

# TODAY'S WORLD

May 1988



IN JIN NIM SPEAKS AT BELVEDERE (p. 10)  
INTERRACIAL VICTORY IN MEMPHIS (p. 28)



# Father's Prayer at Shin Gil Nim's 40-Day Celebration

March 23, 1988

East Garden

Loving Father!

It is now 8 o'clock in the morning on March 23, 1988. Today is a most significant day. Heaven and earth are watching and blessing this place today--the fortieth day after the birth of Father's grandson Shin Gil, marking the establishment of the third generation of True Parents' family.

Father, I thank You for Your wondrous love, in having led Hyo Jin's family to this blessed point through many difficulties. Father, I thank You so much for leading and guiding and taking care of True Parents' family, allowing them to inherit the tradition for a new era on the earth.

Thank You, Father, for Shin Gil's birth in this year of 1988.

This year marks the end of 43 years of my public life, years of persecution which had to be endured because the Korean government and Christianity didn't unite with me 43 years ago. These 43 years represent the restoration and indemnification of the 430 years of the Israelites' suffering in Egypt and the entire 4,000 years of Christian history. Furthermore, You have remembered the sacrifices of all the good ancestors, especially the Moon clan, and through this birth this clan can now be established as the representatives of the Korean nation.

I truly thank You for letting us celebrate this fortieth day in this month of March. We should not have had to wait so long for this day. But when heaven's nation is finally connected with the world, based on the nation's providing a victorious foundation and dissolving Heavenly Father's sad history, Satan's power can be expelled from the earth. This period has been a time of great persecution and difficulty for the Unification Church. But this year You blessed our family and our nation so that we can restore the new Israelites' rightful position on the earth. A new direction has been given to the free world, and now the Soviet Union and its satellite states have lost their position; they are now suffering through severe trials and becoming confused.

Father, please lead us and guide us so that all Unification Church members, the nation of Korea, the new Israelites, and all Christianity can be united into one centering on heaven. Guide us so that we can build the victorious Kingdom of Heaven for You. Thank you, Father, for this opportunity to march forward to victory in Korea in April to unite the South and North. We are grateful that, because of Shin Gil's birth, the ideal four position foundation through three generations

of Heavenly Father's family can be established, bringing peace and victory over this suffering period.

Father, through the birth of Shin Gil, please allow the four historical nations--Adam's nation, Eve's nation, Abel's nation, and Cain's nation--to unite into one, centering on Korea and America, and restore heaven's country.

I declare now, in True Parents' name, that the foundation Heavenly Father has built, the foundation I have built, and all the blessings of the Unification Church will be united together with this newborn baby, to advance our progress toward the new world. Please allow both the physical world and the spiritual world to receive the blessing of this birth so that the unity of heaven and earth can be established.

On this 40-day celebration, please accept this day as the restoration of the lost number 4 in the history of human life, and completely liquidate the indemnity centered on the numbers 40 and 400.

Please allow this baby to start the new history of heaven and earth carrying a banner of victory that the entire world can follow and obey.

Please bless the faithful Unification Church members, the faithful Koreans who believe in True Parents and Heavenly Father, and the free world with the fortune of this baby's name, so that upon this

foundation the entire world can prosper.

All Your disciples from each country in the world are here together to celebrate this ceremony. Please bind all their hearts together and accept this as symbolic of all countries being bound together. Thank You so much for this day. Please let us free the spirit world, Korean Christianity, the Moon clan, and all Unification Church members so that they can all celebrate this memorable day for heaven and earth together.

Please let this baby's parents do everything in their power to raise and take care of this baby with a good heart for the sake of the Unification Church and the entire world.

Please let us remember that, at this moment, heaven and earth and all the sages and patriots of the past are watching. I declare and pledge that from this day we will march forward toward a new historical era of a totally united universe.

Please allow eternal fortune to be with this baby.

I bless and declare this in True Parents' Name.

Amen.

*The emotion with which Father prayed is difficult to adequately convey in a translation.*



KEN OWENS / NFP



# TODAY'S WORLD

May 1988



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At East Garden on True Parents' homecoming day, March 17, 1988, Father and Mother get acquainted with their new grandson Shin Gil Nim. Left to right: Father, Mother holding Shin Gil Nim, Nan Sook Nim, Hyo Jin Nim, and Shin Jeung Nim.

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# ISOLATION AND LIBERATION

REV. SUN MYUNG MOON

MARCH 20, 1988

BELVEDERE

Translator: Mr. Peter Kim

**D**o you feel happy to see me again? Since I left this country the last time, which was on December 2, it has been a little more than three months. I understand that you have been waiting eagerly for my return, but the brothers and sisters in Korea have also been waiting to see me for many years now. Therefore, I have come to the realization again that I can't stay in one place all the time because I am awaited by people everywhere. I have only one physical body, but still people everywhere want to see me—it's as if they want to carry my body away.

As you know, we are all from different racial backgrounds—some people have blue eyes, some are short, some have big noses, some have large mouths. Yet all kinds of people are waiting and longing for me. Why is this happening? If you are serious about boxing, you will naturally long to meet the world champion boxer. If you are a sumo wrestler, you will want to encounter the champion sumo wrestler. I am not really popular in a secular sense, yet people are yearning to meet me. Why? People have many different desires, but there are two things that everyone on earth longs for—truth and love. That is why people want to meet me.

The problem in this world is that we can't find true love or a true man who brings true love. Then what is the truth, and what kind of person is the true man? Truth is unchanging; truth always has self-contained authority. No matter what happens or what kind of difficulty or persecution truth may encounter, it can never be destroyed or changed.

Then what is true love? True love is one thing that everybody wants to touch, to live with, to cling to—eternally. Everybody

longs for it. True love does not change, no matter what situation develops. It is eternally unchanging. We may have lived 30, 40, 50 years or more, but we can never forget our parents' love. Now it is springtime and we can observe the birds laying their eggs and bringing their new babies into the world. We can find love there, too. If any force from the outside came to destroy the love relationship existing among you, you would even be willing to sacrifice your life to protect your love, wouldn't you? We can conclude from this that the power of love is universally recognized and has authority in itself.

What do I have that causes people to love me? The answer is simple: I have always been trying to love the truth and to love everyone and everything. Look around and you will see many Americans who are more handsome than I am, who are more knowledgeable, more popular, and more famous than I. In the worldly sense, I am not very popular. So then why did you drop all the pleasures of the outside world and come to the Unifica-



Father, Mother and the True Children just before Father begins speaking at Belvedere on March 20.



*Satan is the one who creates the roadblock between man and God; but if a group of people can begin to create a roadblock between Satan and man, that is the world's hope.*

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tion Church and go through this difficult life? Why do you always want to come and see me?

When you look at me from a horizontal point of view, there is not much to differentiate me from the average person. I have a physical body and everything that everyone else has. But why are people crazy about me? That's a real mystery. But that phenomenon is reality, so it cannot be denied. Americans think, "Rev. Moon is a strange one. He has some strange power."

When a man and woman are in love with each other, there is a power that causes them to cling together, regardless of how they may look. One or the other or both may be tremendously fat or unattractive, but no matter how huge that woman may be, or no matter how unattractive that man may be, there is some strange and mysterious power keeping them together. That is love power.

It's the same in the relationship between me and the Unification Church members. Regardless of where I go around the world, all Unification Church members follow my footsteps everywhere. Other people may not be able to figure it out, but there is a mysterious power there. What is it? It is the power of love and truth, which can penetrate all the way to the universal level.

## **SATAN'S ROADBLOCK**

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But what is the source of this power? Did Rev. Moon bring this power to the world, or did it exist from the beginning? It has existed from the beginning. So since that power has existed from the beginning, why hasn't everybody already been using it? In electricity we can clearly observe that as soon as a minus charge comes into proximity with a plus charge, they are naturally and automatically pulled together. They don't have to be told. There is no need for explanation. According to the same principle, man and woman are originally supposed to be united together centered on truth and love. But why isn't this happening in the world today? That is the problem.

The title of my sermon today is based on this phenomenon. There is definitely isolation and separation in the world. Our original mind is always heading toward the direction of unity, but there is a roadblock preventing us from reaching it. In the field of electricity, the plus and minus charges can be prevented from coming together by what is called resistance. How can we get rid of the resistance in our world? If we don't have enough power to get rid of the resistance, we have to find some other way around. Either we have to jump over the roadblock, or make a hole in the middle and climb through, or we have to just attack it, thereby destroying it.

Where did that roadblock come from? If we say that roadblock or resistance existed from the beginning with God—that concept is called dualism—we can't even begin to talk about an ideal world, eternal love, or truth. Nonbelievers will say, "There is some roadblock, but we can't explain it." They just have a vague idea. But religious people understand that the resistance came about because of a human fall. We must con-

clude that this resistance is a side product of history, and if we really work together, believing in God, we can get rid of it. We can destroy and eliminate it, correct?

Human history has shown that no matter how hard we have tried to eliminate the roadblock, no matter how much we fight against it, it always comes back, sometimes becoming bigger and more powerful than before. There must be some power behind the scenes, something sustaining and controlling that roadblock; that is the only logical conclusion. We may call it the devil, or evil, or sin. Then what is this devil, evil, or sin? It is the power that separates goodness from us. We have to understand that this power of evil has always been working behind human history. Even now, that evil power exists with us and among us here.

## **WHO UNDERSTANDS THE SITUATION?**

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As we know, God is the absolute essence of goodness and power and authority. If that is true, why does God tolerate the existence of that roadblock or resistance? Why doesn't God destroy it? If there is anybody who clearly understands the real reason why evil exists in the world, that would have to be only God and the devil himself. No human being has ever known clearly. You know from your experience in life that when you deal with a lot of people in various situations from a position of authority, you develop an ability to judge or to discern a person's character when you first meet him. But if you don't clearly have that power or authority or ability, you can't have a clear idea of what he or she is like. For example, when the time comes for you to marry, do you want to pick your own spouse or do you want me to match you? You want me to pick your fiancé for you because you know that I have more knowledge and much more ability and power to evaluate people.

Satan is always working hard to stop God, to try to isolate God from man. At the same time, if there is anybody who is trying to get close to God, Satan always comes in and tries to destroy that person. How can we get rid of this Satan who has always been trying to confine God and destroy men's lives? We have to somehow tie up Satan so that he won't be able to move. That's the only thing we have to know how to do.

Let's analyze the difference between God's characteristics and Satan's characteristics. There must be something totally and entirely opposite about them. Everybody knows that God is the owner and master of truth and love. He is never changing, never deviating, forever eternal, unchanging, and unique. Then what are the major characteristics of the devil? We can say that the essence of Satan's character is falsehood, false love, cruelty, and brutality. Another key difference between God and Satan is that God always exists and works for the sake of the whole, for the largest public purpose, whereas Satan is always self-centered and individualistic, existing only for himself. Furthermore, God exists for eternity without changing while Satan is always changing. Satan is always shifting and deviating; he is always temporal and without an eternal base. So we can sum up that God is the master of the whole and Satan is





*Father and Mother with their new grandson Shin Gil Nim.*

the master of the individual, the self. He is the self-centered master.

## ARE YOU A PUBLIC PERSON?

When you think about yourselves, can you say that you are a completely public-minded person, completely living for the sake of others? If you are, then no matter how many roadblocks you may encounter, you will still be able to reach God. But if you can't say that you are that kind of person, then Satan is just watching and waiting along the narrow road, ready to catch you. What is a public man? A public man is the one who has public eyes, a public nose, a public mouth, a public mind, and public sense. Think about yourself. Are you a public person or not? You leaders of the Unification Church, what do you think about yourselves? When almighty God looks at you, He sees a man trying to build a path for his life down just one avenue. God can't claim this kind of life because that is Satan's possession.

Of course, a public man has five physical senses; however, each sense is focusing on the public purpose. For example, what his eye is looking at, or what his ear is hearing, is always centered on the public goal. What is the public goal? The pub-

lic goal is that which works toward creating goodness for the whole. What is a satanic man? He looks just like the public man. He has two eyes, but he sees things differently with each of his two eyes. He has two ears, but he may hear one thing with one ear and another thing with the other ear. He has a mouth, but he speaks the way he wants, without thinking about God. That is a satanic man.

Which way is easier for you—the public way of life or the private, individualistic way? There is no doubt that living the public way of life is much more difficult. The self-centered way of life is just free and easy. There are no restrictions or regulations; you go as you feel. From that point of view, do you think you belong to Satan or God? I can't believe you when you say "God." You are laughing, so that means you admit that it's true! So which do you choose—the easy way out, or the difficult way?

The world today is in turmoil, being pulled by both God and Satan. Therefore, if we want to save or restore this world, the entire population has to choose this difficult way and be united and work together. Then we can eliminate the power of Satan and make this world a beautiful world of harmony.

The hope for mankind is for some person

or group to appear in history that can block Satan's influence. Satan is the one who creates the roadblock between man and God; but if a group of people can begin to create a roadblock between Satan and man, that is the world's hope. That is why we see two distinctly different groups in this world. One group will go after self-centered goals, and one group will even be willing to sacrifice their lives for the sake of the public goal.

Man has to find this public-minded way of life. But it is a very thorny path. Who is going to show mankind that this thorny way is the right way? Only the religions have been doing this. That is why religions teach, "Don't live for yourself; sacrifice yourself for others." In Satan's dictionary, there are no such words as "love," "sacrifice," or "service for others." He knows nothing about those things. However, in God's dictionary, those are the key words. Those are the words that fill up all of God's books. They are like kings of words. When you read the Bible without understanding the essence of the words "love," "sacrifice," and "service for others," you may get tired or bored. However, if you fully understand those terms, you will really enjoy reading the Bible and will be completely inspired.

