives a presentation at our second EMANG conference.



A point is made by a participant at our first EMANG conference.

students on the other. But these seminars have given them something to believe in and to have hope in, and they are starting to tell their friends about us.

We don't try to convince the participants to become Moonies; we appeal to them, as religious people, to work with us centered on Father's view and the Unification movement. For those who are interested in knowing more, we teach a five-day Principle workshop at our training center in Johannesburg. At the end of the workshop, we ask them to sign associate membership and encourage them to work with the movement in any way they can to help realize Father's universal dream.

In a unique position

Our movement is in a unique position because we are not so well known. Therefore, we are not associated with either the government or the revolutionaries. We want to make all our conferences objective and give everybody a chance. While our church does not condone

The point on which we can always unite and feel like a family is the Principle, the word of God.



Wilfred Halenke and two guests discuss the Principle.

We try to generate the feeling that all the people in South Africa belong to one nation despite our many differences.

the objectionable policies of the South African government, we want to address what there is that is good. To throw the good out with the bad, as much of the world does, is to write off South Africa entirely. We could not continue to exist if we took that stance. But most importantly, it would not be right.

I think it is largely because of this policy that the government officials don't see us as the enemy. We aren't exactly their friends either, but they tolerate our movement and even see it as helpful because we are not trying to polarize and divide the nation but bring unity.

One thing brothers and sisters in other parts of the world should understand is that we always have to bless the good in the existing government. I recently saw a videotape from our members in the Ivory Coast, and a brother giving a speech before the minister of health said, "God bless the Ivory Coast and God bless the president of the Ivory Coast." He said this about three times in his speech. I had to smile because this kind of thing is really necessary for the survival of any of our missions in Africa—to be sure to emphasize the good. We have to give credit where credit is due.

We always openly invite government representatives and their friends to our conferences

so that they can see we are not subversive, and that we are only trying to be mediators of peace and harmony. Some people think that just pushing the white minority out of power will solve all the problems, but they are wrong. Whites as well as blacks need to be involved in any solution to this country's problems.

Actually, most of the people here are very distrustful of any group espousing a cause. You have the government trying to keep people on their side and the socialists trying to pull people to the left. People of conscience are wary of associating with anyone or any public organization because they don't want to be manipulated. There are a lot of good people in South Africa who don't have a proper forum from which to speak, so that is why these different types of conferences we are holding are so valuable.

Persevering under pressure

Most of our activities are centered in Johannesburg. Since there is always suspicion there, especially from the government, when both races are involved, we cannot operate too openly. We have gone overboard to make sure everything we do is strictly according to law. Our members are really to be admired for the way they persevere under the pressure of the radical students, or the "comrades" as they call

themselves, on the one side, and the government on the other.

Of course we fundraise as many churches do, and we have the freedom to do that. But our members are mostly black, and the people who have the money are white. Going door-to-door in a white area day and night is not easy if you are black. But our brothers and sisters are determined not to become bitter at the sometimes terrible things that are said or done to them. All of us have been bitten in the legs many times by dogs that are turned loose on us. A few brothers have been punched or spit at. But some of our most successful fundraisers are the ones who strive valiantly to forgive in their hearts and overcome resentment. What South Africa needs is young people like this who can forgive others with the love of God, heal the wounds of the past, and create a foundation for a new future.

We have one MFT in the country, and some small businesses have been started to support our work. We are also grateful for the effort and support of the brothers and sisters at the New York headquarters of IRFF and the World Mission Department, for without their help, we could really do very little here.

As a church, we don't concern ourselves with politics at all. This is not just to avoid trouble with the government, but because even among our members there are those with radically different political views. We have an unspoken agreement not to talk about politics. The point on which we can always unite and feel like a family is the Principle, the word of God.

In the face of danger

Our work here is sometimes accomplished in the face of grave danger. We have a center in Soweto, a black community that was recently torn by riots. During the rioting, gangs of teenagers would roam the streets, throwing rocks and gasoline bombs. Gasoline bombs are glass bottles filled with gasoline that are lit and then hurled against a car or a building. On

impact, the burning gasoline spreads, causing terrible destruction and death.

Gangs often "necklace" a person they suspect of informing the secret police of their activities. They fill an old tire with gasoline, throw it over someone's neck, and then light it. You can imagine what happens to that person. This is done even by blacks against blacks. It's just mob mentality. They take the opportunity to kill for personal reasons and give it a political justification.

Sometimes during that difficult period, the members were too afraid to go back to the Soweto center at night, so they would stay in our center in Johannesburg. Sometimes we couldn't even go in there to take care of our home members. Between the army, with their armored cars and their guns, and the gangs constantly running around, nowhere there was it safe, especially for a white person.

One day one of our black brothers drove to Soweto in the van. He dropped someone off, and as he was just getting back in, he saw a group of teenagers coming toward the van. Gangs are notorious for hijacking vehicles. They hold a knife to the driver and tell him where to drive.

But our van had a cut-off switch for the ignition that I had installed so it couldn't be stolen. Our brother thought quickly and shut off the switch under his seat. When the teenagers came up and told him to drive them somewhere, he tried to start the van, but nothing happened. He tried and tried and acted like he was really sorry. They even attempted to push-start it, but it just wouldn't go. Finally they cursed the van and took off to find another one. When they were out of sight, our brother flipped the switch and drove away. It was funny in a way, but at the same time it was a very close call.

A challenge to remain faithful

One night another brother driving a vanload of members came upon a bunch of kids who

We developed these seminars to appeal to the majority of South African blacks, who feel left out and alienated from the present system.



Rioters throw gasoline bombs in a black township.



A squatter camp near Cape Town during the recent race riots.

Most of the participants discover religious feelings inside them that they never had a viable way of expressing before.

started surrounding the van and shouting obscenities. On that day our brother felt so sick and tired of this stuff that he shouted at the kids to shut up and get lost. He could easily have been killed, but somehow, because of the sound of his voice, the kids got scared and ran off.

This happened at the peak of the violence connected to the camera crews that were always going in there. Since the cameramen have now been blocked from entering, the violence has diminished. I think many incidents were staged to impress the international TV crews.

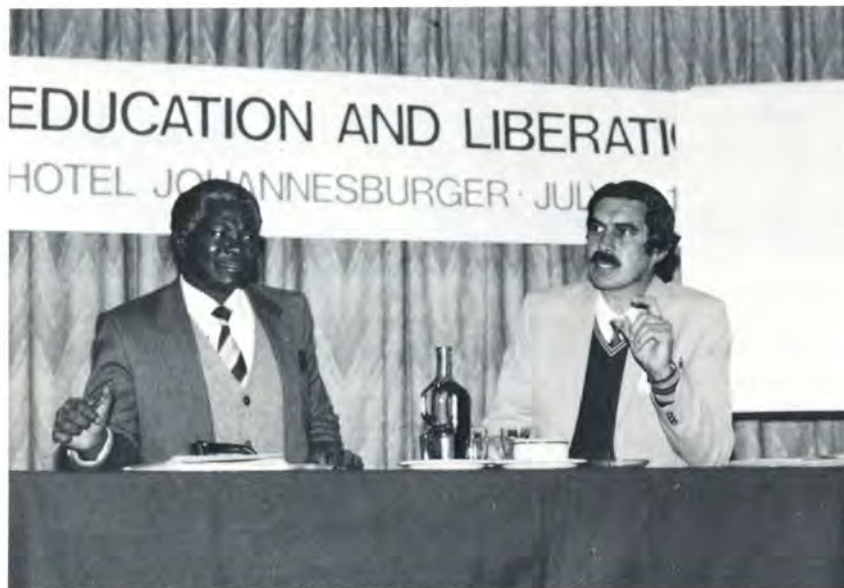
In another incident, I was fundraising with a black sister, Pauline, in a white area. When I came to the house where she was, I heard a white woman screaming at the top of her lungs at her, calling her a communist and other terrible things. I went in to talk to that woman because I couldn't stand the way she

was treating Pauline. But the woman started screaming even louder at me. Pauline and I hadn't known that earlier in the day a terrorist bomb in Victoria had killed 20 people. Here we were, a white and a black, both being screamed at and accused of being communists. Through this we could understand the extreme and irrational emotions that flare when violence erupts. It is certainly a challenge to remain humble and faithful under any circumstances and to continue making spiritual conditions so the people of this country can receive the truth.

Members have made many tearful prayer conditions and worked countless hours to strengthen our foundation here. I hope that members around the world can pray for the brothers and sisters sacrificing so much for this country. I'm sure that would contribute greatly to our work here.