Which aspect of you likes those words—your mind or your body? Of course, your mind likes them because your mind is connected to God and shares in His unchanging and eternal



*In Satan's dictionary, there are no such words as "love," "sacrifice," or "service for others." He knows nothing about those things. However, in God's dictionary, those are the key words.*

character. However, the body belongs to the realm of change and therefore is connected to Satan and the secular world. We can say that the mind is the stage for the public way of life and the body is the base for the individualistic way. The mind is the base for God and the body can be the base for Satan.

If we see some delicious food, the body may say, "Hey, go over there and grab some before anybody else comes in." But your mind will say, "No, wait for the others to take some and then take from whatever is left." In this particular example, we can clearly see God's side and Satan's side. If we just follow the body's desire, the evil mind will continue to grow. But if we follow the mind's direction, would the evil mind continue to grow? If our body completely unites with and follows our mind, this kind of evil inclination will gradually disappear.

## A SIMPLE CONCLUSION

When we look at this fallen world, we can draw a simple conclusion that whatever the body likes most is the thing the mind likes least. Shall we just follow our physical desires wherever

they lead, or shall the mind be our leader? Should we be a mind-centered or a body-centered person? You know the answer. But you don't really understand. You may understand this in the morning, but in the evening you forget. Then when nighttime comes, since it's dark, you totally forget! This is a serious point.

No matter how evil, confused, or fallen the world is that surrounds you, the very key to solving this evil is within you. Even the liberation of God, or whatever other problem there is to solve, is up to you. Do you understand?

You are separated between your mind and body, aren't you? Then what is separating you? It is Satan. You may not be able to see Satan directly, but when your eyes want to look at something bad or your ears want to hear about somebody doing terrible things, then you must immediately realize, "This is Satan." When you recognize that kind of evil situation, your original mind will cause your heart to pound and you will tell yourself, "Don't go anywhere near that." However, if your original mind gives up and becomes sick and weak, this can lead to your destruction.

If you don't know that God exists right behind you, you may be swayed easily by satanic desires or action. But as long as you understand that God exists in reality, then even though it's difficult, your original mind can give you the strength to fight against that evil direction. You can do this because you have the confidence that God is supporting you in the struggle. God is an absolute being and He can control everything, whereas no matter how strong the power of your body may be, you cannot make it continue to live forever. The greatest thing in this world is knowing God's existence. You have discovered that, haven't you? Do you know that absolutely?

As Moonies, we may have walked a very thorny and difficult path up to this point—so much persecution, so many roadblocks in our life. However, we know that God is with us, and because of that power we can always march forward and survive, even though the satanic world tries to isolate us. We have been fighting against that power, following the True Parents, and we are still here. When we feel our body being pulled by evil desire, at the same time we can feel our original mind centered upon God, and our heart starts beating fast. Then we feel afraid of that evil, and we start doing everything we can to avoid it. Because of this very phenomenon, we can find God's existence within ourselves. That is the power of God. He is working through you, and through each person. You can find God not just through Rev. Moon, but also through yourself. Of course, I am teaching you and bringing you the truth; but you have to practice it and make this truth substantial in your life. Then you can find God's existence and power within yourself, not just through my words.

## YOUR ORIGINAL MIND

So, do you just think God exists, or have you discovered God? When you say, "I know God exists," that may just mean, "I've heard about God's existence from somebody else." But when



*Ye Jin Nim sings during a celebration at East Garden.*



*You can find God not just through Rev. Moon,  
but also through yourself. Of course,  
I am teaching you and bringing you the truth;  
but you have to practice it.*

you say, "I've discovered God's existence and power myself," that means you have put all of yourself—your effort, your heart, your mind and thoughts, everything—into discovering God, and you have finally come to the conclusion that God and His power are real. Where do you find God's power and God's existence? Within your original mind. Right there is where you should start developing yourself. That is the very place from which the family, the nation, the world, and the universe will develop.

When Jesus Christ said, "The Kingdom of Heaven is within your mind," he meant the original mind. Do you think that once you possess the Kingdom of Heaven in your original mind someone else will be able to come and steal it from you? If you become the eternal owner and possessor of such an original mind, who can ever take it from you? If somebody comes and kicks you because he wants to steal this treasure from you, you may be thrown against the wall, but then you will bounce and land in a place too far away for Satan to kick you again. Then you will gain the momentum to run back and force Satan back even stronger than Satan kicked you!

When I was sent to Danbury prison, instead of becoming weaker by being there, I became even stronger. Did America make me great, or did I do it myself? I do not embrace America because it is great, but I embrace America because you Unification Church members are here and you are following me. This is a great thing. This is eternal.

## JUDGE YOURSELF FIRST

When you see people doing bad things, before you criticize and judge them, you have to look at yourself as if you were a mirror of that person and judge yourself. No matter where you may go or what situation you may face, if you feel that a situation or a person is more public-minded than you, you should be able to humble yourself and respect that situation or that person. That's the public way of life. If you do that, you will become greater than that particular situation or person because of your humility.

Why do you love me? You know I am more public-minded and am living a more public life than anyone else, so you realize, "As long as I follow in Father's footsteps, I will be adopted by him, so I will go the way he goes." In a way, you've got your mental calculator going, adding up all the spiritual profits, right? There's nothing wrong with that. It's heavenly business!

There is so much talk today about liberation. The Soviet Union claims, "We are going to liberate America." Americans say, "We want to go and liberate the Soviets." All of this talk, however, is fruitless; nothing will take place unless and until you solve the basic problem within yourself. What is the position of Moonies then? Are you going to be liberated by democracy? Are you going to be isolated and separated by communism? We have the keys and answers within ourselves. So the Moonies' claim should be this: "Neither Russia nor the United States



can isolate me or liberate me. I will achieve liberation for myself because it is within me."

Think about how much separation and isolation has been brought to bear against me. Satan has tried every possible avenue, working through individuals, through your nation, your society, and the world. But Satan always failed. When I came to the United States and started my public life here, this country tried to separate and isolate me, but that failed. Now I am the winner and I am able to isolate and separate the influence of individualism from America.

If there were a collision between my head and America's head of individualistic, secular humanism, which head would get cracked first? What is my secret enabling me to win over this entire country? As I have already told you, I have the secret within myself. I can contain and embrace the entire world



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and judge yourself.*

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within my original mind. The United States government has given up opposing me. The British government sued the Unification Church, but in the middle of the court litigation, they dropped the charges. The same thing happened in France and Germany. That means they recognize their failure.

But there is only one country which is still trying: the Soviet Union. The Soviet Politburo gets daily, up-to-date information on my activities and whereabouts. They are trying to stop me and destroy me. But their problem is that they don't know how to deal with the spirit world, while I do. If you don't know about something, you can't bring victory out of it. The Moscow government may say, "We have wealth and power, so we will be able to destroy Rev. Moon." But they don't know that the spirit world is powerfully working on our side, so there is no way for them to catch up with me.

### **HAVE CONFIDENCE IN YOURSELF**

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In order to bring success, there has to be a cause or motive. Where is that motive? You must say, "It is within myself, so nobody can take it away. Isolation will disappear in my life and liberation will come automatically. Satan will be destroyed and eliminated." We will find and follow God. Who will do that? Every individual must do that. You can't say, "The Unification Church will do that." You must say, "I will do that." I can trust myself, but you always change and sway from nighttime to daytime. I just have a small hand, a small fist, but it has great power. No matter how powerful the force of evil pitted against me may be, just one punch from my small fist will destroy it. Do you want to have that kind of confidence and power, too? After this course of isolation and then liberation, only victory will remain. Do you want to become a victorious person?

Considering my physical age, you may say, "Father, why don't you just settle down and enjoy your life?" But I am always very busy, traveling between Korea and the United States. The day I left Korea and arrived here in America was the same day that President Reagan decided to send American troops to Honduras. Also it was the day that Lt. Col. Oliver

North got indicted. Satan is using this turmoil to separate and isolate the American people from the side of goodness. Who do you think can unite the American people centered on God? Each of you should say strongly, "Me!" When you say "me" in Korean, it means "beauty." So your "me" is precious to the entire world. Then God will say, "I will give myself, my love, and everything in exchange for you."

You may say, "Well, this life in the Unification Church is so difficult that I feel like giving up several times a day." Is this kind of difficult path wonderful or just mediocre? How many times have I gone to prison because of my mission? Think about it. An innocent man has been persecuted and accused and somehow ended up being put in prison six times. Later on, nations will come out and repent and be ashamed for what they did. Think of how wonderful that day will be.

How wonderful "me" is! You really have to think that way, having that kind of pride. Without such confidence, you cannot move. Are you like that? Do you give your promise, your pledge, to have that confidence? If so, accomplishment and success will be with you forever. Let us pray. □

*Edited for Today's World.*



*The members applaud Father after his speech.*



# "DO YOU UNDERSTAND HOW SPECIAL YOUR LIFE IS?"

by In Jin Moon  
March 27, 1988  
Belvedere

**G**ood morning. Today, as you know, is a very special day. My younger brother Hyun Jin experienced the most remarkable moment of his life when, at 1:38 this morning, his wife gave birth to a beautiful baby boy. His name is Moon Shin Won. Hyun Jin is a little shy right now, but he is really grateful to True Parents for bestowing this blessing on him. At the hospital I felt his renewed rejuvenation and his true determination to carry out Father's will.

I am here today because Father asked me to speak to you. What can I talk about? As the daughter of True Parents, the only thing I can really talk about is the heart of True Parents.

I see you gathered here every Sunday, and I see that many of you are hungry for love, hungry for some direction or new inspiration from True Parents. But you have to ask yourselves, "How many times do I come to Belvedere with a desire to give something to True Parents?" How many times do you come here only with your need to receive something from True Parents, instead of just wanting to inspire them with your eyes, your hearts, your faces? This is a simple question, and yet you don't have a simple answer, do you?

## How constant are we?

As Unification Church members, what is the goal of our life? Our goal is not just to be struggling Moonies. That is not why God put us on this earth. We are not here to fight each day and night just to maintain our faith. We are here to go beyond, to become greater, to become like True Parents. We say "True Parents" so many times, but do we really know the historical significance of having True Parents here? How often have you thought about this? Was it just for a glimpse of a second, or for a week when you first joined the movement? You realized the truth in listening to the Principle, and you were given an understanding of God's will and God's way. You said, "Yes, I found it! I want to live it!" But then, after one year, two years, three years, where are you? Do you have that same spark that you experienced when you first heard the truth? That is what we must ask ourselves every day.

Father has said many times that it doesn't matter how many years you've suffered, or what you've achieved, even if you become a state leader or the publisher of *The Washington Times*,



True Parents officiate at the 8-Day Ceremony of Shin Won Nim, the first child born to Hyun Jin Nim and Jun Sook Nim.

for instance; if you make a big mistake the next day, everything is lost. So how can we keep consistent faith? Not wavering like a serpent, but pure, untainted, and constant? In this 20th century, in this age of the Messiah, many people claim to be a messiah or a prophet. You've heard of the evangelical preachers Jim Bakker and Jimmy Swaggert. They are good, God-chosen people, but they were not able to maintain themselves consistently in doing God's will. That's why they could be tempted and become corrupted by power, wealth, or women. So as Unification Church members, who are to inherit True Parents' heart, how do we keep constant? Do you always need Father 24 hours a day, holding you up by the arm and saying, "Okay, sister, brother, march on, I'm right behind you!" How can you expect that? You say you want to liberate True Parents from their suffering, and you pray to Heavenly Father, "I want to liberate You from Your suffering." But how can you really do that, if you always depend on a crutch?



We have to be able to perfect ourselves and unify our mind and body so that our spirit self and our physical self act as one. If you are always residing in two halves, your physical self wanting material things and your spiritual self wanting a higher spiritual awakening, how are you going to exist? How are you going to do anything based upon your true, unified self? You know, the unity of the mind and body is such a profound thing. There have been many great historical philosophers and thinkers in the past, and yet they have not really understood how the mind and the body are to work together. People suffer because they are not able to become one with the universal truth. They suffer because they are not able to connect to True Parents.

### It's not easy being a Moonie

As I stand here, I am inspired by all of you, because I know it's not easy being a Moonie. You have to be strong to be here. When somebody spits in your face, you have to have a greater heart of love to not spit back at them. And in a way, you have to see this person almost as your loving spouse, or your loving child, or your loving sister or brother. Only when you see them in that loving light do you want to restore that person and give them salvation.

What is the True Parents' heart? Simply put, True Parents' heart is the heart of true love. Father has preached countless numbers of times to you about true love, the ideal family, being one with God, and creating the Kingdom of Heaven on earth. And yet, after hearing these inspirational words from Father, how many times did you let them just go in your right ear and come out your left ear? How many of you come to this holy place without preparation, seeking some form of rejuvenation?

The Principle teaches us clearly that for the foundation for the Messiah, you need two prerequisites—the foundation of faith and the foundation of substance. What does this mean to us as Unification Church members? You know that when Jesus came, he could have gone two

roads, either the one leading to his becoming the King of Kings, or the one leading to his crucifixion. When Heavenly Father sent Father to this earth, Father also could have become the King of Kings, but he had to go the way of the cross. It is a sad testimony to history that, because the Christians in 1945 were not able to accept Father, because the people had laid no foundation of faith or substance, Father had to do it all by himself, for 40 years. Father fulfilled the foundation of faith through his countless inspirational words, and he fulfilled the foundation of substance by embodying these words in his life. When we look at this man, who has lived exactly according to what he has spoken, how can we say anything against him?