If South Africa cannot resolve its racial problem peacefully, a bad precedent will be set for all the racially mixed societies in the world. South Africa may be currently on the front line of the struggle against racism, but it is an issue that affects all countries around the world. It is imperative that we try as much as we can to unite brother and sister, black and white, liberal and conservative. This can create a foundation for all the people of this country to unite, to forgive each other, and to be able to change their tears of suffering into tears of joy by recognizing each other as the sons and daughters of God.

You don't read about us in the Johannesburg papers, but we are working quietly and steadily, with the confidence that there is hope for an end to this suffering and violence and the beginning of South Africa's restoration. We are making great efforts to share our dream with others, a dream of hope not only for South Africa, but for the world. □



The ministers who come are serious in their commitment.

The War Within The Colours

*If I were to look upon my country as a God,
there would be nothing to see except
for a black thick cloud.
And if I were to look under it,
I would find death and blood all over it
and as I think that if black and white,
would stop this bloody fight,
To discover new dreams, new doors.
Then maybe, just maybe, that black cloud will go,
so that sun can shine
while black and white rebuild our God-forsaken
land.*

*But as I pause and think,
these are only dreams inside a small boy
what good can I do to help
How and in what way can I help those cries
Just looking back in history I think
of men, who have tried but failed.
It is also said that wisdom lies,
within the smallest, smallest boy or girl,
and it is only he or she that can change
the future of this country.
So now I know
I am not too small to do something after all.*

Nicholas Ellis (15), Saheti School

THE LIFE-GIVING WORD

By Rev. Chung Hwan Kwak

Leaders in the New York area have been attending monthly home church meetings with Rev. Kwak, who was recently assigned to take responsibility for the home church providence in America. The time spent together is one of sharing, reporting, and internal guidance.

The following is drawn from personal notes of the meeting of February 16, 1987.

WHEN WE ANALYZE AMERICA'S SOCIAL ILLS FROM A dispensational point of view, we come to the conclusion that these painful problems must be addressed more aggressively than they ever have been in the past. Yet almost no one here in America is actively involved on a large scale in reestablishing our moral standards. Besides, only temporary solutions are being suggested. Where can this lead us in the future?

Unless we help others to touch the source of life through our True Parents, there is no hope to save the people of America.

The Unification movement is small in number compared with the American population, yet it offers eternal solutions; so the Unification movement is really this country's only hope. We are aggressively trying to solve social problems on a fundamental level. This, of course, is not done easily. We can't solve a community's problems just by becoming friends with people. It is easy to relate to others on a humanistic level, but people don't really change internally that way. We have to center our approach to people on teaching True Parents' tradition and Father's essential vision and system of thought.

Self-motivating spirit

Simple friendly contact doesn't change anything in a person's spirit; the Principle does. You must always try to think, "How can I approach this person more fundamentally, with a vision that will give him life?" With this kind of determination in your mind, the right opportunity will come. Please believe me. Thirty or forty years ago, before True Father ever came to this country, he predicted America's destiny. Thus he knew the problems that would face this society before they became manifest. His approach throughout all this time has been the same: Teach the people the reality of God's heart and His hope for mankind. Home church is your territory, the place where you inherit the messianic role. Unless you experience spiritual renewal

in your own life, your faith can't grow, and you won't be able to give life to others. If you approach your missions and your witnessing activities with a self-motivating spirit and inner drive (not merely following directions out of duty), you can come to have life-generating experiences; you can truly experience freedom and spontaneity. At this level you are in the realm of true faith.

Of course, you will be approaching people in many different ways, but the ultimate goal is to deeply impress peoples' minds with Father's vision and ideal. It is also your responsibility to approach them humbly and sincerely. On this pure foundation Heavenly Father can work. The original seed of life in every person belongs to God. This life-seed grows automatically in a person's mind; so it is actually God who takes care of the people you meet. Examine yourself. How are you different now from when you first joined the church? You all joined for different reasons, but while you were growing in faith, your life dramatically changed through experiencing Father's heart, learning of his vision, and receiving True Parents' life element. This definitely changes a person's character. So what we have to do is just awaken that seed in another person, so that God can start to work in his life. God is the one who does the major work, not us. But unless we help others to touch the source of life through our True Parents, there is no hope to save the people of America.

*You must always try to think,
"How can I approach this person more
fundamentally, with a vision
that will give life?"*

I want to ask all Unification Church members to feel proud of the sacrificial lifestyle and determination you have shown. You are all living testimonies to Father's precious teaching and his lifelong work.

Uplift your members

If you leaders focus on home church activities even one day a week, your members' spirits will definitely be influenced.

No matter how well you may organize your responsibilities, if you don't develop your spiritual life through actual experiences, you won't be able to continue as a leader. Reflect on yourself: Am I being a good example to my members? Am I teaching them well and especially sharing the content of Father's speeches? Without giving proper internal guidance, how can you conduct your mission according to God's will? Many leaders overlook sharing Father's words with their members. If so, what is the difference between your work and just any job?

The dedicated prayer of even one person can change the atmosphere among your members.

Of course your members must have a focus, a schedule, skills to learn, and goals to fulfill. But all employees have those! However, Father's words offer a different dimension of training. All leaders need to hear his guidance regularly and share it. Father speaks at least 52 times a year—at least every Sunday—whether at Belvedere or elsewhere. So listen to him in person, read his speeches, or listen to tapes; every opportunity to hear Father's words has historical value. Furthermore, try to think often about Father's physical life, what he has gone through, what he has fought for. Recognize his value in substance. Father is God's gift to us. So attend True Parents yourself, and then inspire your members with Father's life-giving word.

Jump in and do it

If you guide your members this way, you will increase the spiritual standard of your organization or department, and

your members will be more united and more cooperative. Remember, they are always looking for your guidance and your love. Keep in mind that organizing a schedule and working hard to keep it are only external measures of your success.

If God asked me, "Out of all your responsibilities, which mission have you liked the best?" I would say, "Teaching the Principle." Through teaching truth, I can become a different person. In the past, I did not develop the bulk of my lecture content through meditation or study; more than 50 percent of the content came to me while I was lecturing, by inspiration! I share this to point out that it is through actually jumping in and doing spiritual activities with faith that your spiritual self grows.

We all need deep experiences of faith in order to give life to others. Go and find them in your area.

Keep in mind that you have two missions—external and internal. The internal one is home church. You will never lose if you center everything you do on home church, such as your morning prayers and your evening reflections. By maintaining this kind of inner attendance, no matter what you are doing during the day, you will see that the spiritual environment at your work can completely change. Try this for a hundred days. The dedicated prayer of even one person can change the atmosphere among your members. We all need deep experiences of faith in order to give life to others. Go and find them in your area. Heavenly Father has already prepared a welcome for you; the spirit world is waiting. □

The Significance of Home Church

As Father has announced that 1987 is the year of a new beginning and new dedication to home church, Today's World will present this column each month, featuring excerpts from the book Home Church or Father's speeches on this topic.

Ultimately, restoration is working toward one final conclusion: one common principle of genuine love that shall be the standard of each individual, couple, tribe, nation, and eventually the world. Today we are talking about returning to our hometown; are we returning only as individuals? No. We are not talking about an individual's birthplace, but the home to which all mankind is destined to return. That is the ultimate home and ideal, and everything from the individual to the universe must return there....

There is a great distance to go for fallen people to return back to their original home. One type of couple only wants to be happy by themselves when they return to their origi-

nal home and doesn't feel concern or obligation to anyone else. Another kind feels they cannot be happy all alone, but wants to go on to higher and higher levels and make others happy by enabling them to return home as well. Which type would be welcome by the universe? It is not easy to live the second type of life because the farther you go, the greater are the difficulties you must overcome....

History has been aiming this way from the beginning. Jesus came to complete the journey, but still it has not been complete. It would have been easy for Jesus to return home alone, but that would not be the ideal. He should bring his family, his nation, and the entire world to that

goal. That's what made his path difficult. What is the most important reason for us to return home? First, a burning desire to love God, a consuming longing to meet Him. Our question is not whether God exists; we know that He exists and that He is love, and we want to love that Father. We want to meet God in a heartistic relationship so that nothing can ever separate us....