### The greatest gift in the world

Maybe in a way it's easier if you don't see Father at close range, but let me tell you something. Father is the greatest man I know, and Mother is the greatest woman I know. What makes the Unification Church so special compared to all the other re-

**How many times do you come here only with your need to receive something from True Parents, instead of just wanting to inspire them with your eyes, your hearts, your faces?**

ligions of the world? We have True Parents. We are living day to day with True Parents. They're not something written in history books that you have to look up in the library. They're here! We can listen to them speak and we can be inspired by them. True Parents coming here to earth and giving you the truth is the most valuable thing in the world. If God put a 100-carat dia-

mond right on your lap, what would you do? Your eyes would light up, and you'd say, "Oh, what an incredibly wonderful gift!" You would probably buy 100 bottles of Windex and clean it every morning and evening, making sure it shone like the top of the Chrysler Building, wouldn't you? But when I say such a simple thing as, "God gave you the truth," how many of you are ready to jump up and say, "I cherish this more than anything! I cherish this with my life!"

Parental heart—that's what I want to share with you today. What is parental heart? It's the heart of true



*In Jin Nim speaks at Belvedere on March 27, 1988.*

love. From a historical point of view, the heart of true love has been the heart of suffering. Biblical history is an account of tragedy after tragedy. Because Christians were not able to accept Father, Father's life has been one imprisonment after another, one humiliation after another, one curse after another, being spit upon again and again. If you think you have it bad on the streets, when people spit at you and speak obscenities to you, how bad do you think Father had it? You know sometimes when I look at Father's face, my tears just begin to flow. And I say to myself, "No matter how tough my life gets, I will not let Satan dominate me! I will not let Satan get the better of me!" When one man for more than 60 years has done this



much for God, why can't I? At 22 years old, I have the energy, and I have the future ahead of me. Why can't I, or all of us, do as much as Father did? Father said many times that we have to become little Sun Myung Moons. Father is bestowing this gift upon us, saying, "Come on, try harder, and you can be like me. You can even be greater than me." That's what Father wants.

Every Sunday when the True Family has 5 o'clock pledge, Father says to all of us, "I want you to be better than me." When I hear those words, I am grateful, and yet I tremble. Always with great blessing comes great responsibility. Father speaks to you every Sunday, watching your faces, smiling at you, and sometimes scolding you. When Father gives that much love to you, you have to reciprocate that love by going out to the front line, giving 100 percent to your mission, loving your spouse, loving Heavenly Father, loving your brothers and sisters.

### There's no room for complaint

After all, we are the Unification Church. Look how beautiful this audience is! There isn't just black hair or just blonde hair or just brown hair. There are blue eyes, green eyes, brown eyes, big faces, small faces, handsome faces, ugly faces. They're all here, right? I'm not saying one is better than the other, because we are all made in the image of God. You should take tremendous pride in that. You need that pride because when you sleep with 10 people in the same room, or go around in vans witnessing day after day on IOWC, it can kind of wear you down. I understand. I have been witnessing too, you know. I've been fundraising too. I know what it takes. My whole family knows what it takes. But yet, we have no room for complaint. Do you know why? Because the man who suffered the most and gave the most doesn't ever complain. How can I complain when, compared to Father's suffering, my suffering is like the size of an atom?

How many of you here are blessed? How many of you here

have children? When you look at that beautiful child that God gave to you, you see a reflection of yourself, right? That's why you love them so much. Because he talks like Daddy, or she walks like Mommy. That child is your flesh and blood. And yet, when you have a blessed family, you must never forget that no matter how beautiful a child you have, that child could have

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**We are not here to fight each day  
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We are here to go beyond, to become  
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never existed without True Parents.

Father is not just a man of suffering; he is a man of humility. It takes a lot for a man, any man, to scrub floors in a prison. It takes a lot for a man to be able to give up his whole life for the sake of the world. And it takes a lot for a man to love other children more than his own. Let me be frank with you. Sometimes I or my brothers or sisters got frustrated and we asked True Parents, "Father, if you love us and preach the doctrine of love, why are you so busy loving everybody else and not us?" Of course when we asked those questions we were quite young. Now we understand why Father loved the members more, and in our eyes it makes him even greater. Father has always lived the Principle life, no matter what. That's what is so amazing about Father. He not only speaks it, but he lives it.

### What is the test for truth?

What is the test for truth in this day and age, when people think everything is relative and everyone does his own thing? How do you know that something is the true will of God?

Through the Principle you know that God's will is unchanging and eternal; it is constantly moving towards fulfilling the purpose of creation, which is goodness. You can see that God is not a whimsical God; God is eternal. He is constant, and He is absolute. Many of you had the opportunity to attend Heung Jin's conference. It was a very interesting experience, was it not? It separated the sheep from the goats, didn't it? You were directly confronted when he said, "If God says this, are you going to follow it?" Where is the truth? The truth is in True Parents. People can shove candies and ice creams down your throat and say it's good for you, but if Parents say it's not good for you, then it's bad for you. Simple as that. When you have that absolute connection of give and take with True Parents, then you will have no problem.

As blessed couples, you are



KEN OWENS / NFP



very special. If you don't get anything else out of this Sunday message, I want you to know that you are special people, because you are serving True Parents on the earth. Thousands and thousands of spirits in the spirit world long to be in your position, attending True Parents day to day. Do you understand how special you are? But it is your five percent responsibility not to abuse that specialness. You have to be confident and think, "I'm a Moonie and I'm proud of it!" You have to want to share that specialness with the world. There is nothing more I or any of my family can say. You've all heard the Principle. You know the truth. My existence, and my family's existence is only, in a way, to testify to the greatness of True Parents' love and the true way of life.

We hear the words "true love," "absolute standard of love," "True Parents," "brothers and sisters," so often that we forget the significance of each word. We forget the significance of our existence and our attendance to True Parents. We as Unification Church members should never, never, never forget these things. You should never forget Father's suffering and tears or the blood he shed in prison. You must never forget Father's love for all of you. You cannot just be an individual who uses the Unification Church as a protective shell against the outside world. How are you going to restore the world this way? If all you are trying to do is maintain your faith and maintain your belief in True Parents inside the Unification Church, how can you go out and proclaim to the world that Heavenly Father is living with us? Don't use the Unification Church or Father as a crutch anymore. Father says we have to perfect ourselves. That is our five percent responsibility. It is that measly five percent that you have to work on. It's so simple, right?

## We're stretching all your concepts

You each made an incredible decision in your life when you committed yourself to this movement. It was a new beginning. And yet if you don't continue to make the effort, you will always be faltering, just trying to maintain your faith in your little space. We are unlike other religions that advocate giving up the material world and burying yourself in a monastery or a nunnery. Some people think that this is the way to salvation. Of course another group, those who totally reject God, say that this world is too evil for a God to have created it. But what is it that makes us different from atheists or nuns or priests? The difference is that we advocate *restoration*. How are you going to restore 42nd Street? By staying in a monastery? By totally rejecting God? No, you have to move those people with the word of God and cleanse their souls. Give them God's word so that their original minds can come out.

Many times at the university, I bump into people who say, "Rev. Moon is supposed to be a religious leader, so why is he interested in the fish business?" People say that Rev. Moon cannot be a true man because a religious person would live in a hut made of cow dung, with a little wooden pulpit in front of him, reading his Bible. That's your stereotypical good, pious, religious man, right? But let me ask you something. Where do these ideas originate? In the fallen world. And when you come into this church, don't you have stereotypes of what a heavenly person should look like? Do you have the idea that holiness comes with sparkling blue eyes and angelic blonde hair and a gleaming smile? How many of you come with that mind-set and even dare to judge the True Family! How many of you have said, "Well, True Father is a great man and True Mother is a great woman, and one beautiful woman at that, but how can a religious man's son play rock and roll? How can a reli-

gious man's son or daughter compete in the Olympics? Why do the True Children go to school in secular institutions?" The True Family is stretching all your concepts, forcing you to become more broad-minded. Having such narrow ideas is like saying to Heavenly Father, "I want to restore the world, but not those people on 42nd Street. Maybe you can give that responsibility to somebody else." When you are serving Heavenly Father, you have to be unconditional. How many of you, when you get into a fight with a brother or a sister, say to yourself, "All right, I'll say I'm sorry, but only because I want them to say they're sorry back to me!" Or you buy a wonderful gift or write a beautiful card for a brother or sister, thinking, "I hope on *my* birthday they remember me!"

## I don't exist without True Parents

Father doesn't give you love saying, "Since I gave you love, I demand it back!" When Father gives you that pure, untainted, flowing, vibrant true love, you just melt, and your original mind says, "Ah, this is the drink of water I've been waiting for!" You are motivated voluntarily to do the will of God. That's the difference between communism and Godism. Communism uses force, but with God's love, the desire arises from within you and you really want to give. That is basically True Parents' heart. It's really beautiful, and when I see your eyes twinkle like that in agreement, that's beautiful to me and to my family.

I want you to understand one thing. When you see me speaking like this, please don't see me as Jin, as an individual. I am a part of the True Family. I don't exist without True Parents, without my family. We're like one body. The body acts as one, and all the fingers and toes, the eyes, the nose, the mouth, and the ears act in unity. Suppose a person is writing on the blackboard with his right hand and his left hand starts wiggling around, thinking, "The right hand is getting all the attention at the blackboard. Why doesn't anybody pay attention to me?"

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**Sometimes when I look at Father's face, my tears just begin to flow. And I say to myself, "No matter how tough my life gets, I will not let Satan dominate me!"**

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Wouldn't that be strange?

What makes this child [*referring the young blessed child directly in front of her*] so beautiful? Is it his brown hair? This hair is no different from a horse's hair, so what's so beautiful about that? Is it his brown eyes? Is it the way he sits so coyly, looking up, smiling at us? It's actually all these things harmoniously combined, unified into one being, that allows us to know him as a beautiful person.

I love green, but I don't think I'd like everything to be green. I don't think you'd be very beautiful with green hair and green eyes and green skin! It's that inner play of giving and receiving among all aspects of your body that makes you beautiful. That's what makes True Parents beautiful to all of us. They are our living examples of harmony and unity.

All you have to do, brothers and sisters, in order to follow in True Parents' footsteps, is to say to yourself when you get up in the morning, "Okay, today I'm going to be like True Parents." And the next day, "Today I'm going to be like True Parents."



And the next day, again, "Today I'm going to be like True Parents." No matter how much you've done in the past, no matter how many members you've witnessed to, no matter how many wonderful things you have done, the next day brings a new challenge, and you must bring to it a new determination. Take one day at a time. You can do a lot in 24 hours. The Kingdom of Heaven may seem far off yet, but if you take things one at a time, it will come.

## We have to be universal men and women

I want you to know that all of True Family is with you 100 percent. You may not see Un Jin Nim, Kook Jin Nim, or Jeung Jin Nim and the younger ones, but that's because we are doing what Father has asked us to do right now. Kook Jin's in Korea, Jin Whi Shi is in London, my husband and I are in college, Hyo

**The man who suffered the most and gave the most doesn't ever complain. How can I complain when, compared to Father's suffering, my suffering is the size of an atom?**

Jin Opa is here doing music, and Hyun Jin and Un Jin are going all over the place getting ready for the Olympics. Do you think riding horses day in and day out is an easy thing? Do I look like a bookworm? Let me tell you, I'd rather be somewhere else than cooped up in that library. And I don't find any truth there that I don't already know. Education means nothing to me without it being centered on True Parents. The reason why I study, and the reason why the True Family prepares to do so many different things, is so that when we go out into the world we will be able to communicate with lawyers, PhD's, sportsmen, musicians. The people who are to be saved are not only within religious communities, but everywhere in the world, and there are many, many kinds of us. That's why Father is pushing his children out. When Hyun Jin or Un Jin falls off their horse and breaks a bone, they still get up the next day. Why? Because they love True Parents, and they love you. They're doing it for you, and to bring glory to the Unification Church and to the poor country of Korea.

Some members write me letters asking, "Why do we do such crazy things like creating the Universal Ballet? Why do we waste all that money on such a thing at a time like this?" It is simple—because the perform-

ing arts have to be restored along with the rest of the world. Building a newspaper like *The Washington Times* is part of restoration. We have relief projects all around the world helping the sick and hungry. We have a hospital in Japan. There is a fishing fleet in Gloucester, Massachusetts. Father is a universal man. And we have to be universal men and women just like Father.

Father looks strong and vibrant, but don't forget how old he is! Usually people over 60 are preparing to die. Wherever Father goes, people are so hungry to see him. Many times when Father visits members, Mother and my brothers and sisters and I try to get him to leave a little early so that he can rest a bit. But if I say, "Father, please rest," he says, "Don't say that to me, girl! Even when we are sleeping, on the other side of the world there are people fundraising and witnessing. And even as we're sitting here, there are Unification Church members behind the Iron Curtain giving up their lives. Many are in concentration camps. Many have died." When True Parents, as the universal father and mother, hear such reports they say, "News like that hurts us just as much as Heung Jin's passing did."

As we know, Heung Jin's ascension to the spirit world is a wonderful thing. Yet in reality, this has been the most painful and frustrating thing for our family. If the people 2,000 years ago had been there for him, Jesus would not have had to go the way of the cross. And if we had been a little stronger, a little more unified, maybe Heung Jin wouldn't have had to be sacrificed. But Father accepts Heung Jin's sacrifice with a grateful heart. Just as Heung Jin is my brother, he is your brother, too.

## The thing that moved me the most

Let me tell you, frankly, how great Father is. The thing that moved me the most was when I saw him at the hospital just after he had come back from Korea, and he saw my brother lying there comatose, breathing only with the help of a machine.



*At the celebration of the birth of Shin Won Nim on March 27, In Jin Nim sings a song dedicated to Hyun Jin Nim's new baby.*





*Happy Homecoming Day for True Parents, March 17, 1988. Back row, left to right: Hyung Jin Nim and Young Jin Nim. Seated, left to right: Yeon Jin Nim, Father holding Shin Myung Nim (son of In Jin Nim and Jin Sung Nim), Jeung Jin Nim, Mother, and Shin Jeung Nim.*

When I saw Father and Mother's faces, my heart was saying, "Father, please do something! Please pray for your son!" But Father did not even waste an ounce of selfish tears praying for his son. The only thing he prayed was, "God, let Thy will be done. We pray that if this body is sacrificed, then it will be sacrificed for Your greater will." What kind of a man would pray like that? From a fallen point of view, he would be a crazy man! Yes, he's crazy—crazy for God, because he knows the aching

**Please know how great True Parents are, and how great True Parents' heart is, how absolute and eternal and constant that true love is.**

heart of God. He knows the pain God felt when He saw His own children—Adam and Eve—falling and was not able to do anything to stop them. When I see that total, unconditional love in Father and Mother, I have no words to express my gratitude and admiration.

I never realized how much Parents loved me until I had my own son. And when I saw my son's face, when I saw his first smile, when I heard him speak his first word, it was just music to my ears. It was the most beautiful work of art. When I see

my baby, I realize that as much as I love that child, that's how much Father loves me and my brothers and sisters and all of you. What a profound love that is—the parental heart of suffering, of humility, and of unconditional love! So when you experience happiness with your husband or wife or your beautiful child, think not only of your own happiness as a family. Every brother or sister's suffering is my suffering and True Parents' suffering. We are together in this. We are unified. And if we can perfect ourselves, if we can inherit that beautiful parental heart, there is nothing we cannot accomplish.

### **Won't you please join with me?**

My family and I want to tell you to be strong, to go out there and build enough faith through prayer and through your daily experiences with Heavenly Father to perfect yourselves. That is your responsibility. My brother cannot do it for you. I cannot do it for you. Father cannot do it for you.

Please know how great True Parents are, and how great True Parents' heart is, how absolute and eternal and constant that true love is. That's what we live for after all—true love. Won't you please join with me and my brothers and sisters? Won't you please join with our Father and Mother? Won't you help Heung Jin in the spirit world? Then please raise your hands. Thank you very much. □

*Edited for Today's World*



# MY SUCCESSFUL SEARCH FOR GOD

## PART II My Encounter with Father: His Teaching and Person

by Dr. Young Oon Kim

*The following is the second part of the testimony of Dr. Young Oon Kim, first missionary to the United States and a long-time professor of theology at the Unification Theological Seminary. The first part appeared in our April issue.*

I found several elements in Father's teachings to be striking. Let me start with the concept of God illuminated in the Principle. Men of faith have found God and described Him as Creator, Sovereign, Infinite Spirit, Cosmic Intelligence, Omnipotent and Omniscient Lord, Absolute and Final Judge, Cosmic Law and the Heavenly Way, Fighter Against Evil and Injustice, the Wholly Other who is totally transcendent, Being and Ground of Being, Loving Father, and Merciful Redeemer—these are the traditional views of God.

Against this background, the Principle offered me a much more advanced and inclusive view of God—very personal, yet not anthropomorphic. The Unificationist God is a God of dynamic, infinite love, deeply longing for passionate human response and absolute loyalty. God is not just our Heavenly Father—God is our Father-Mother Creator, a combination of both masculine and feminine principles in perfect balance. Yet God is also a transcendent Being, the infinite Spirit of cosmic energy, a radiant glow beyond description. He nevertheless finds His temple in the human soul. While Father-Mother God hears our every sound and knows our every move, He remains all-powerful. God has an enduring and passionate love for everything He created. Consequently He is pleased and rejoices when His children wholeheartedly respond to His loving care and carry out His will. This Almighty God possesses the most sensitive of parental hearts.

### God, Satan, and Jesus

God is not like a gaseous vapor or a hazy, insubstantial, formless something. Out of His perfect love and immense wisdom, we were born as humans to evolve into His perfect children. God created us so that He could experience ultimate joy through loving give and take with a true man and woman, without whom He would remain lonely and unfulfilled. He wanted to participate fully in human life, to feel the full range of our experiences. Hence, He created

nize the existence of Satan. However, Father has specific knowledge about him—his origin, his nature, his purpose, and his tricks and schemes, as well as his final destiny. Knowing this, Father is able to subjugate Satan. Thus the cause of the cosmic tragedy for God and man is revealed, and its resolution is made possible. This, I realized, was very crucial information.

Thirdly, the Principle resolves the age-old controversies of Christology. The incarnation, the divinity of Jesus, and the virgin birth have always been

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**Father always showed great dignity and authority.  
We felt awestruck and overpowered.  
But at the same time Father evoked our  
deep trust and great respect.**

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man to be His child, companion, and body. This explanation of the purpose of creation is so rational yet beautiful that it is unusually persuasive and touching by comparison with other views. It is exceptional in that it relates God and man in the most personal, intimate, and interdependent ways. Thus, in researching the truth in the Principle, I had an eye-opening experience, finding a very advanced and most inclusive concept of God, illuminating God's reality and His providential activity in our present age.

Secondly, the Principle reveals clearly the reality and nature of Satan. In this materialistic age, many do not recog-

theological mysteries, which no one could explain clearly. According to Father, the first human couple violated God's commandment, resulting in a historical disaster. In order to remedy the situation, another human being must take up the task of restoration. As the Jews taught, the Messiah will be a man chosen by God—one born like any other human being. There is no need for a virgin birth.

Jesus was born as the second Adam. As he matured, he divested himself of human self-centeredness and gradually developed the divine heart and nature. His incarnation of the highest qualities





*Father teaching the Principle in the early days.*

of God involved a process of growth. When he entered the spirit world, he discarded his physical nature and became more fully divine. However, God alone is eternally infinite; Jesus is finite and dependent on God.

The Holy Spirit refers to the various manifestations of the divine energy of love. Many saints and countless good spirits of human ancestors and angels serve as carriers of divine messages and the energy of God's love. The Holy Spirit is not a third person of the Godhead, but rather refers to God's redemptive activity in diverse forms. We must worship one true, living God, the source of life and all existence, who is essentially love and wisdom itself. Jesus served as God's supreme representative, never claiming to be equal with God. He and the Holy Spirit in multiple forms assist God by carrying out God's will. The Trinity may refer to their three functions, but there are not three Gods.

### **The ultimate goal of history**

Fourth is the distinctive doctrine of the Second Advent. The expectation of the second advent of Christ has been virtually forgotten by mainstream Christianity. Only among fundamentalists and

very conservative evangelicals is there still a belief in Jesus' coming on the clouds. But in our theology, the dispensation of the Second Advent is absolutely indispensable in fulfilling the mission of Jesus. For this task, another person, who is the incarnation of divine truth as Jesus is, must be sent to attain God's ultimate goal. He and Jesus will finally accomplish God's consistent desire—to establish the Kingdom of Heaven on earth and in the spirit world, glorifying God together.

Fifth is the unique aspect of our doctrine of salvation. The traditional Christian position is that the crucified Jesus has already paid for all the sins of the world. Through belief in Christ, one's personal sins are washed away. Through baptism and through partaking of the Lord's Supper, one becomes united with him and God; faithful Christians are promised heaven; and the sinful conditions in this world are somehow expected to improve gradually through social, political, and economic channels. However, Jesus himself required just two things: that his hearers listen deeply to his words and, most importantly, actually join him in building the Kingdom of God. Father's requirements are the

same: to study his teachings and join him in taking responsibility to create the Kingdom of Heaven on earth.

Father teaches us that the realization of the purpose of creation—the establishment of the Kingdom of Heaven on earth—is the ultimate goal of history. Individual salvation and happiness here and hereafter are inextricably related to this larger providence, magnifying one's view of the purpose of his life.

Father also teaches that the historical failures of the central figures during the course of divine providence have to be remedied by God's appointed liberator. Father discovered where and how the central figures in Old Testament history failed in their missions and saw how to repair these failures by applying the law of indemnity. Thus he was able to restore each stage of the providential history. This indemnity and restoration of the providential course is quite unique and unprecedented. For his accomplishments, Father has received the endorsement of Jesus and the founders of all other great religions. Most significantly, he has secured the absolute approval of God Himself, together with Satan's confession and acknowledgment. Therefore, studying the Principle and



cooperating with a grateful heart in Father's work will qualify us to be accepted into the new world, which is now at hand.

### Father's profound insight

It is not easy for church leaders to know how to nurture the spiritual life of their flocks. With Father, every person can find the powerful, loving God. Through

Father, through his humble service to all his adversaries, has won Satan's voluntary surrender. Through acts of indemnity he has been restoring to God all that Satan had taken from Him.

Once anyone truly grasps Heavenly Father's *hahn*, he cannot remain still. With a feeling of terrible urgency and determination, he must awaken and enlighten other people to join the cosmic

## Father felt he was always standing face-to-face with God, but he could also sense how Satan was just waiting for the slightest chance to overpower him and frustrate his work.

his deep insight, Father can immediately recognize what type of work a follower can do well, and advise accordingly. Those of us who follow Rev. Moon call him Father because he has fulfilled the role of the third Adam, becoming the embodiment of God. An American lady I knew once asked of God in prayer, "What is Mr. Moon's mission?" The immediate answer was, "He is the third Adam." Because Adam fell and Jesus was crucified before God could bless either of them in marriage with a bride, a third Adam had to appear and marry with God's blessed bride, so that they could together become the True Parents of mankind, God's embodiment.

Time and again Father emphasizes the heart of God: "You must approach God with an open heart and listen with your heart when God speaks." Of course, other religions and theologies greatly value the devotional life, the loving heart, the feeling of utter dependence on God, the spiritual ecstasy, the joyful affection for God, enthusiastic witnessing, and sympathetic identification with Jesus' suffering, with which Father completely agrees. But he goes far beyond.

In his deeper spiritual exploration, he discovered Heavenly Father's profound *hahn* (age-old hidden grief, unresolved pain, and restrained indignation) and what caused it. The cunning, rebellious archangel stole from God Adam and Eve, who were to have been the most intimate, direct objects of His eternal love. Father once said that when he finally discovered the reality of God's anguish, he weiled for three days and then vowed to uproot its cause and heal God's *hahn*. Such a course could never be commonplace, smooth, or easy. Now

battle. The purpose of salvation is not merely to obtain divine forgiveness of personal sins and to go to heaven. For Father the true purpose is to relieve God's grief, liberate His power, and restore His cosmic sovereignty, which will bring about peace on earth and love and joy to all people. In undertaking the task of cosmic restoration and fulfilling it victoriously, Father truly has demonstrated his immense faith and personality. No one can deny that Almighty God is the source of his power and wisdom.

### Transcending ordinary faith

To me, the Principle is the most reasonable, convincing, and truly biblical the-

ology I have ever encountered. As we can see in the profundity of his teachings, Father's own spirituality is very distinctive. He has had a long, intense spiritual battle and search, which are reflected in his teachings. From early childhood, he developed a deep prayer life and asked God questions that only spiritually mature adults would think of. Although Father's parents attended a Presbyterian church, his spiritual search from the very beginning transcended any denominational faith.

As a spiritually sensitive youth, he searched for solutions to one great religious problem after another until he had unlocked the hidden secrets about history and the spirit world. After fierce battles with spirit beings, he was able to boldly point out Satan's hidden motives and rebellious actions. Through these struggles, Father was deeply touched by the depths of God's heart and His age-old grief and anguish, as well as by the ultimate divine ideal and goal for humanity.

Ever since I met Rev. Young Do Lee [see Part I, April 1988], I longed to meet someone who possessed his powerful spirituality. When I shook hands with Father for the first time, he was wearing ordinary overalls, but I perceived that here was a man of deep prayer, as were his followers. They were very few in number, but most of them were sensitive and open to communication with



Members of the Berkeley, California, church center on Ashby Street with Dr. Young Oon Kim in April 1970.



the spirit world.

After greeting me, the first thing Father said to me was, "You have been praying a lot, haven't you? I'm not sure whether you have a special ancestor or you yourself are special, but you are a very special person." I was surprised. But spiritually, I felt I had come home at last, and I sensed that he meant I had a special mission to perform.

### All our doubts vanished

In the early days, the members lived in their own homes. A quite common experience for us was that when we were at home we would have doubts about Father and his work, but as soon as we were back in the church and saw him again, all our doubts quickly disappeared, just as thick fog evaporates when the sun rises. He is such a bright spiritual light that in his presence all doubts and negative thoughts simply vanish. Father would stay up until 2 am, sometimes even 3 am. We were all exhausted, but if someone urged him to go to bed, he would say, "You must remember that even at this hour there are people praying to God. Our devotion must at least match theirs." This is still his creed and life-style. Soon I realized that his concern, his prayer, and his goal of life were very high and broad, transcending those of other Christian leaders.

Even when his group of followers was small, Father was quite optimistic. He was absolutely convinced that a multitude would join us and that he would soon be known throughout the whole world. When he talked to a few hundred people on Sundays, he spoke very loudly, as if addressing a huge crowd.