When we talk about returning home, we mean returning to the place where all mankind can find happiness. We need a bridge from the individual level to the cosmos. The bridge is built by the individual's sacrificing himself to go into the center of the greater circle, and then making that greater circle an even greater sphere. Every realm should join with the next higher level and enlarge to form the next realm. Thus, each individual can expand to cover the entire universe. Once the smaller realm is engulfed by the larger one, it is benefited whenever the larger realm is benefited. The greater universe includes all levels of existence, and each level contains the heavenly four position foundation. Jesus came to achieve this ultimate goal, and today the Unification Church mission is to also go this road....

I want you to understand your individual position. You may think that you simply become a Moonie, wait for the Blessing, have a family, and that's it. But that's not the end of it. Next you expand your family onto the worldwide scale and give it for the sake of world restoration. After 10 years, perhaps you have covered only a little bit of territory, and you think that you will never cover the universe by the time you are old. But you can sympathize with God. It took God 6,000 years to find one true Adam, so how much more difficult would it be to create Adam and Eve's family, society, nation, and world? Not everyone can do these extraordinary tasks; though everyone must do it, we know that individual capacity is limited....

We shall be superior to the standard of Adam, who fell. We shall go beyond even Jesus, who was crucified. Jesus proclaimed this revolution, but he became a victim and was murdered. But we will survive to declare victory....

What weapon do we have? At every level of our existence we crave the true love of God. That love is our weapon. There is no other way we can fight. We give our heart and soul in serving and loving people, shedding tears and sweat for brothers and sisters, parents and grandparents, all the people who are extensions of our own families. Home church is your foundation, and in order to make it firm you have to stamp on that area one time, three times, ten times, a hundred times. You must feel that you are



launching a satellite that is flying to the moon and sun, and home church is your launching pad. In order to launch a rocket, you need a strong launching pad that can withstand the fiery heat of take-off....

Home church is your world. Go ahead and duplicate the world of God in this small area. Love the people as much as God loves them. When you do this, the 95 percent God created through me will be given to you for free. To inherit this, you must walk the way of life I have walked, for even a short time. Then you shall truly be lord of all creation and a triumphant person. With that accomplishment you shall return home....

Before you reach your destination, you must taste both death and life. Would you mind? Will you cover that distance with enthusiasm and excitement? Who wants to go there? Is home church good or bad? Home church is good! Amen.

*Return to Hometown
3/18/79, Belvedere*

The new slogan for 1980 is: Home Church Is the Base of the Kingdom of Heaven.

This slogan shows us that without home church the Kingdom of Heaven cannot become a reality. What kind of Kingdom of Heaven are we talking about? The Kingdom of Heaven is where there is rest and sabbath, where there is true joy and happiness. When you take that rest, do you do it by yourselves? You want to enter the Kingdom together with your wife, your children and parents, your tribe, your nation, and the world.

*Home Church Is the Base of the Kingdom of Heaven
1/1/80, World Mission Center*

If you witness to someone on the street, your action has significance only for that individual. An amazing thing is that, although you are doing the same activity—witnessing—when you do it at the home church level it has historical and providential significance, because it is connected at that point to the historical indemnity course. When you connect with one person in your home church area, that individual is representing his family, clan, nation, world, and cosmos. By working with one person in home church, you connect yourself to the entire cosmos; but when you go out into the streets, you are only connecting with one individual. It is a one-to-one relationship that does not go beyond that level.

*Victory of Home Church (Midnight Address)
1/1/82, World Mission Center*

Reprinted from Home Church, pp. 10-12.

GETTING BACK TO ORIGINAL HEALTH

by David Fastiggi

*David H. Fastiggi, the founder of the World Congress for Peace Through Health, Inc., is the author of **The End of Disease**, which delineates his wholistic principles of the fundamental cause and treatment of disease. In March 1986, Mr. Fastiggi spent three weeks at Isshin Hospital in Tokyo. In an interview, Angelika Selle asked Mr. Fastiggi to share his insights into the work being done at Isshin and to explain his principles of original health. Below is Part I of the interview; in our May issue we will print Part II.*



AS: Why did you go to Isshin Hospital and what was your experience there?

DF: I went to Isshin Hospital on the invitation of Dr. M. Kozaki, the medical director of the hospital, to teach my hypothesis of the basic cause of disease. I gave between 12 and 18 hours of lectures to the doctors there, and I think my talks were received well. I was very impressed by Isshin Hospital. A certain percentage of the staff are church members. It has all the latest medical technology used by the Western world for diagnostics and evaluation. As an in-and-out-patient facility, it has every department one would find in any large hospital in the United States.

But the unique thing about Isshin Hospital is that while the professional staff is perfectly qualified in terms of Western medical standards and scientific knowledge, which is the basis of any hospital, there is also a deep spiritual element present. There is an unusual level of sensitivity in patient care, that is seriously lacking in Western hospitals, where the sensitivity grading in patient-doctor relationships is usually low. I think most people in the West have had the un-

fortunate experience of doctors who don't seem to care, whose visits are so brief as to preclude any real internal contact with the patient. At Isshin, when I made the rounds with the doctors visiting the patients, I saw the doctors had a deep awareness of what is going on with each patient—not just on the physical or chemical level, but on a spiritual and emotional level as well.

I met many of the doctors, nurses, and other professionals there, and my impression is that they were very open-minded to innovative ideas, which is unique in itself. Perhaps this has something to do with the influence of Oriental philosophy and Oriental medicine, which tends to create a certain broadness of thinking, thereby allowing a certain level of objectivity in evaluating new concepts.

AS: What methods of treatment do they use there that are different from a Western hospital?

DF: At Isshin the doctors make every effort to emphasize the importance of nutrition. In all their methods of treatment, the doctors seriously consider the dietary pattern of the individual. The nutrition staff under-

stands the relationship between food and health and takes great care in food preparation. They try to use fresh foods as much as possible, and in that aspect, they prepare meals very differently from American hospitals. In this country, foods are usually overcooked, denatured, and not of benefit to the patient. It is almost like fast food.

I did not see or come in contact with traditional homeopathy there, but Oriental herbal medicine was implemented. In addition, they use acupuncture, physical massage therapy, and heat therapy, or hyperthermia, in which pads are applied to the body to stimulate the immune system and improve circulation. The hospital also has a specific department of Oriental medicine—not in the same building—as part of the overall program.

AS: How does Isshin Hospital compare with other hospitals, particularly standard hospitals in the United States?

DF: Because of its comprehensive and wholistic approach, I see that Isshin Hospital is significantly better than hospitals in the West. Thus I believe a patient at Isshin Hospital has a greater statistical chance for recovery

than in any traditional American hospital. Having traveled to several places around the world, I can see that Isshin Hospital has the potential to be one of the foremost, if not *the* foremost hospital to treat degenerative diseases successfully. There are a number of cases of cancer patients there who went into total remission through the integrated approach used. Of course, this is not totally unique to Isshin Hospital. I know of clinics in Mexico and West Germany that have also seen total remission of cancer. But Isshin has the Principle as its basis, and naturally it bears the greatest potential for even better results in the future. There are areas which can be improved, but as it stands now, there is all the reason in the world for it to receive support to help it expand quickly.

AS: About your hypothesis on the cause of disease—is your teaching based on Oriental philosophy?

DF: My teaching has extractions of Oriental philosophy and Oriental medicine.

AS: Can you give a brief summary of your teachings?

DF: Fundamentally, my viewpoint is that all disease can be ended. I believe this is the historical age in which all diseases—particularly degenerative diseases such as cancer, arthritis, and diabetes—can be overcome. There is no greater mystery today than the fundamental causes of these diseases, or how they can be cured. I explain the means by which disease can be terminated within three to four generations.

The principle upon which I feel this healing can take place is multidimensional; that is, we must consider the spiritual, mental, emotional, and biochemical aspect of each individual. It's only when you work with these four aspects simultaneously that you can begin to even approach the concept of ending disease. You must work with the person's ancestral line, mental state, and spiritual state, all of which have a direct effect on the biochemistry of the body.

For example, it is known that mental stress or worrying alters the acid

concentration in the stomach, which can predispose a person to gastritis. So we must definitely work with the emotional state of the patient because mental and emotional vibrations are imprinted in the body. The body remembers the trauma, the worry, the hatred, the frustration. This can cause a number of biochemical changes in the body. On the other hand, faith, love, and happiness can stimulate the body's immune system, thereby facilitating healing. The spiritual, mental and emotional aspects represent the vertical line of healing, and must be dealt with. The horizontal line of healing pertains specifically to the biological aspects of the body—the atomic, molecular composition of the body, that which causes density of mass.

Fundamentally, what we are looking to achieve is the original state of health, or original health. This is the concept I have been lecturing about all over America, which is outlined in my book *The End of Disease*. The original health principle must include the vertical—the spiritual and emotional axis—intersecting with the horizontal, or biochemical aspect of the body. This forms a subject/object spherical relationship. You don't just treat one or the other; subject and object must coexist harmoniously together.

Correcting the dietary pattern will enable the body to purify itself and eventually take on the original reflection of the earth.

From the viewpoint of the original health principle, heart is the highest subject. The body is its object, and their goal is to resonate in total harmony.

To totally neglect the body and just focus on what is spiritual, mental, and emotional health is only half of the picture. The body does exist. While the heart is in subject position, it should not dictate to the body, but have loving dominion over it.

The original state of health is a harmonious, circular, free relationship between the mind and body. In my thinking, the most fundamental aspect on the biological side is the nutritional pattern. We know that the right spiritual food brings the mind closer to heaven so that it can be a reflection of heaven. In the same way,



Some of the nurses and doctors at Isshin Hospital.

To reach perfection spiritually, the spirit needs to be born of heaven, and to end disease, the body needs to be born of the earth.

correcting the dietary pattern will enable the body to purify itself and eventually take on the original reflection of the earth. The earth and the body are related, and both have a spirit connecting them with heaven.

My teaching involves the unity of the vertical and the horizontal aspects. In the original world, each created thing should have its original unique pure composition. Therefore, the spirit, mind, heart, and body must all return to their original homeland. The *Divine Principle* explains the exact path of the restoration of the spirit. I also teach the exact path and pattern of the restoration of the body through seven levels of purification, regeneration, and re-creation of all the cells. This explains my wholistic principle of health in a nutshell. This understanding wasn't even possible until the Messiah came.

AS: How did you discover this concept of nutrition, by studying the Principle?

DF: The way I came to these conclusions was through 10,000 hours of fasting spread over a three-year period. Before I drew any conclusions, I prayed for 12 years, and I spent several thousands of hours in scientific study and research. In addition to that, most of the content came by revelation, either through dreams, through conscious revelatory cognition, or through automatic writing. The automatic writing was received from professors and doctors who communicated with me from the spirit world.

One point I want to emphasize is that this kind of content did not just come freely; it came literally at the

cost of blood, sweat, and tears. A communication would never come unless it was based upon previous weeks or months of agony on the spiritual or emotional level. But then suddenly the information would pour out. I didn't just trust the information from the spiritual world. I spent years researching the scientific validity of the communication so as to bridge the gap between revelation and scientific reality.

Besides all this I also did cultural research on which cultures of the world are relatively disease-free and why. This is called epidemiological research. I found that the people who live the longest and are the freest from disease practice a philosophy very similar to the principle that I teach. Among the Hunzas for example, a man's lifespan used to reach as high as 125 years. You could find an old man of 105 or 110 still engaged in sports. Medical teams went there and studied the culture in depth and found no trace of modern degenerative diseases. Arthritis, cancer, and diabetes were unknown to this culture. There is also a similar culture existing in the Andes. The key point is purity of the environment. The *Divine Principle* teaches that for the nourishment of the body you need air, sunlight, food, and water. My thesis is that what is meant in the Principle is pure air, pure sunlight, pure food, and pure water, representing the realm of the earth. So I say that to reach perfection spiritually, the spirit needs to be born of heaven, and to end disease, the body needs to be born of the earth, like a second birth.

The other aspect of nourishment for the body is taught in the Principle of Creation: Life elements come to the body from a well-nourished spirit connected to God. These two combined together bring about true health.

AS: What is the dispensational view behind your theory of health?

DF: Because this is the Completed Testament Age, we have to come to the point of resolution. It is understandable that starting from the

advent of the Third Adam, the holy matrimony between true Adam and his bride, and the changing of the blood lineage, the real course of the resolution of all things can actually begin. This includes the ending of disease. The Adamic tradition will include the original health principle, containing the concept of being reborn of earth and of heaven.

Now is the time of the greatest potential and, of course, of the greatest hope. Particularly when we raise our blessed children, we have to teach them a lifestyle that can lead to the prevention of and total immunity to disease. Certainly within a few generations this is possible.

Of course, not just the individual but also the environment must be purified and returned back to its original composition as well. It has been calculated by governmental organizations in the United States that perhaps up to 70 percent of all cancers are a result of the environment, which means polluted air and water, toxic chemicals, and poor nutrition. So from a providential point of view, we are trying to get back to the original world of creation—to the point where we have pure air, pure water, the proper amount of oxygen in the atmosphere, pure food, pure spirit, and thus a pure body. The methods of dealing with cancer in Western medicine, focusing on drug therapy, eventually will become outdated, because it is the time for disease to eventually end, and therefore drug therapy will not be needed.

From a historical point of view, a Cain-Abel conflict does exist in the world of medicine. Orthodox medical schools emphasize the use of pharmaceuticals, but there is a growing movement in America of millions of people who are turning to a more natural, original lifestyle. There is a big clash between the wholistic and the more fundamental line.

Particularly the FDA (Food and Drug Administration), the AMA (American Medical Association), and the NCI (National Cancer Institute) represent the orthodox view, which has basically been responsible for the three traditional aspects of therapy: surgery, radiation therapy, and drug

therapy. On the other side, the Wholistic Health Medical Association, the National Health Federation, and the Cancer Control Society are examples of organizations that represent the more wholistic perspective.

The clash between these two trends has become so great that a lot of court battles have ensued over the differences of opinion on how a patient should be treated. There are many stories I could tell of doctors' offices being raided, files stolen, and licenses taken away from doctors. Bills are being proposed to prohibit vitamin therapy from gaining legitimacy. Some people want to make it a felony for anyone to recommend vitamins without a doctor's license. There is all kinds of craziness going on.

Fundamentally, the side assuming the position closer to God is the one that should have the attitude of serving, loving, and trying to heal the other side, which might feel antagonized and insecure. What should not be done by either side is accusing and attacking the other. So, in the summer of 1986, I created an organization called the World Congress for Peace through Health. It is an organization aimed at fostering working cooperation between both spheres.

I recently reported to Father at East Garden about the work of this organization, and he was very supportive of the idea of trying to create cooperation in the health field.

Particularly in the United States, introducing a new concept is a very difficult process, because traditional medical training has bred a certain amount of closed-mindedness among doctors and even straightforward persecution of those who are trying to advance new ideas. Sometimes here in the West, health professionals base their decision to use a new technique not on whether it is effective but on whether they can make money with it. An individual who is not accredited in the orthodox teachings of medicine is likely to be considered a heretic.

From a providential point of view, this is going to change. What's starting to take place is that people, at least in the United States, are demanding to be given deeper insight into their problems and insisting that their doctors have a greater respect for the role of nutrition in health. In fact, most patients today know more about nutrition than their doctors, creating an embarrassing situation for the doctors and forcing them to study more in this area.

I believe this is the historical age in which all diseases—particularly degenerative diseases such as cancer, arthritis, and diabetes—can be overcome.

AS: Could you explain a little more about the World Congress for Peace Through Health?

DF: The World Congress was founded to help unite people of all nationalities who are interested in unifying the wholistic health movement and to foster cooperation between the wholistic health field and traditional medical practices. We hold conferences for both professionals and the public in the areas of wholistic health sciences, medical technology, behavioral psychology, and spiritual/physical laws and principles. We also publish material on the theme of ending disease and building a peaceful world. □



ISSHIN HOSPITAL

Isshin Hospital was founded on May 23, 1978, as a project of the International Cultural Foundation. Serving not only the greater Tokyo area but patients from all over the world, its philosophy is to work for the well-being of its patients unselfishly, foster their recovery to full health, and promote an awareness of disease prevention. Medical care is based on the latest procedures of Western medicine and also incorporates various techniques of Oriental medicine.

Covering 536 square meters over five floors and a basement, the hospital is staffed by 11 doctors and 34 nurses. It contains 77 beds and has both in- and out-patient facilities. The nine wards include: internal medicine, orthopedics, dermatology, pediatrics, plastic surgery, obstetrics, ophthalmology, dentistry, and physical therapy.

The hospital's outreach program maintains a permanent medical team in Thailand, two rural clinics in Japan, and annual trips to rural Korea and Okinawa. In addition, the staff is trying to place one doctor permanently in Africa and supports summer trips for medical students to clinics in Southeast Asia.