From the very beginning, I noticed how serious he was about God. Once he felt something had to be done for God, he never hesitated. He did it, and inspired us to do it, at all costs. The word "compromise" wasn't in his vocabulary. He felt he was always standing face-to-face with God, but he could also sense how Satan was just

waiting for the slightest chance to overpower him and frustrate his work. Repeatedly, he would tell us, "We are in the midst of the battle between God and Satan." He would never be caught

time. And he was always ready to laugh. He used to tell me, "We must experience the whole wide range of human emotions, from sorrow to joy, from indignation to tenderheartedness, from

**Once Father felt something had to be done for God, he never hesitated. He did it, and inspired us to do it, at all costs. The word "compromise" wasn't in his vocabulary.**

off-guard. Spiritually, his muscles were always flexed for action, and his mind was constantly alert.

But this seriousness never made him too stern or stone-faced. He loved to sing and loved to hear singing. He would always ask us to sing, even though our singing was terrible at that

unyielding resolve to open-mindedness.

I remember in the early days there was a preschool boy staying at the center. He was the only son of a widow and was a partial deaf-mute. His name was Samuel. Most of the time he was silent, sitting alone and unnoticed. But in the evenings, when Father came home, Father would sit cross-legged on the floor and call Samuel to join him. Together they would sing cheerfully and pretend to dance. The boy would be all smiles, arms moving and feet dancing. With Father he could fully express his joy. By spending time with him, Father was showing this little boy how to feel important and happy.

Another incident involved two sisters in their mid-fifties (20 years older than Father was at that time) who visited Father one day. They had come from far away and were not known to any of us. After asking Father some questions and listening to his answers, one of the women broke into song to express her feelings. Father promptly responded in song. It was like an opera, where the main content of the story is expressed through singing. Yet it was also like a sudden encounter of lovers—very personal, very deep, and very intimate—the spontaneous meeting of hearts. It lasted for about an hour. These two had come a long way to meet Father, and their meeting became a moment of total

### CHRONOLOGY OF DR. YOUNG OON KIM'S LIFE

1915	Born in Seoul, Korea
1938-1942	Student at Kwansei Gakuin University Theological School, Japan
1942-1945	Teacher at a Methodist women's Bible college, Pyongyang
1946-1947	Teacher at a Catholic girl's high school, Seoul
1947-1954	Professor of Religion at Ewha Women's University, Seoul
1953	Met Father
1959	Arrived in U.S. as the first Unification Church missionary to America
1959-1962	Founded the Unification Church in America by establishing five church centers in Oregon and seven in California
1961-1965	Director of the San Francisco church
1965-1972	Director of the Washington DC church
1968	Became an American citizen
1973	Established the Theological Research Committee
1975-1988	Professor of Systematic Theology, Unification Theology, and World Religions at the Unification Theological Seminary

### BOOKS DR. KIM HAS WRITTEN

1961	<i>The Divine Principle</i>
1969	<i>Divine Principle and its Application</i>
1972	<i>For God's Sake</i>
1975	<i>Unification Theology and Christian Thought</i>
1976	<i>World Religions (three volumes)</i>
1980	<i>Unification Theology</i>
1982	<i>An Introduction to Theology</i>
1983	<i>The Types of Modern Theology</i>
1986	<i>Christian Traditions in America (edited by Dr. Kim)</i>



pleasure, yet utterly pure.

Let me give you one more story. Father once told me that when he was a young student in Japan, he pulled a pushcart through the fashionable Ginza Street in Tokyo in order to feel the burden and humiliation of the menial laborers and the underprivileged ones. That taught me a great deal about God, who is the comforter and lover of people

and death, so Father doesn't let anyone or anything pull him down. Never have I found such qualities in other Christian leaders in the same intensity and combination. For instance, Rev. Young Do Lee, who inspired me so much in my youth, was constantly seeking. He was very spiritual and he had many spiritual experiences, but he was always waiting for something from God. His message

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**Every day I feel that the greatest privilege of my life is to be Father's contemporary and eyewitness—to be born in this crucial time in God's providential history.**

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in every walk of life. This also shows how Father expanded the scope of his life experience in order to know and empathize with people of every walk of life—in both humiliated and exalted positions. Thus, he can truly be the loving father of all human beings.

### **A strong sense of urgency**

I never heard from him meaninglessly, silly jokes, wit, or humor. He seemed to believe, and actually told me, that every word he utters is recorded somewhere, either by angels or by Satan, and that he is responsible for every word he speaks. Nowadays, he makes his audience laugh and feel relaxed when he speaks, but in the early days when he spoke to us as a group, the atmosphere was always serious and even tense, without any humor or relaxed moments. He always showed great dignity and authority. We felt awe-struck and overpowered. But at the same time Father evoked our deep trust and great respect. Coming into his presence, we found our hearts uplifted and our willpower magnified. Even physically, we felt deeply refreshed and infused with amazing energy.

I have been with him in every mood. I have seen him crying many, many times. I have seen him joyful. I have been with him in his lonely hours. And I have seen him angry, like a thunderstorm or fire. On every occasion, he seems to reflect the feelings of God.

Father has always possessed a strong sense of urgency. There is so much to be done, and it has to be done fast and effectively. Everything is a matter of life

and death, so Father doesn't let anyone or anything pull him down. Never have I found such qualities in other Christian leaders in the same intensity and combination. For instance, Rev. Young Do Lee, who inspired me so much in my youth, was constantly seeking. He was very spiritual and he had many spiritual experiences, but he was always waiting for something from God. His message urged Korean Christians to repent; I realized his mission was to cleanse the Korean church, to prepare for Father's coming with the new dispensation. By contrast, Father had found what he wanted. He knew what to do from the outset. He was sure of his destination and goal. Father's messianic role was clear to him from the beginning; thus, he leads us with complete confidence and marches in the vanguard to the fulfillment of God's providential will.



**Dr. Young Oon Kim**

In the early days, even though he must have had deep apprehension, Father was always cheerful, full of hope, and eagerly awaiting dedicated and capable workers to join him. In those days he just longed for people. With his immense vision and superhuman task, he was the loneliest man in the world. In public prayers, he often broke down in tears. Back then, even over 30 years ago,

I could see there were many hardships ahead of him. Yet when such trials came one after another, I saw how he triumphed over them. This has happened time and again for three decades.

### **70 years of sweat and blood**

He was imprisoned six times, first for five months in Korea by the Japanese occupation authorities, who tortured him most severely. He was twice imprisoned by the Pyongyang communists and almost died from their cruel treatment. He was sent to the Hung Nam forced labor camp for two years and eight months and saw many of his fellow prisoners die from the inhuman work conditions. But he survived because of his strong faith and willpower combined with God's special protection. In Seoul he was imprisoned for three months, and finally, in Danbury, Connecticut, he was held for 13 months. Thus more than five years of his precious life were passed in prison. He has poured out his blood, sweat, and tears, struggling for nearly 70 years of long-suffering persecution, sacrifice, and service to friends and adversaries alike. The latter half of his eventful life I have

myself witnessed. Despite so many calamities, he is still well, because God has chosen him and is with him. I know that from this year, 1988, God's providence centered on Father will be increasingly manifested to the world, and I only pray that the people of this earth will be awakened quickly.

To be here today, I am greatly indebted to, first of all, Heavenly Father. No human person came to evangelize me; God Himself called me and revealed to me His deep, lonely heart. I am also eternally indebted to Swedenborg, Rev. Young Do Lee, and our beloved Jesus. All of them led me to Father. Every day I feel that the greatest privilege of my life is to be Father's contemporary and eyewitness—to be born in this crucial time in God's providential history, and to walk on the same ground with such a person sent from heaven. To Heavenly Father and to this great man, who have given me the highest truth and everlasting blessings, which I will not be able to repay even for eons of time: Thank you. □



# OPEN THE DOOR OF YOUR HEART

by Mrs. Takeko Hose

From a sermon given at the National Headquarters Chapel in New York  
on Sunday, March 6, 1988

**G**ood morning. All throughout this week, I was preparing to speak on this topic, but I didn't know exactly what to talk about. Then Heavenly Father said, "Just open your heart. Don't be nervous. Don't be anxious, for your anxiety cuts the flow of love from my heart. So stop worrying."

I chose the title "Open the Door of Your Heart" because it seems to me that opening our heart is of prime importance at this time, especially as we are aware of a new age unfolding and God is revealing many new things.

We all know that God created man in His image, to be nothing less than His children. Jesus taught us to pray to God as a child talking to his own father.

There should have been no gap, no distance, between Heavenly Father and His own children. From the time of your birth, your relationship with God, your talking and sharing with God, should have been a completely natural thing. No child has to be taught consciously step-by-step how to relate to his parents. From the time the child is born, he knows securely whom he belongs to. Thus we should never have needed to go on such a painstaking search to find out who we are or whom we're supposed to love.

Something happened in the beginning of history, and we lost that paramount relationship. In reality, we lost the place in our hearts to receive God's love, because we lost the truth. We couldn't hear any longer what our own Father was saying to us. Therefore, now we have to struggle to recognize not only the powerful Creator

who created us but, more heartistically, the Someone we can truly relate to.

## Fear closes the door

Before I joined the church, I didn't know God—my background is Buddhist—and I was looking desperately for someone with whom I could share everything, good and bad, without holding back. When I came to understand God through the Divine Principle, I was overjoyed to finally find that Someone. But in following this truth for more than 20 years, I became acutely aware that, tragically, our heart toward God is often closed. And upon becoming a parent myself I began to see how a child's closed heart is extremely painful to his

parents. Parents have the desire to completely give everything genuine of themselves to their children, but children can deeply misunderstand their parents. Let's say I have to leave my child for a while in order to work in some distant place. His relationship with me may become remote, and when we are reunited, he may not be quite sure if I can receive him just as he is. He may hold back his heart considerably and only present to me what he feels I can receive without getting angry. A mother's pain from not having her full love received by her own child is incredibly deep. I never knew that until I had my own children.

With our minds we can accept that



*On March 17, the day True Parents arrive in America, Father and Mother exchange loving words with their two youngest sons, Hyung Jin Nim and Young Jin Nim.*



God is our parent and we are His children and that there should be no wall between us. But we have to recognize that in the restoration process, the door to our heart is closed most of the time. And this door that blocks us from receiving God's love is fear. Basically, fallen man is afraid even to receive love from God. Why? Because in our life experience, when we opened our hearts and approached our parents, our teachers, and our brothers and sisters, we were judged, scolded, not received, not approved of. Thus we learned to close our heart in fear of getting hurt and rejected again.

We don't even know how thick the walls we've built really are until we come in contact with God's love. I'm sure many people who have never been touched by His love may live a lifetime with their hearts completely closed, just allowing their intellectual minds to work. When your heart is closed, nothing but a self-defense mechanism is operating, and you think that people around you are not there to love you, but to potentially harm you. Therefore, you feel you have to take an aggressive stance toward people. You may even want to attack and criticize and hurt them before they can hurt you. You say, "Yes, I admit I can't love; yes, I admit I'm not happy; but at least I'm protecting myself from more hurt." The degree of fear varies; some have a lot and some have less, but the reality of being a fallen human being, not really knowing God's love fully, makes us all the same before God. In spite of it all, Heavenly Father tenderly visits us many times, trying to open the door to our hearts, trying to assure us that He is a devoted parent whose only desire is to encourage us, to give us better things, to make us happy, and to even see us become perfect.

### Challenged completely

Jesus came 2,000 years ago to those people who thought they knew God from having received the Old Testament scriptures, and he challenged them with his heart. From the people's point of view, he violated the Sabbath day, because they thought that day was reserved for worshiping God only. But wouldn't a loving parent completely devote himself to his sick child, whether it was a Sabbath day or any other day? Jesus taught that parental dimension of

heart, but he was seen as a law-breaker who was advocating something not written in the book. Even a prostitute, whom the people felt should be judged and prosecuted and even stoned to death, Jesus forgave. When the people heard Jesus preaching they said, "This is marvelous. These words are beautiful. This man is very smart," but almost none really understood his heart. When they were urged to listen to their hearts and decide for themselves who this man was, they all failed.

Time has passed, and God, after another 2,000 years, has sent us the people through whom He can truly manifest His heart—a heart that is yearning to embrace His children, a heart longing to be alive in each one of us. I've seen how my teacher, Rev. Moon, whom I call "Father," has been persecuted, not just because he has been speaking

*Heavenly Father tenderly visits us many times, trying to open the door to our hearts, trying to assure us that He is a devoted parent whose only desire is to make us happy.*

truth and words of judgment but because he has given tremendous love. But we are just like adopted children who don't know their real birth parents. When their real parents are introduced, their first reaction is that of cautiousness; they want to make sure that these people are not going to harm them. All that Rev. Moon wants to do is just to give out God's love, and his deepest desire is only to invite all of us, to urge us, to come to God. He never once said, "I want to be a great man, so follow me." He only wants us to understand God and, therefore, ourselves.

Last year, the emergence of the second generation, led by Rev. Moon's sons, really confronted us. Here they were, standing up to every responsibility, really having caught their father's heart and wanting to convey that heart to us. Sometimes they expressed their anger and we were afraid, because of our false concept that loving parents would not challenge us but would just let us get away with everything. Our fallen nature was painfully exposed, and we all went through emotional turmoil. We felt we wanted to just hide from anyone who brought judgment and

made us see a disappointing reality. Some of us justified ourselves by quickly saying, "I'm okay, I'm not really bad, I know God loves me." And some of us, in being exposed to our sin, just felt completely devastated: "I knew I was no good!" Being seen in the light of true love brought revolutionary kinds of reactions and responses from all of us. We had to see that we weren't really open to receiving God's love or ready to create in our generation a Heavenly Kingdom here on earth.