"SPIRITUAL COMMUNITY NEEDS HANDYMAN"

Reflections of an American member

by John Hessel

IN THE SUMMER OF 1970, MY SPIRITUAL search began. After only one year of college at U.C. Santa Barbara, I had watched a bank being burned by political activists, experienced an occupation of our campus by the National Guard, and seen a student killed by a policeman during the 1969 antiwar demonstrations. The greatest lesson I learned that year was that everyone knew society was in a mess but no one had any answers.

I gave up on society and decided to start my own way of life. I had heard there were places in Northern California where you could "homestead." That meant you could stake out some land in certain areas of the national forest, and if you made capital improvements of a certain amount for five years in a row, you could claim that land as your own. I bought a book called "Cooperative Communities—How to Start Them and Why," thinking that if we got away from the city and started over, things would be different. We would be different.

After two weeks in the woods I realized that the author of this book and his community were located just a few miles away. I headed for "Ananda," as it was called. There I had a profound experience that God was alive and was like a parent to us all. Then I went to Madrid, Spain, for another year of college. I spent most of my time reading religious books of all faiths, trying to discover God's will and His desire for me.

In December 1970 I met my spiritual father, Kevin Brabazon, in England, and I joined the church right away. I knew this was just what I had been searching for. The answer wasn't in the forest—it was inside of me.

A practical foundation

I came to the New York church, and some months later, while looking in the want ads for a job—this was before MFT—I still remember seeing an ad that said, "Spiritual community needs handyman." I laughed to myself at the irony: Great ideals and noble

purposes will not succeed in this world without a practical, substantial foundation to build them on. First we need to realize God's ideal in our hearts, then we need to build a tangible reality of that ideal. In working in businesses over the years, this truth has always given me motivation and hope.

In early 1972, New York church leader Philip Burley asked a number of center members to quit their jobs to do full-time "fundraising." We had done some successful weekend fundraising with candles, but the center depended on our salaries to meet its expenses. If we went fundraising we would have to bring back more than we did on our jobs, which wasn't much, and we had no idea what to expect. Mr. Burley said, "If this works, you'll get the glory. If it fails, I'll get the blame."

The six of us involved were about one-third of the New York membership. Every day we went out with our product. After fundraising in front of Macy's department store all day, we would walk down 34th Street to a diner on 10th Avenue. We never imagined that the 43-story hotel we walked past would some day be full of members.

Our fundraising results were small, but we were proud of what we brought home in donations each day, because it was more than we could offer through our previous jobs. It wasn't easy to believe one of our elder brothers, who had recently arrived from Japan, when he broke our concepts and told us it should be no problem for each of us to raise \$100 a day! Looking back, I can see



First OWP team posing in 1977.



John Hessel with his wife Tokie and his daughter Mija.

that our greatest barrier was our own small vision.

Meeting the needs

After I began to work under Mr. Kamiyama as the East Coast MFT leader, I realized how much the Japanese movement had developed a strong internal tradition and wisdom. One day I held a meeting for the four team captains of my region to give them some internal guidance. One of them was a Japanese member, who by the end of the meeting was doing the talking while I was eagerly listening.

His team had always been filled with a bright spirit, but I had no idea of the great wealth of inspiration within him. That night I told Mr. Kamiyama that this brother should be the East Coast leader, not me. Since then, I have always been learning from my elder Japanese brothers. I am deeply grateful for their wisdom and guidance.

I now work for a company called Original World Products (OWP). It was formed in August 1977 to provide financial support for *The News*



Decor Marketing, a project of OWP.

World (now the *New York City Tribune*). As we approach our tenth year, I see how we have evolved and matured as individuals and as a business. The emergence of growing families has brought about the challenge of fulfilling our responsibilities in our mission while also supporting our children.

My goal and my hope is that OWP, through our art galleries, booths, and other projects, can provide brothers

and sisters with jobs and a substantial financial opportunity that will meet the needs of growing families. Like the handyman being sought by the spiritual community in the classified ad, I want to provide an economic foundation that can free members to devote less time to fundraising and more time to directly fulfilling God's desire for this world.

I am inspired by that challenge. □

KOREAN TEXT STUDY

Witnessing

33. In witnessing to someone, listen to him thoroughly and be concerned with all his problems. Only after that should you talk to him about your own situation.

34. Witnessing is an act of engrafting. In witnessing to someone, you should find the common elements between you and eliminate all the conflicting elements. You can begin witnessing to a person after he reveals to you all his circumstances and secrets that he cannot talk about even with his parents or spouse.

35. Don't have regrets, even though there may be no results after you have worked with all your sincere effort. Since God's work must progress and develop, your whole-hearted effort may bring results only after enduring 10 or 20 years.

36. Even when you work in a place outside the church, you should have such a heart that you can pray to God, "Let me manage to broaden Your foundation here." □

Taken from both the Korean and English volumes of The Way of God's Will.

- 36 직장(職場)에서 일할 때도 「어떻게 하든지 이 자리에까지 하려는 인연(因緣)을 펼치게 하여 주시옵소서」하는 심정을 가지고 일해야 한다.
- 35 자기가 정성을 드린데 대해서 설사 결실이 없더라도 후회하지 말라. 하늘의 역사는 발전하는 것이니 10년, 20년을 참고 정성들이면 발전하게 되어있다.
- 34 전도는 접(接)붙이는 역사(役事)이기 때문에 그 사람과 상충(相衡)되는 요소(要素)를 다 제거한 다음에 상통하는 요소를 통하여 전도하여야 한다. 그 사람의 모든 사정, 자기 부모나 상대자에게도 말할 수 없는 비밀을 다 의논할 수 있게 한 후에 전도하기 시작하여야 한다.
- 33 전도할 때는 그 사람의 말을 다 들어주고, 그 사람의 사정(事情)을 다 받아들이고 후에 자기 사정을 알려주어야 한다.

전도(傳道)

NEWS FROM TODAY'S WORLD

CVA goes to Puerto Rico

More than 500 veterans and civic leaders participated in three one-day conferences held in Puerto Rico on February 7-9, 1987. The cities of San Juan, Ponce, and Mayaguez were chosen to host the programs, which were the first efforts by the CAUSA Veterans' Association to reach out to the more than 160,000 veterans of the U.S. military living in Puerto Rico.

The featured speakers, Ambassador Phillip V. Sanchez, president of CAUSA USA, and William Lay, vice president of CAUSA International, generated such an interest that each conference ran an hour over schedule in order to respond to the enthusiastic questions and comments by the participants.

American Legionnaires attending the conference expressed concern over the vulnerability of their youth to the Cuban drug trade and communist propaganda in the schools. Due to their keen interest, especially in the "Communist Expansionism" presentation, several commanders arranged for special CAUSA USA meetings at their posts, in which an additional 165 members participated. Already the veterans are asking about sponsoring CAUSA programs for youth and other groups in their communities.

The following is a testimony by Jack Ashworth about how he—along with God—helped organize the conferences.

IT ALL BEGAN IN EARLY DECEMBER, 1986, when Rev. Ken Sudo, having just returned from his first visit to Puerto Rico as its regional coordinator, gave us a report about his wonderful experiences and the opportunity to meet many friendly and important people there. His description of blue skies and palm trees sounded inviting as I faced another New York City winter.

Little did I know that within several weeks I would be on my way to that exotic island. I remember someone having said, "God surely created the Caribbean islands with the idea of leisure in mind." The thought of a vacation on the beach did seem tempting, but God had something else in mind, of course. I suddenly found myself in a foreign culture with the task



A former congressman addresses the audience at the San Juan conference. Seated are Ambassador Phillip Sanchez and William Lay.

of organizing three CAUSA USA veterans' conferences in three major cities, all with only one month's preparation and the help of one other person, Conchita Abadia.

It wasn't until I realized that Puerto Ricans are not primarily English-speaking that I became aware of the gravity of my situation, and that without God, I was going nowhere.

Finding locations and hosts

Conchita completely supported me, and together we set out to choose a location and a host for each conference. The locations for the Ponce and Mayaguez meetings were simple enough to find, but in San Juan we looked in vain for a hotel that weekend. The only place that had space available was the Dupont Plaza, but because of a strike there, we couldn't make a reservation until it was settled.

We were able to contact a former member of Congress who was already familiar with CAUSA and who agreed to host our conference in San Juan. In

Ponce, we got to see the mayor without an appointment: As soon as he heard the name CAUSA he agreed to be the host. In Mayaguez, we contacted the commander of the local American Legion post. Without any prior knowledge of CAUSA he agreed not only to host our conference but to provide us with a list of all active veterans in the surrounding area. Back in San Juan, several members of Congress, having heard about our plans, called and offered their help and put us in contact with leaders of several local veterans' organizations.

I departed for New York on December 31, and as my plane headed out of San Juan, the skyline was grey with billowy smoke coming from the Dupont Plaza, which had just gone up in a raging fire. We still hadn't found a hotel for the conference in San Juan, and now our hopes looked dim. Luckily, as soon as I arrived in New York, I received a message that another hotel had had a cancellation, and so my mission was accomplished about two hours before the stroke of

NEWS FROM TODAY'S WORLD

midnight on God's Day.

The next day the thought occurred to me—now we have hosts and hotels, but who is going to come? Having left Conchita alone with the task of doing the invitations, I realized I needed to return quickly.

The change of climate had taken its toll, and by the time I arrived back in San Juan, I had already come down with a fever, and I felt like collapsing. But, knowing that the spirit is subject, I somehow dragged my body along—almost embarrassed to present myself in such a bedraggled condition. But no one really seemed to notice.

In Ponce again, I ran smack up against another problem—language. National and racial differences are one thing, but for the first time I realized how terrible language barriers can be. Each meeting with another post commander seemed to be worse than the one before. No one appeared to know what I was talking about or else didn't care. It seemed like the whole negative spirit world was coming down on me. I got to the point where I was ready to cry out to God, "Let me out of here!" But something told me not to give up.

I returned to San Juan and, miraculously, while I was gone, some friends had come to our assistance and pro-

vided us with all the lists of veterans that we needed.

I really felt this battle was not going to be won without patience, perseverance, and prayer—and Conchita's invaluable help. Once more I returned to New York to recuperate and make final arrangements, while Conchita prepared and mailed out the invitations. Things seemed to be falling into place, but all of a sudden it hit me—I was responsible if this whole thing was a flop. How could I be sure anyone would come? It was at this point I realized that God had been allowing everything to unfold and that I should just believe and trust in His work.

I remembered a word that Rev. Sudo had stressed in our work with veterans—"appreciation." I remembered that no state in America has a higher percentage of veterans than Puerto Rico, and that Puerto Rican soldiers have always been known for their bravery.

The day before the first meeting we decided to schedule a press conference in San Juan. I remember anxiously sitting with Ambassador Sanchez for almost an hour, wondering if any of the media would show up. Finally, in walked two senators and one former congressman, who had been invited

by Ambassador Sanchez. They had all attended CAUSA conferences before. No sooner did they arrive than an entourage of cameramen and reporters entered the room. Each legislator gave an inspiring testimony about his own experience with CAUSA and his gratitude to Ambassador Sanchez for bringing CAUSA to Puerto Rico. The press conference was a success! Afterwards, Ambassador Sanchez commented to us that CAUSA USA had reached a new level. Now local officials themselves were testifying to CAUSA, and we could take a back seat. At that point I had a glimpse of the future work God has planned for us in America.

The next day, with the arrival of the New York staff members of CAUSA USA, I could feel a sense of relief that everything would go smoothly. I watched astounded as guests started coming. At each conference people began to arrive even up to one hour before the program began. All three conferences were packed. Almost every ranking leader of every veterans' organization was there, as well as many congressmen, mayors, and other civic leaders.

But when I saw the many unknown veterans—the ones that came from the mountain farms—listening so sincerely to the presentations, I was really moved to tears. I couldn't help thinking it must have been a big event in their lives. I realized there were many untold stories of the bravery among these men, and of their friends who couldn't be there because they had sacrificed themselves for America. I felt that God really appreciated the attendance of these sincere people.

In my short experience in Puerto Rico, I came to know not only the kind hospitality of the Puerto Rican culture, but also the deep love that the veterans there have for God, America, and freedom. I feel there is a great foundation for Puerto Rico to quickly become connected to the worldwide vision of the CAUSA movement. □



Veterans and their wives enjoy the banquet at the Mayaguez conference.

NEWS FROM TODAY'S WORLD

International Chinese Association

THE INTERNATIONAL CHINESE ASSOCIATION (ICA) was initiated by Father on July 1, 1984, for the purpose of bringing God-centered unity among Chinese people through the application of Unification principles.

ICA's second annual convention was held at the Unification Theological Seminary from July 1-4, 1986. Thirty-one guests attended the three days of presentations and discussions.

Writer and biographer Ms. Li Ling-Ai received an enthusiastic response to her talk on "Being a Chinese-American," in which she drew upon her many years of experience lecturing about Chinese tradition. Her book *Life Is for a Long Time* chronicles her own parents' experience as the first doctors of Chinese descent to practice in Hawaii around the turn of the century.

The other prominent guest speaker, Dr. Victor T. H. Tsuan, gave a presentation on "The Chinese Experience with Communism." As president of the China Commission of the Captive Nations Committee and director of the U.S. Council for World Freedom, Dr. Tsuan is a staunch anticommunist from Shanghai who speaks out often

on behalf of a free China. He explained why communism cannot survive in China, and why China, even with over a quarter of the world's population, cannot conquer the world with Marxist ideology.

Mr. Lawrence Chen Fong described "The Chinese Experience in America—100 years," dealing with the prejudice against the Chinese that accompanied their influx into California and the West Coast in the 19th century. In "Human Rights and the Emerging World Culture," Mrs. Lova Eng Wilson gave a historical perspective of the casualties of the ideological warfare going on in China since 1949.

Mrs. Fong Eng Spoto presented "Chinese Ethics and Christian Values," a comparison between Confucian and Christian traditions. Mr. John Kung, a 54th-generation descendant and bearer of the same surname as Confucius (or K'ung-tzu as he is known in the Chinese language), gave a related presentation on "Similarities Between Confucianism and Unificationism."

Dr. Edwin Ang, vice president of the Unification Theological Seminary and president of ICA, drew insights

from various speeches and talks by Father, and he concluded the presentations with a very meaningful talk on "The Role of China in the Providence."

The convention ended with a day of excursions on the Hudson River and a Fourth-of-July barbecue. Members and guests alike enjoyed this enlightening time of fellowship.

On January 31, 1987, ICA sponsored its first fundraising event: a Lunar New Year Celebration Dinner at the World Mission Center. Amidst red "good luck" ornaments and strains of Chinese music in the background, 32 guests enjoyed a "Steamboat" dinner accompanied by fortune cookies and orange slices (symbolic of good fortune). Beautiful pieces of jewelry were given to the three winners of a raffle, and each guest received small red "ang bao"—boxes wrapped in "lucky" red paper filled with trinkets. The evening of Chinese hospitality concluded in noble fashion with a kung fu movie with English subtitles, featuring the always-inspiring triumph of good over evil.

The focus of ICA has continued to be teaching the CAUSA worldview. In 1986, four one-day CAUSA seminars were held in Mandarin, the official spoken form of Chinese—one in Washington DC, and three in New York. Education in the Principle has also been initiated in the Chinese community. A three-day Principle workshop conducted in Mandarin was held in Chicago, and guests attended a two-day Principle workshop in New York City, also conducted in Mandarin.

With the publication last year of *Outline of the Principle Level 4* in Chinese, and the production of an 18-hour videotape of *Level 4* in Mandarin, we are ready to witness to greater numbers of Chinese people. Since many church members have called us about their Chinese contacts, we feel



Guests at the lunar new year banquet.

NEWS FROM TODAY'S WORLD

IRFF Briefs

Bangladesh

Used clothing, donated by the Rescue Committee in Japan, was distributed through the Muslim Welfare Mission. A small medical group, led by Dr. Tapash and Dr. Das, is providing free medical care in village clinics on the weekends. Over 140 pairs of eyeglasses were distributed to Islamia Eye Hospital in Dhaka, donated by IRFF-Germany.

Ghana

IRFF donated funds used to purchase a tractor for an agricultural training project on 40 acres of land. The tractor will be used to expand the cultivating area. Current harvest of the land yielded cassava, red peppers, beans, and watermelons.

Ivory Coast

A container of medicine and medical supplies was shipped in October to be distributed to rural health clinics and government hospitals. The IRFF medical team is continuing its vaccination program in the rural areas in conjunction with WHO (World Health Organization). In one month, the team of three nurses vaccinated 5,645 children against six common children's illnesses: tuberculosis, diphtheria, tetanus, whooping cough, polio, measles, and yellow fever.