### "Why don't you come to me?"

"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." I chose this Bible verse to be read this morning because, as parents know, whether your child is crying, begging, complaining, or being happy—whether his words are profound or

unintelligible—your child naturally wants to have total communication with you. I'm grateful to have children because now I can see how I am supposed to be with my own invisible Parent, not afraid to ask Him anything. My church mission is counseling, and many times a brother or sister reminds me of this by saying

things like, "Oh, I have had this problem for a long, long time, and I just can't find the solution." So I say, "Did you ask God?" "Well, yes, I've been praying. And I've been working very hard, too." I say, "Yes, but did you ask God?" "Well, Heung Jin Nim taught us to be responsible. I have to be responsible, so I shouldn't ask God, because I have to work out everything by myself first before I present it to God." How arrogant we are to think that we have a solution to everything by ourselves when we are still children! We still have to grow a lot. Remember, God is the source of our value, our love, and our ideal. He has the power and the answers to everything.

Whenever we feel a lack in ourselves, why is it that we don't go to God and seek and ask and knock? Why has our identity as a child of God just stayed in our minds and not become real in our hearts? If your child can go to his dad and ask, "Why is it that I am struggling like this? Papa, I just don't understand," why can't we? We don't do this often enough. Maybe all throughout history someone has been telling us, "You're not the child of God. You're unworthy."



from the song *"Original Mind"*

by Hyo Jin Moon

Even with that evil dwelling in you,  
the flame of your original mind  
is longing to connect with God's love.  
Even with your dying breath  
try to touch God.  
Don't let the flame die.  
You will then know the true identity of Satan.  
Your body seeks the highest pinnacle of God.  
Everybody possesses the mind that wants  
to possess the love of God.

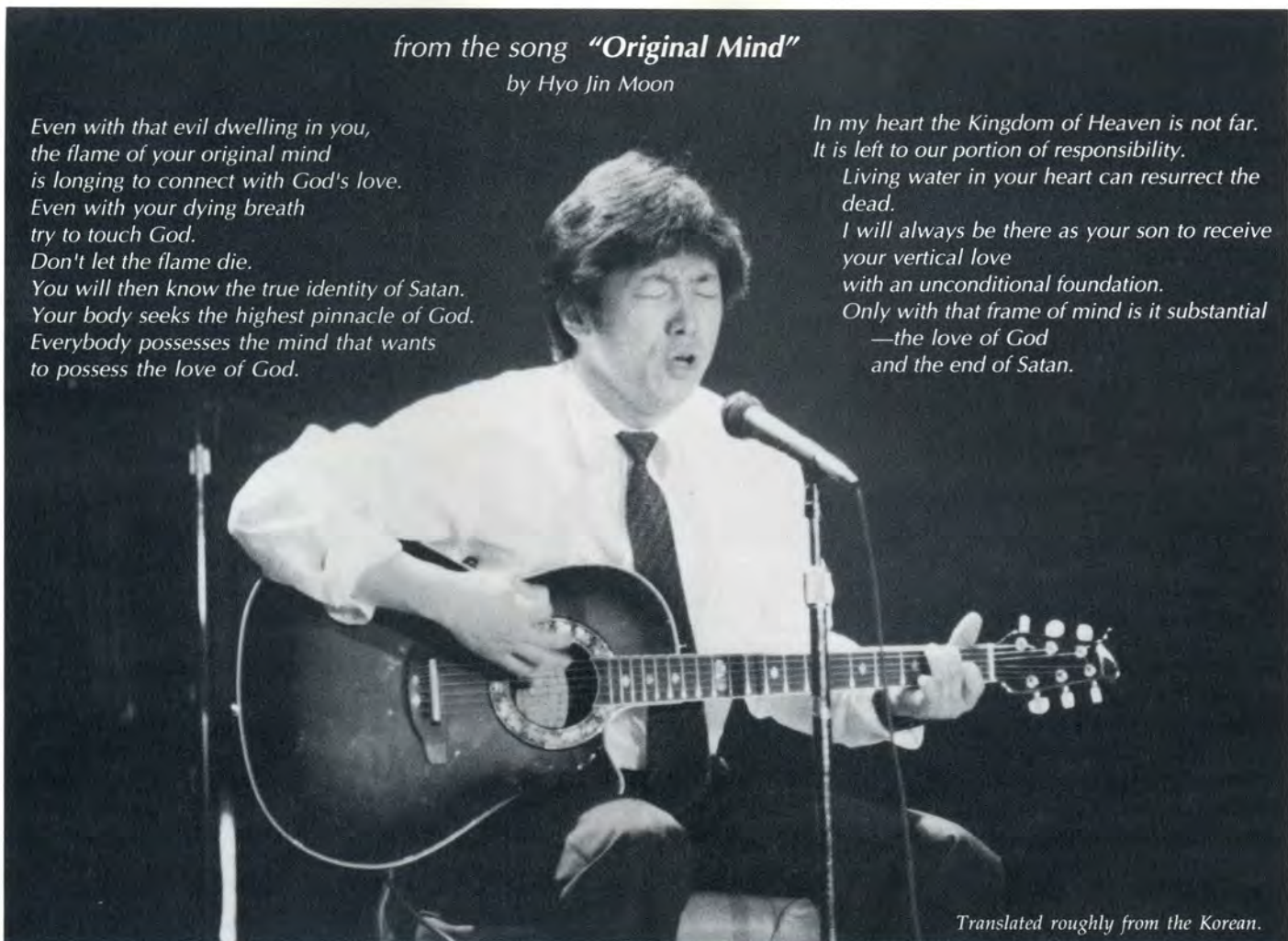
In my heart the Kingdom of Heaven is not far.  
It is left to our portion of responsibility.

Living water in your heart can resurrect the dead.

I will always be there as your son to receive  
your vertical love

with an unconditional foundation.

Only with that frame of mind is it substantial  
—the love of God  
and the end of Satan.



*Translated roughly from the Korean.*

You goof up a lot, making one mistake after another. How could God ever accept you? Straighten yourself up first and then He might consider accepting you." I want to emphasize how much we hesitate to voice our struggle before God.

If not to God, then to whom are you going to take that struggle and get it all out? To your roommate? To your husband? To your children? They cannot give you the ultimate answer. I feel God is saying to us, "Why didn't you come to me first of all?" We have a hard time believing that we are worthy to claim ourselves as the children of God and ask Him our questions. Most Christians know why God loves them, right? They say, "Jesus said so." We know God loves us because He said He did! It's been proven over and over again throughout history. In our movement, God's love through Rev. and Mrs. Moon has touched all of us very deeply

at one time or another, and our hearts were healed of their wounds; we felt hope and confidence and appreciation for life. Our spirits were resurrected in a very deep way so that we could finally shout out with joy that we were alive.

***What strikes me most about Hyo Jin Nim and Heung Jin Nim is their whole attitude of openness to God and the fact that, because they are confident in God's love for them, they are not afraid to reveal their mistakes.***

With love in our hearts, we knew we could live with confidence and trust that our lives were meant to be good.

**Make it real in your heart**

But many times we fell back under the water, so to speak, and old memories took us back to that fearful place where we just tightly closed the door to our

heart so that no one could possibly get in, including God Himself. Last year when we were receiving so many heavenly messages, I kept wondering why there was so much repetition of these words over and over: "God loves you.

Open the door of your heart. Please let the new child that is to be born come out." These messages all spoke to the reality that we were not yet open. Heung Jin Nim told us, "Know yourself. You are a child of God." I thought, "Yes, we are supposed to know that. But why is he repeating this so many times?" And I realized,

"Yes, it's true, we are children of God, but we aren't behaving or living as if we really believed we were the children of God." It's a concept we accept readily enough in our minds; but we forget that the most important thing is to make it real in our hearts, so that we know it. Our heart has to be wide open to God in order to enter into the coming

CONTINUED ON PAGE 27



# THE THIRD GEN



True Parents'  
Grandchildren  
at East Garden.



# ERATION



*Top left: Kissing cousins Shin Young Nim (Hyo Jin Nim's second daughter) and Shin Myung Nim (In Jin Nim's son).*

*Bottom left: Hyo Jin Nim with Shin Young Nim (on his lap), Shin Jeung Nim (his eldest daughter), and his baby son Shin Gil Nim.*

*Center: Hyun Jin Nim, the proud papa, holding his son Shin Won Nim.*

*Top right: Shin Gil Nim gets lots of attention from his sisters Shin Jeung Nim and Shin Young Nim.*

*Bottom right: Jin Sung Nim in a quiet moment with his son Shin Myung Nim.*



# "I FEEL GOD MADE MY HEART BROADER AND DEEPER"

## Hyun Jin Nim's Testimony at the Birth of His Son

March 27, 1988  
East Garden

*During her speech at Belvedere on Sunday, March 27, In Jin Nim announced the birth of a heavenly son to Hyun Jin Nim and Jun Sook Nim [see p. 10]. True Parents, who had been elsewhere in the country, immediately flew back to New York to greet their grandson's entrance into the world. A joyous celebration was held at East Garden, and Hyun Jin Nim was asked to speak about this momentous occasion.*

I feel that these last three years, from 1986 to 1988, were really a growing period, a learning period in which, spiritually and physically, we could inherit True Parents' standard and position. Especially since my Holy Wedding in 1987, I feel that my life has turned full circle. I have to admit that, because I was raised in America and went to American schools with American standards, to hear that I would be marrying a Korean girl so quickly was kind of shocking news to me. But graciously, True Parents understood, and as I reflect on those moments, I feel gratitude and repentance.

At 17 you don't really understand what life is, and many times you're faced with fallen, satanic standards. Living in America, the materialistic capital of the world, many times your perception of people becomes very shallow because you inherit so many fallen standards out there that blind you, that impair your vision and prevent you from really seeing the depth of True Parents' heart. Since most of my brothers and sisters were raised without the day-to-day guidance of True Parents, we basically had to pioneer our own path to find True Parents' heart and standard.

After my marriage I went through a time of cleansing, during which I really had to do some deep soul-searching to find what was true. I knew my father was great and that all his works and the foundation he had created throughout the world were great, but I didn't really feel the depth of his heart and his love for all mankind until recently. The standard of true love that True Parents have set for all mankind to inherit is truly beautiful.

Since my marriage I feel as if a part of me has been made whole. I felt like one-half before. I have 13 beautiful brothers and sisters, and we are all very, very stubborn. When we think of something, when we feel something, we go in that direction. And when you are a stubborn person your ideas can become very narrow. That is why through the give and take of love with your spouse you can inherit a deeper, broader foundation of love. I am truly grateful to True Parents for giving me this opportunity.

With the Olympics so close at hand, I felt that I had to build an absolutely pure foundation centered upon God to bring a great victory to True Parents and to God. Now I can stand here before you as Father's son and say, "I'm going to ride for True Parents with every cell in my body, with every breath that I breathe, every moment that I walk down the road, or ride on

my horse, with my life, my soul, my blood, and my tears before God and True Parents." You really have to find that within yourself. I cannot judge you; you have to judge yourself. I truly wanted to judge myself most severely before making my offering through an equestrian foundation in gratitude for the Blessing that True Parents have given to me. I feel that I could never have done this in such a short period of time without my Holy Marriage.

**Since most of my brothers and sisters were raised without the day-to-day guidance of True Parents, we basically had to pioneer our own path to find True Parents' heart and standard.**

Through Heavenly Father's offering me the chance to fulfill a four position foundation, which I established this morning, I feel God made my heart broader and deeper, and opened it even more so that I can truly inherit and understand Parents' heart and their absolute standard of love for all mankind.

I see here many different races and nationalities, yet True Parents look at all of you as their children, as one united family. And I feel we truly have to inherit that same standard of love.

I was in the delivery room with my wife, and I really have sympathy for all women of the world! I didn't realize how difficult it is to give birth. And now that my Heavenly Father has given me this child, I have no words of gratitude to express to True Mother for bearing 14 of us. How hard it must have been! With that understanding, how much I want to be a son who can please them, and to also be your true brother. How much more willing and dedicated I am!

I'm sorry if I'm too emotional at this time. I really don't know what to say; I'm actually flabbergasted! I really want to share the experience of the birth with you, but all of you who have children know the experience, so I'll just leave it at that. Thank you once again for coming. I really pray that you can analyze and judge yourselves—not others—and that you can truly feel that God dwells inside your hearts. If you can do that, you are truly my brothers and sisters; you are truly the sons and daughters of God. □



## OPEN THE DOOR OF YOUR HEART

new age. Without this, the parental heart of God suffers extreme pain.

What strikes me most about Hyo Jin Nim and Heung Jin Nim is not only what they say, but their whole attitude of openness to God and to new ideas, and the fact that, because they are confident in God's love for them, they are not afraid to reveal their mistakes. I see a powerful testimony to the love of Rev. and Mrs. Moon in their children's example. When their children really come to recognize that love, no matter who says what, they can never let go of what they have experienced.

What inspires me about this new generation is that we are all being urged to open up our hearts once again, and to be unafraid to walk with God, and to not make too many negative value judgments about ourselves. It humiliates God when we do that, calculating in a very petty way whether God will receive us or not. Doesn't God relate to me just as I am, as I have been?

God is my parent. He committed Himself to walk with me through all the phases of my life, through stormy weather and sunny weather. If I know securely that I am the child of God, an incredible power can come to me to help me pursue what is right, regardless of what others may say or what the circumstances are. Each one of us is asked to make this a reality in our daily lives. All those persons we call prophets, righteous men, saints, children of God, sons of God, or the Christ have had that security within themselves that came from the personal relationship they developed with God when they sincerely began seeking, asking, and knocking. It gave them inner strength to face the outer difficulties.

### Reach to the depths

For example, for Jacob to have persevered through 21 years of treacherous mistreatment, deception, and exploitation by Uncle Laban, we can easily assume that in his heart he had a very active communication with God. I can also see this in Rev. Moon's life. Through year after year of persecution and suffering, he never seems to be down. The

day he left for Danbury prison, we were all feeling miserable, but he was beaming with love, hope, and confidence, encouraging all of us, lifting us up. All his life, he has talked with God. He knows God, and he never forgets God in any situation.

From the Principle we know that restoration involves uniting with Abel, going through Abel, and loving Abel, but don't make the mistake that Cain cannot relate to God by himself. Heavenly Father is really cracking my concept that I can speak to Him only if I can bring Him good behavior or good results. Sometimes He says to me, "Why don't you get up and give your testimony?" I say, "Yes, but I haven't successfully concluded it yet. I haven't made a beautiful offering yet." Then He'll say,

***If I know securely that I am the child of God, an incredible power can come to me to help me pursue what is right, regardless of what others may say or what the circumstances are.***

"That you succeeded or haven't succeeded yet is not important; but as imperfect and as awkward as you may be, the fact that you walked all the way with me is important. Can't you just get up and share that?" He'll say to any of us, "It is important to me that you didn't give up, you didn't close your heart completely. You stretched it open, even when you were tempted to close it so you wouldn't have to go through any more pain. I know you may have wanted to change your mission, or your situation, or whatever, because the pain was great. But you persevered and kept your heart open, kept the possibility open for union in heart with me." That is what moves our Heavenly Father.

Without that kind of heart, we cannot really go on and enter into the new age. And that new age is urging us to courageously reach to depths we haven't known before. It may demand some risk, but God doesn't ask us to do something that we aren't ready for. So if your heart is closed, and if you feel you don't have the energy, you don't have the courage, you don't have the strength to go on, why don't you ask and open yourself and allow yourself to be filled? That is your responsibility. It is not always the

central figure's responsibility or somebody else who is in a higher position than you. You are a precious child, and your Parents know what to give you, even more than you know.

Openness to receive what God wants to give you is the most important thing. I don't know what's going to happen in this coming year, but if sudden changes and challenges come, let's say to ourselves, "Okay, I'll take everything to my Father and He will tell me how to look at these things." We know that the first fallen nature is failure to take God's point of view. This is the step to reverse that. Christ said, "Not my will, but Thy will be done," and we are all invited to practice this! Let me ask what His point of view is and wait with the faith that He will teach me, because He is my father. He is devoted to love me, to lift me up, to make me perfect.

Together with the young, energetic, and very open-hearted sons of Rev. Moon, we can really let God work mighty things in this new age. And you are entitled to do so, qualified to do so; you have every ingredient. Let's not forget that.

*Let us pray:*

*Heavenly Father, Your heart has been painfully waiting for the least bit of our openness, so You can rush into us. We really repent for our fear of approaching You, for our ignorance, and for the many times You have been unable to speak, unable to be heard, unable to really come alive in us.*

*I am aware that the Kingdom of Heaven has to be created in my own heart first, before I ask my neighbor or my leader or anybody to create it and give it to me. I'm going to create the Kingdom because I'm Your child. Father, please remind us of this, because we are so forgetful. We will not just simplistically convince ourselves that we have You in our hearts. Many times we don't have You, or we don't make the place for You. So, Father, please help us and allow us to open our hearts, help us seek, help us ask, help us knock, because we still aren't Your spontaneous children yet.*

*Thank You so much for all these great men and women in history who have inspired us to open our hearts to You. Lead us through those people around us now who are pioneering the way into the realm of heart, and help us to create a true family under You. Thank you so much, Father.*

*All these things we pray in the name of Your Son, Christ our Lord, Amen. □*



# A PRAYER OF RECONCILIATION IN MEMPHIS

by Andrea Higashibaba  
State leader of Tennessee

**O**n October 31, 1987, a brother who had been working for the ICC providence in Georgia received a message from Heung Jin Nim. This message began a process of events that brought a new phase of history to the Southeast region.

The brother had asked Heung Jin Nim in his prayer why it was so difficult to reach ministers in this region, even though it seemed that brothers and sisters were working very hard. Heung Jin Nim told him that we needed to look deeper than our visible efforts to find the answer. Heung Jin Nim explained that because of the history of slavery, Satan has a strong claim on this region. This region is not only the Bible Belt but also the Slavery Belt, and Christianity has not been able to resolve the problem of resentment between the races. Dr. Martin Luther King, Jr., had this mission and worked all throughout the Southeast to

accomplish it, but he was assassinated in Memphis, Tennessee, on April 4, 1968. Heung Jin Nim said we could help solve this problem

through having a prayer condition in Memphis where Dr. King was shot. He said one white person and one black person should pray together—the white to repent and the black to forgive—and then they should together repent that Dr. King had been unable to totally accomplish his mission.

*Heung Jin Nim explained that because of the history of slavery, Satan has a strong claim on this region. This region is not only the Bible Belt but the Slavery Belt.*



*An altar set up by members in the motel room in Memphis where Dr. Martin Luther King, Jr., was shot.*

## The barrier of racism

Right away the brother told our regional coordinator, Rev. Soichiro Nakamura, the contents of the message. Rev. Nakamura had come to America only a few years before. Having lived most of his life in the Orient, he had had little experience with the racial problem in America. It seemed, however, that at the same time Heung Jin Nim's mes-

sage came to the brother in Georgia, many matters concerning racism had come to Rev. Nakamura's attention. At a recent regional workshop that was held in a non-church facility, a small race-centered incident had occurred. A white person on the facility's staff had obvious problems accepting a black sister, Carrie Phalo, on the premises, which of course dampened the workshop experience for her. In addition to this, through his relationship with ICC alumni, Rev. Naka-

mura could begin to understand the depth of the impact that this historical problem has had on American society, affecting all areas of life.

The next day in Dallas, Texas, Rev. Nakamura witnessed another incident while attending a meeting with members, which revealed to him the struggle among even our members concerning this issue. He could see even more clearly how this barrier deeply affected the relationships among brothers and sisters. After returning to the regional headquarters in Atlanta, Georgia, he then asked Carrie how she felt about participating in a prayer condition. Carrie responded willingly. It seemed more and more that God was guiding this course of events. Rev. Nakamura then asked Mrs. Lee, the wife of our regional director, Rev. Chae Hee Lee, what her feelings were concerning all of these events, and she suggested that a prayer service be held in Memphis not only once, but three times. And so it was organized. Prayer services were to take place in Memphis on November 16 and December 22, 1987, and on January 11, 1988.

For the first ceremony, Carrie Phalo, representing the black race, and I,



representing the white race, went to Memphis. We gathered with the members of the Memphis center at 8:00 am in the actual motel room where Dr. King had been staying at the time of his fatal shooting. Dr. King had stepped outside of his room to the balcony to greet the people who had gathered below for a march when a shot came from a building across the street. The room, located in the Lorraine Motel, had been kept as a public memorial to Dr. King and was filled with pictures and articles about him, especially concerning his death.

### A sad and heavy atmosphere

The members in Memphis had visited this room frequently and had taken me to see it when I first came to Tennessee. My first impression was one of deep shock. The whole motel had been neglected and was in great disrepair. The atmosphere was heavy and sad. I felt the entire city of Memphis carried this spirit as well. Rather than being a proud memorial to a great hero who had been martyred for a righteous cause, it had become a place of bitter memories. The

ciety. Coming into Memphis for the first ceremony, Carrie experienced great heaviness and the sensation of being choked. I, myself, was more than usually nervous.

Brothers and sisters did a simultaneous prayer in Atlanta while we prayed in Memphis. After our prayer, we realized the wisdom of holding the ceremony three times. Our experience was strong and tearful but left us both with a sense of only having scratched the surface. I believed the ceremony was important because Heung Jin Nim had asked us to do it, but I had no personal feeling of confidence, qualification, or accomplishment while doing it. On the contrary, I had a sense of enormous inadequacy and failure. Carrie saved the day by throwing her arms around me after our prayer, while I sat in rather

numbed disbelief. My mind woke up enough to sense the irony of my having come to repent and ask forgiveness of a race of people who had actually cared for and served my race all along and even now continued to comfort me, whereas at this time I should be the one to care for and serve them. To add to the drama, it poured rain in torrents all morning. It was soon after that that I attended a conference with Heung Jin Nim and heard testimonies about the storms that had followed him. I thought that probably Heung Jin Nim had been with us in Memphis, too.

For the second ceremony, on December 22, Rev. Nakamura was also able to attend, as well as the Mississippi

state leader Kizashi Takemura and his wife Maria. I entered stage two with a little more confidence. Already we were in a new era. Father had been to Atlanta for the ICUS, Heung Jin Nim had held several conferences around the country, and one of our brothers, Dennis Feinman, had died in the region. [See *Today's World*, February 1988.] Initially

Dennis' death had added to my overwhelming sense of inadequacy, but whether because of the spirit of this new era or because of Rev. Nakamura's strong leadership, the second ceremony was less dramatic but more powerful than the first ceremony. After the ceremony, Maria

Takemura had a vision of Dr. King sitting down, looking dejected, not being able to see through the heavy spiritual atmosphere around him.

In her vision she encouraged him to get up and dance, which he did, and they danced around together.

### Long and tearful prayers

When I arrived the evening before for the third ceremony, I was greeted with the news that the Lorraine Motel had been closed to the public. After our first ceremony, Maria Wockinger, the Memphis city leader, had visited the motel room almost every day, bringing flowers and praying, sometimes going with one of the ICC alumni or another member. She had made friends with the woman who managed the motel. Maria had called her to let her know we were coming for another prayer meeting only to find out that the city had taken over the property and would not allow anyone on the premises. A few months before, the city had already decided to buy the motel and make it into a civil rights museum. That we knew, but the timing was interesting. It was the day before our final ceremony and only a few days before Dr. King's birthday. We decided to hold the prayer service at the Memphis center and then gather and pray in the parking lot of the motel after the service.

Mrs. Lee attended this final ceremony, as well as Richard Wiltermood, the state leader of Alabama, and his wife, so that this time the state leaders from all the major states in which the Civil Rights Movement took place were present. We also invited three ministers. This time prayers could be offered from a sister, a brother, and a minister of each race. At the first ceremony in November, a Japanese sister had also prayed with us, representing our True



*The first day of the prayer condition. "Carrie saved the day by throwing her arms around me after our prayer, while I sat in rather numbed disbelief."*

motel room was very dark, centering mostly on the tragedy of Dr. King's death and very little on Dr. King's dream. Dr. King's room was cared for by prostitutes, who used the rest of the motel for their other activities. One couldn't help but be reminded of Jesus, who also was recognized and served only by those rejected by the rest of so-



Parents and the yellow race as a whole, which Father said could be the bridge between the warring black and white races. At the second ceremony, Rev. Nakamura prayed the representative prayer, and the third time Mrs. Lee prayed.

In this final ceremony, amid the brightness of the church center and with such powerful representation, there seemed to be a joyful and victorious spirit throughout the whole service. The singing was bright and strong; the prayers were long, deep, and tearful. I am sure our minister friends will never forget the experience. As Carrie and I had done in the other ceremonies, the black and white members bowed to

message was that we had made a snowball that had begun to roll and it was up to us to keep it rolling so it could get bigger and bigger. He asked us to no longer use the terms black and white and to know each other only as brothers and sisters. I use them here only to tell you the story.

All of this comes, of course, on the foundation of many sacrifices: sacrifices of martyrs throughout black American history, as well as the sacrifices of our True Parents,

Heung Jin Nim, and our brothers and sisters. Our Father has taught us that there is only one race, the love race. He has also said that God had to create many diverse kinds of people because there is no way He can express Himself through only one race or people. But historically we have used our differences as excuses for division and comparison. As we shared our reflections after the third ceremony, I felt that this kind of thinking had no more place in our lives at all. Heung Jin Nim has taught us to live inside Father's Kingdom regardless of the condition of the world

around us, and in that Kingdom such divisions do not exist.

This small prayer condition has been God's great grace and a chance for a new era to begin in our centers, in our region, and in our ICC work here in the Southeast. Even during the time of our

prayer service, breakthroughs were happening in Atlanta in circles we could never enter before. Now, as I visit

*Amid the brightness of the church center and with such powerful representation, there seemed to be a joyful and victorious spirit throughout the whole service.*

both black and white ministers from various denominations, many of them tell me that they have spoken openly to their congregations about the importance of not only equality but reconciliation.

The snowball is rolling. We are deeply grateful to God, our True Parents, Heung Jin Nim, and Jesus, who all clearly carried us to this point. Now together with Dr. King we will take up the banner of God's original ideal as was so powerfully depicted in Dr. King's dream, and make the dream come true.

□



**Rev. Allen and Rev. Hawkins embrace on the third day of the prayer condition, January 11, 1988.**

each other at the beginning and embraced at the end. The ministers followed suit in embracing each other, too. This time Carrie had two visions: In the first one she saw the dim form of Dr. King standing as if he had just been born, and in the second she saw him put on a Korean robe of purple colors and bow to our True Parents. At the conclusion of this ceremony we received messages from both Heung Jin Nim and Dr. King that the prayer condition had been successful.