Lebanon

Again this year IRFF contributed grant funds to the Children's Welfare Association in Beirut. Mrs. Zahia Salman's dedication to providing education,

care, and a home to children orphaned by war is one of the greatest commitments to peace. She deserves more assistance and support.

Zaire

The ECOPROF school in Kinshasa completed its first semester, with 365 students receiving training in business management, fish farming, agriculture, and mechanics. The school's facilities include a fish-pond training center on 25 hectares of land in Manenga (40 kilometers from Kinshasa), a 10-hectare farm for agriculture training, and a machine and mechanics shop. Vocational training is the specific purpose of ECOPROF, yet its broad goal is to provide leadership training for young people.

Reprinted from the IRFF newsletter "Frontiers in Development," Winter, 1986

PWPA in South Africa

THE SOUTH AFRICAN CHAPTER OF PWPA has been surprisingly successful at bringing together both black and white professors to talk about issues of mutual concern to everyone in this volatile country. We also make a big effort to balance the number of liberals and conservatives at each conference. Then, because the scholars are freely allowed to discuss whatever they choose, the combination of views presented helps educate

that there is a definite need for this material.

If you have a friend or associate you would like to introduce to the International Chinese Association, please contact Chris Ching, c/o ICA, G.P.O. Box 7995, New York, NY 10116. Telephone: (212) 714-9401

Contributed by Chris Ching

them and at the same time educates us, the staff.

The participants at each PWPA conference adhere to basic ground rules, just as in any academic setting. Even if papers with radically opposing views are presented, the scholars still listen to each other and comment respectfully. The professors who take part are quite encouraged by our policy of freedom of expression, and they feel that PWPA is a place where their views will definitely be heard. Thus, most come away from the conferences with a feeling of accomplishment.

The success of PWPA here is softening the government's initial mistrust about us because they see that we are not taking a hostile stand toward them as so many groups here are doing.

Of course, hanging over all our heads is the incredible pressure from

all sides to isolate South Africa from the rest of the international community. Essentially because of this, PWPA has a special value at this time in history, I believe, because it is doing something positive to promote harmony, and it is removing misunderstandings among those who have great influence in the community.

People in academic fields are taking a genuine interest in PWPA's international scope and, of course, in its founder, Rev. Moon. Father's role is always specifically mentioned at all PWPA conferences, so that the scholars' work is on the foundation of that clear understanding. Every year we have made progress and have reached out to more and more people who can help bring change to South Africa in a positive direction. Each year is like a leap forward.

Contributed by Wilfred Halenke

GOD MOVES INTO SCIENCE AND TECHNOLOGY

by John Park, director of W.R.I.S.T.
Based on an interview with Angelika Selle



True Father visits the W.R.I.S.T. institute in August 1983. John Park is on the left.

IN 1984 FATHER ASKED A NUMBER of blessed couples to do research in the field of electronics. This was the actual beginning of our company. On March 21, 1984, Father officially founded an institute and named it the World Research Institute for Science and Technology (W.R.I.S.T.).

You may know that Father has said he must restore four major areas in his lifetime: *ideology, economy, art and culture, and science and technology*. In the scientific and technological field, Father has inspired various companies and organizations throughout the world. W.R.I.S.T. is the research and development arm of the science and technology area.

At present W.R.I.S.T. has 14 members working here in the United States and 9 members in Europe. There is also a sister group in Japan that has about 250 people concentrating in the areas of computer hard-

ware and software. Because of their sophisticated levels of technology, they're gaining a good reputation in Japan.

Incredible vision

Father was already talking about his desire for an organization like W.R.I.S.T. in 1951 when he was living in his shack in Pusan. He was also talking about an international highway that would link Japan and Korea to the whole of Europe. How could his few followers at that time comprehend his incredible vision for the future? They were religious pioneers, and it was hard for them to have such a big view. Only now do we know what Father was talking about at that time and understand the tremendous scope of the messianic dispensation.

W.R.I.S.T.'s major objective is developing new, practical methods of high technology while at the same

time advancing in theoretical science. This quote from the Principle is quite appropriate in describing our vision for W.R.I.S.T.:

Regardless of how pure and sinless the men of this [ideal] society might be, if they had to live in an undeveloped civilization similar to that of primitive people, this would not be the kind of Kingdom of Heaven both God and man have long awaited. Since God blessed man to be the dominator of all things, men of perfected individuality should have subdued the natural world through highly developed science and established an extremely pleasant social environment on earth. This would be the place where the ideal of creation would be realized. It would be nothing other than the Kingdom of God on earth. (*Divine Principle*, p. 102)

When we realize that so much of Father's concern is in restoring science and technology, what does this actually mean? The fundamental key to the restoration of this area is that professional scientists and engineers must become men and women centered on God, living a pure and truthful life. This purity must extend into their research.

Father gave us a motto for W.R.I.S.T.: "Truth and Sincerity." In science and technology we are dealing with truth. There is no evil in science itself; human beings can only make it evil by using it for selfish purposes. Sincerity means that we have to be individuals of integrity in order to deal with the truth. Our desire, therefore, is to work with a pure and sincere heart in order to set an example for the people of the future. Those people should come to know that in the past, which is today, there was a group of scientists who worked with

the Messiah and who gave their lives—not for money—but for bringing truth and knowledge into the world. This is what is meant by sincerity.

Restoring the past and future

Besides trying to become true individuals, W.R.I.S.T. members have two additional tasks to fulfill: We have to restore the failures of the scientists and engineers of the past and at the same time lay a foundation for the future. In trying to restore the past, we have to change within ourselves the attitudes that scientists have traditionally had when working with others. There have always been tensions between theoretically-oriented people and practically-minded people. The same is true at W.R.I.S.T. We have a brilliant and highly trained staff; but many times there are problems in communication because one person's mind may be theoretical while another's is geared toward making things work. I bring this up because this is a central point of restoration.

Another crucial challenge for scientists is to strive to develop a universal mind and not remain limited to one particular discipline of study. Sometimes scientists are stubborn. Many who think they are broad-minded really are not. At W.R.I.S.T. we have scientists with Ph.D.'s in biochemistry, experimental physics, theoretical physics, and various other types of physics, as well as many engineers.

Another crucial challenge for scientists is to strive to develop a universal mind and not remain limited to one particular discipline.

Each person tends to deal with problems from his own angle. Frequently ideas conflict with each other, because neither side knows the answer. Usually the person who has the most sound explanation of the problem is the one who wins the argument for



Some of the engineers looking at electronic test equipment with True Parents in July 1985, soon after Father was released from prison.

the moment. However, only when more substantial facts come out to verify it does his statement prevail. We don't just go through elaborate explanations of a problem; we have to subject our theories to rigorous testing to justify our hypotheses.

We all know that more and more people are dying of cancer every day and that our water and air are polluted with chemicals. Whole species of animals have been exterminated. How can these things happen, with science and technology supposedly at their peak? In my opinion, it is because scientists, engineers, and technicians do not understand the true purpose and meaning behind science and technology. If they did their research with the clear understanding that God is the first scientist and the first engineer, that He has a purpose behind all of His creation, and that all things were meant to exist together in total harmony, then we would not have the deplorable situation that exists today.

A pure heart is needed

Many scientists' search for truth begins out of curiosity. Sometimes they get so involved in their research that eating or sleeping doesn't matter to them. Because of their sacrifice and dedication they may make incredible discoveries and come up with great inventions, but, as I mentioned before, if they forget the original

purpose of man, their research can lead to disaster.

When ignorance of the truth is multiplied by many scientists who are manipulating the environment, then you have results that are harmful to mankind, causing such things as pollution and cancer. Cancer, we believe, has become uncontrollable because of an incomplete understanding of science and technology and its inappropriate application.

Our work here is hard, but the members are excited to be so involved. Why? Because we are dealing with truth. There is no evil to be found in electrons or neutrons. But unless you can maintain the same degree of purity as the objects you are dealing with, it is difficult for the objects to respond or have a good give and take with you. Smooth give and take between the researcher and the substance of the research is absolutely necessary. If we can discover the truth with the purest heart, we will be able to have the most advanced technology *without* pollution.

So far, W.R.I.S.T. has published four major papers that have been accepted by the best journals in the world. Scientists from 20 different nations—including the Soviet Union, East Germany, Czechoslovakia, Hungary, Poland, and Bulgaria—have written to us, mainly asking for information on our discoveries in the area of physics. As you know, physics

deals with the nature of matter and what it does. Some of our research involves analyzing the movements of the atomic structures of solids under certain temperatures. We were able to come up with better explanations than were previously published. At present we are in communication with over 60 scientists worldwide working in the field of physics.

Breakthroughs in research

Recently, our institute developed a unique marine navigation computer. In a way, I felt it was a miracle for our members to come up with this particular device, especially since many of them had finished their education quite a while ago. They had spent the last 10 years or so doing missionary work and needed to catch up with the latest technology in a short time. But miraculously, God was able to work through them, and despite all the difficulties and limitations, we were able to give birth to this new invention, which represents a significant breakthrough in modern technology. I am very proud of the work they did on this.

It is vital, of course, for us to continually educate ourselves. For that reason we have advisors—well-known university professors with whom we communicate on an ongoing basis. They keep us in touch with what is happening in the academic world. We also receive tremendous support from True Parents and other leaders who share Father's vision. They help invisibly by encouraging us all the time.

Cancer, we believe, has become uncontrollable because of an incomplete understanding of science and technology and its inappropriate application.

Another one of our current projects deals with the area of the spiritual world. We are researching how spirit men and physical men communicate with each other. What medium

do they use? Is there spiritual matter, spiritual substance? What do the spirits do when they go to the spirit world? We are trying to understand mathematically how the spirit world interrelates with the physical world on a molecular level. The Principle teaches that the two worlds do overlap and interrelate. Based on that truth, we have come up with various theoretical propositions.

In our research, the way we come up with answers is not merely an intellectual process, as many people may think. In fact, our members sometimes spend more hours in prayer than in actually analyzing the problem from a technological point of view. In this respect, our members are spiritually-oriented. When you are intensely concentrating on something, having no other thoughts in your mind but the matter at hand, you can actually get in touch with spirit men who are also interested in the same thing.



Electronic test equipment (top) and marine navigational computer (bottom).

Artificial intelligence

Except for one scientist in Finland, all our work in Europe is being done in West Germany. One of their areas of research is in the field of artificial intelligence. This means trying to mimic the human thought process with computer software. One of the working tools of artificial intelligence is called "the expert system."

The expert system can be explained like this. Say a certain pilot knows how to operate an airplane very well—he's an expert at it. First you analyze this pilot's thinking process. For example, if he sees an airplane suddenly coming from the left, what is the first thing he does? Then you enter the blueprint of his entire decision-making process into a computer. From that you create a robotic airplane without a pilot. You have this pilot's thinking process in the

machine, so you can fly the airplane unmanned! When an object comes from the left side, the computer thinks exactly like the expert pilot and takes the appropriate action. This is called "the expert system." Of course, it will take a while for these techniques of artificial intelligence to be applied. Man's mind is so great that we really can't come close to duplicating it yet.

If we can discover the truth with the purest heart, we will be able to have the most advanced technology without pollution.

One other important purpose of W.R.I.S.T. is to act as a "bank" of high technology, with contributions from America, Europe, Japan, and Korea. This combined knowledge can be disseminated throughout the world, especially to underdeveloped nations, which need newer technology to improve their economic standards and quality of life.

We cannot have the Kingdom of Heaven on earth if our neighbors are poor. We need to give them dignity, self-respect, and self-confidence as men and women, as children of God. We are trying our best at W.R.I.S.T. to provide the technology for an ideal society, and together with a God-centered ideology, culture, and economy, we will be able to create a world that will truly "be nothing other than the Kingdom of God on earth." □

John Park was born in Korea but lived in many different countries as a result of his father's involvement in the diplomatic service. He studied ceramics, biology, systems engineering, and industrial engineering, as well as international business administration. He joined the Unification Church in 1974 in Albany, New York.

His work experience ranges from biomedical high technology, laboratory research, systems and distribution engineering, manufacturing, organization, and finances and administration.

LIFESTYLE OF PRAYER

CONTINUED FROM PAGE 9

people have to do is just get married with the right lineage and they will automatically be on the True Family's side.

These four things—who has done them for you? True Parents. You can only inherit all this if the father/son relationship has been established. Where can we inherit this? In home church. No matter what you do in your daily life, always pray about this in your mind, so that your daily life becomes a prayer. If you live this kind of life in your home church area, all will be accomplished.

Then what will happen? You can live with True Parents forever and ever, not only here but in the hereafter, and eventually you can live with God. This won't be the indirect dominion, as it is now, but the direct dominion, as it was supposed to be. Isn't that what the Principle says? By doing home church, you will experience this. This will affirm that what you are doing is right.

All I am concerned about is doing God's will. I want to liberate mankind from ignorance and from his hellish state to the original lineage. You too must join with me completely. When you witness to a person, you shouldn't think about anything else except: "I am going to save him by this formula, not by anything else."

THIS IS ABSOLUTELY REAL

Actually, compared with what you know from listening to me today, your life in the past was outside of the Principle. Sometimes you went here, and sometimes you went there—total inconsistency. Even though you were taught the Principle, you just let it remain a concept. Sometimes you felt it, and sometimes you didn't feel it. You didn't listen to your elder members. Sometimes the Principle didn't occupy your mind at all. This is really an absurd tragedy. But now you know clearly that I am your Abel—not your leaders.

If you receive persecution, you should think, "Well, this persecution is inevitable. Father's course was much, much more difficult. This is not bad at all. I am glad to follow his

course." There is nothing you cannot persevere through. If you know your king, nothing can discourage you. When things become rough and you want to quit, think, "I have to go over this or bust. If I can't go over this, Satan will be with me forever, and I won't be able to stand that." You must push yourselves and make that your motivation.

You can never entertain separating from me because this is absolutely real. There is nothing more real than this. Without going through this, you cannot get into heaven. Some people say, "The Unification Church teaches beautiful things." These so-called beautiful teachings were discovered by me, going laboriously every step of the way. Every inch of these teachings was fought for, won, and occupied with tears, sweat, and blood.

I have never let up my pace. As a result, even though I don't really remember how everything happened, all kinds of people are now coming to me, even in the spirit world. Buddha is telling his followers on earth about me, so they are coming and asking for my guidance. Muslims are also coming. A Muslim from Senegal was recently guided to me. This man came thousands of miles because the spirit world told him, "Go find Rev. Moon in America." He found where I was through a New York taxi driver. This is the work of God; it is not the work of the Unification Church. So actually, we are working side by side with God. God is right here. When we have difficulties, we should tearfully ask God, "You must have gone through all this before me. I don't mind suffering, because Your will must be done." When we pray this way, miracles will happen.

Become a specialist. Our specialty is this formula. To find this formula, I thought this way, that way, and upside down. I attacked the problem from every conceivable direction to come up with this understanding, and now I have taught it to you.

I have absolute confidence in you. Let us wipe out our past lifestyle and be reborn into a new mode of life in 1987. Those who say, "Yes, Father, I pledge to go through this and begin a new life!" raise your hands. Thank you. □

Edited for Today's World

Letter from the Publisher

CONTINUED FROM PAGE 2

Another point to check over and over again is our motivation. Is the motivation for our thinking, planning, working, eating, or talking always centered on God and True Parents? If we can focus on them 100 percent, our spiritual life will grow rapidly. We will then be able to break away from worldly concerns more easily and experience a skin-touch relationship with Heavenly Father and True Parents.

To experience this kind of relationship even once is very valuable, because once you have it, it is easy to reach that same depth of relationship again. Everybody can have unforgettable, amazing life experiences

that are bright, powerful, sweet, and deep. When you feel peaceful and loving in your heart and mind, you will definitely get an urge to approach others and share your love with them.

Lastly, try to keep a selfless heart at all times, because if your mind dwells on worldly concerns, you will never have any of these experiences. Material worries and anything related to personal gratification are deadly for the spirit.

Recently I felt more and more how precious and important it is to have a true life level relationship with True Parents and God. If you reach that level quickly, you won't be subjugated by your daily schedule or become tired. You will be able to go far beyond those limitations and never feel

fatigued, enjoying your daily activities fully.

You know the difference between reading one of Father's sermons and listening to him directly; the taste is completely different. Father always shares true life with us substantially, bodily. When you are working in your home church area, if you act from the true life level within you, you will make a strong and deep impact on other people's lives and receive a wonderful response from them wherever you go. □



**"THE PARENT'S ROLE IS ONE
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AND GUIDE YOUR MEMBERS
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THEMSELVES."**

*Rev. Sun Myung Moon
February 4, 1987*