### **No more room for divisions**

In the week before, the Southeast had had a snowstorm blanketing Tennessee with 8 to 12 inches of snow and immobilizing Memphis for almost a week. Snow is a rare thing down here. One of the things Heung Jin Nim told us in his

## **"GOD'S INSTRUMENTS"**

### **Testimony of the Memphis Prayer Condition**

by Carrie Phalo

One day in November 1987, Rev. Nakamura and I were discussing an experience I had had at a recent three-day regional workshop. I had to tell him that my feelings had not been good because of a racial barrier that existed between the mother of the camp owner and myself. Rev. Nakamura then explained to me that God had been showing him many things recently concerning the racial situation in America. Next he shared with me the message from Heung Jin Nim about Dr. Martin Luther King. He asked if I would like to participate in a special forgiveness ceremony in Memphis. I agreed.

After Sunday service on November

15, I left Atlanta by car and headed to Memphis by way of Nashville, a journey of about 420 miles. I felt nothing particular at the beginning of the journey. However, I did feel as if everything were being prolonged in time. I was supposed to have left at noon but couldn't get out of the house until 2:30. After I had driven 21 miles I began to sing, and a voice asked me where I was going. I realized I was going the wrong way! I was supposed to be going toward Chattanooga, Tennessee. This may seem like a simple mistake, but I had driven to Chattanooga many times. This time everything seemed confused. I began thinking about the times I had driven our former regional director, Mrs. Gil Ja



Sa Eu, to many cities in the Southeast, but I realized that I had never driven her to Memphis. I began to feel that my driving with Mrs. Eu had been preparation for this prayer condition, to re-  
"walk" the steps of Dr. King, from his birthplace in Atlanta to his place of death. I kept asking God, "Why me?" But I didn't really care at this point. It was just another trip—I was going to Memphis.

Then suddenly I saw a vision. Bright lights like arrows were spreading like lightning rods out of Memphis to other parts of the Southeast. It was like a new spark. I didn't really understand what it meant.

## The forces of hatred

I finally arrived in Nashville after 7 pm. Andrea, whom I was picking up there, asked me if I wanted her to drive, but I was used to driving so I said no. Now I realize I should have let Andrea drive. While on the way we began to talk about how we had been put together, first driving back from that workshop where the racial incident had occurred, and now for this. I began to share with her my first encounter with absolute hatred, which I had experienced in 1986 during the CAUSA signature campaign, when I had gone to Forsythe County, Georgia. I had been warned not to go there, but I had felt pushed to go. As I was driving to Forsythe County for the

day to collect signatures there, I felt as if the forces of hell were coming against me—as if I were going into a lion's den.

In the morning the people in Forsythe County—a totally white area notorious as one of the most racially exclusive counties in America—had been nice and polite, but in the afternoon a woman of the county came up and began criticizing me for doing the signatures there. It was a very ugly situation because of the deep racial implications of her remarks. Not thinking of the danger of challenging a white person in that area, I made some remark back to her. Suddenly the spiritual world became changed. The person I was asking to sign the petition signed, but a voice told me, "Leave this place." I then had the feeling of pressure all over my body like lead weights. My speech became heavy and slurred. It began to get very cold outside. I went to buy some gloves, and when I came out of the store I started to get the sensation that someone was stabbing me in the back. There were several more bad incidences that day, and when I did finally get out of the county, it was with the feeling of imminent danger all around me.

As I was relating this story to Andrea, about 46 miles out of Memphis, driving became very difficult. I felt that our car was being pushed into the other lane, where an 18-wheel truck was passing. (Later Andrea said that she felt in that moment as if our car and the truck were competing, and that she was watching me and the truck and trying to keep me focused.) My body became full of feelings of anxiety and fear. Ideas were popping into my mind that I had never had before. I began shaking. It was the same feeling I had had driving home from Forsythe County. I had had a dream that night in which I was shown what would have happened to me had I kept on collecting signatures there. I was being chased by men with dogs and guns. They let the dogs on me, raped me, and finally hung me by the neck. I woke from that dream with what looked

*I sensed that we would be tested. Hidden wounds would be revealed that we would have to unite to resolve.*

like a rope mark on my neck. I had never known what hatred was before going to Forsythe County. Now, while driving, I felt as if that rope were again being tightened around my throat, and it became difficult to breathe. When we reached Memphis, my body was in total pain.

## It didn't seem complete

The next morning when we went to the Lorraine Motel, I was shocked. The place was a dump, and there were prostitutes all around. I felt terrible. When

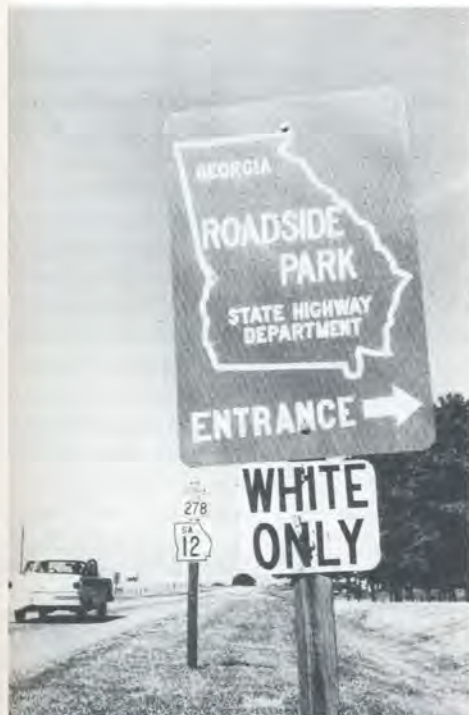
we went inside we were not well prepared. No one really knew how to do this condition. I was stiff

as a board, and I felt uncomfortable when the brothers and sisters bowed to me. It didn't seem right. Emiko, a Japanese sister, prayed, then Andrea prayed, and then I prayed, but after our prayers, it didn't seem quite complete.

On our way back to Nashville, Andrea was driving and I was asleep in the back. Suddenly I heard what sounded like someone running. Then I heard the sound of dogs barking and men shouting, "Get that nigger!" It woke me right up from sleep. I saw a person running, and I called out to him, "Stop! You're dead!" but he kept on running. Finally he listened to me and stopped and turned around, and then he disappeared. It had been a vision.

It was pouring rain as we left Memphis, so we had to drive very slowly. As

## The route from Atlanta to Memphis



A road sign on a Georgia highway. This photo was taken in 1959.



we neared Nashville, the rain cleared up. I dropped Andrea off at the Nashville center and continued on alone. When I stopped at a gas station, it began to pour rain again, in such torrents as I had never seen in my life. Rain was going in two different directions. I tried to continue, but the car kept stalling. So I turned around and drove back to the Nashville center.

The next morning at morning service I was asked to read a passage from *God's Will and the World*. It was about Jesus on the Mount of Transfiguration. I began to cry

from the first word. I never cried, even before the church, but this time I couldn't stop crying. I left again for Atlanta, but it took many extra hours to drive back. I was uneasy and tearful the whole time.

Four days after the condition, our brother Dennis was fatally struck by a car in Athens, Georgia. I asked why it could not have been me. But then I realized God chooses only those most worthy of the offering. Later I saw Dennis in a dream. He was smiling, and a voice said I shouldn't be sad because it would hold him down. Instead I should

be happy and joyful. [Note: A message from Heung Jin Nim later explained that Dennis' death was, at least in part, an offering to help indemnify the racial oppression in the Southeast.]

## The presence of True Parents

The second time we went to Memphis it was easier. I was more at peace. It was

after Father had visited Atlanta for the Science Conference. I also took my two sons with me. I picked up Andrea in Nashville again, and

*This was an event to conditionally end, on a world level, the resentment that has persisted between black and white, because Dr. King had never had the chance to say he forgave his enemies.*

this time Andrea drove. All I could do was sleep, because I felt so tired. This time I got a terrible headache, which made me drift in and out of sleep. It was so painful that I couldn't see out of one eye. We had Father's speech playing in the tape deck, and Father was explaining about the barriers between black and white and how we should be totally united, not one race dominating the other. He explained how God works through both races and why black people are more spiritual and why white people are more practical-minded. It helped me better understand how I

should be and how I should feel towards my brothers and sisters.

When we reached Memphis, the pain in my eye stopped, and everything became beautiful and bright. A couple of days before, I had seen In Jin Nim's face like a flash in a dream for a split second. That morning of the second Memphis condition, I saw her face again, looking large and beautiful and peaceful, with a bright moon behind her, glowing and complete. In the vision, we were driving in a car passing many trees. You



Andrea and Carrie praying on the second day of the condition, December 22, 1987.

couldn't see the branches, only the trunks, but In Jin Nim's face in the moon stayed with us. I felt that this was going to be a very special time. The presence of True Parents was there.

During this second prayer ceremony I saw the face of Mrs. Corretta King. I also perceived a disappointed feeling around Dr. King, although I didn't know why. It was not a happy atmosphere, but I was relatively calm and peaceful. This time I felt that Andrea was really my sister. Afterwards, when we were walking around the room looking at the pictures of Dr. King, I saw in one picture that Dr. King had been shot in the right eye, and I realized why there had been so much pain in my right eye the night before. This time I felt our prayers were bringing about the beginning of the end of resentment.

I also sensed that the time period following this second condition would be very important, and that we would be tested. Hidden wounds would be revealed that we would have to unite to resolve. I realized that, if it hadn't been for Heung Jin Nim, this whole realm would have never been opened up.

## Could I really change?

Sure enough, back in Atlanta my spirit was tested many times by brothers and sisters. Also an incident happened at a stand I run where a white man deliberately drove off without paying. This kind of thing had never actually happened to



On the third day of the condition, everyone gathered in the parking lot of the Lorraine Motel, below the balcony where Dr. King was shot.



me before. It was an outright evil act, and it caused a deep struggle within me. I had to really determine that day that I could truly forgive and forget and end this resentment now. I had been praying for the liberation of resentment in that motel in Memphis, but could I really change? It was something I myself had to deal with. It wasn't something that someone else could take responsibility for.

Many tests came before the third prayer condition. I had to change my view of how I looked at others and how I looked at myself. I had always had a fear of speaking out, a fear of being hit for saying the wrong thing. I felt that I had no right to speak because others were better and I should accept whatever comes. It was hard to change this attitude.

For the final trip to Memphis I drove with Mrs. Lee and Rev. Nakamura. The first time it had been only Andrea and I. The second time we had been with Rev. Nakamura and the Mississippi state leader Kizashi Takemura and his wife. Now we were at the completion stage, with a representative from America as the archangel nation, Japan as the Eve nation, and Korea as the Adam nation, united together for this historical event. I was excited. In essence, this was an event to conditionally end, on a world level, the resentment that has persisted between black and white, because Dr. King had never had the chance to say he forgave his enemies and had overcome resentment. Unlike the other trips, everything went smoothly this time. Even though it had snowed, it was a quick trip, whereas usually in the South everything completely closes down when it snows. But God had protected us all, as we came from Georgia, Alabama, Mississippi, and Tennessee. I was at peace. I slept well that night for the first time.

The next morning when the three ministers came for

the prayer condition, I had to struggle again to open my heart. I was tested in other ways too, in which I had to just unite. At one point Andrea and I met in the bathroom, where we had both escaped for some privacy. I thought of how different we were and yet how

much we had in common. I thought about how amazing it was that God could really use us as His instruments for His will to be done—even me, who was struggling at that point to even relate to my brothers and sisters. I was trying to deal with all kinds of thoughts going through my mind, and I was particularly thinking about how we all seem to put each other down all the time—even blacks among blacks and whites among whites, and how we often feel no value even within ourselves.

### A vision of rebirth

At the prayer, we sang songs, Rev. Nakamura prayed, and then we came up and bowed to each other and prayed. Mrs. Lee prayed in Korean. Although I couldn't understand her, I felt the big heart of Father behind her words. Then as Rev. Allen, representing the black people, prayed, I felt the forces of the spirit world there wanting to embrace everyone in that room. A couple nights before, I'd seen in a dream a black man standing naked with the image of a white figure around him. This scene appeared to me again after Mrs. Lee's prayer and before Rev. Allen's prayer. This time the white figure was dressing the black man from his feet up to his head, dancing around him. The white figure was a person whiter

than snow. As I saw the vision, my body was in agony and shaking. Andrea was holding onto my right arm. I was holding on for dear life to the minister on my other side, and

he was crying. I wanted to sit down but I couldn't, because we were in a circle, so I had to persevere. Then I saw that the black person was Dr. Martin Luther King and he was being dressed in beautiful dark purple and beige Korean-style clothes. After being dressed, Dr.

King bowed three times before True Parents, who were sitting there in their holy robes. I felt as if I were giving birth to something, and a white figure came out of me. Then the pain stopped, and I felt warm and at ease and at peace. When we finished, the spirit in the room was completely different. We began to sing.



*At the Memphis center after the completion of the condition. Back row, left to right: Kizashi Takemura, Maria Takemura, Tetsuyo Ushida, Rev. Soichiro Nakamura, Frank McGowan, Adrian House. Middle row, left to right: Rev. William Allen, Mrs. Allen, Rev. Charles Hawkins, Rev. George McGlown. Front row, left to right: Kazue Wiltermood, Maria Wockinger, Mrs. Lee, Carrie Phalo, and Andrea Higashibaba.*

Afterwards we went to the Lorraine Motel and sang more songs in the parking lot. I was aware of the same heavy spirit again, but it was lighter and somehow different, and I felt a sense of happiness and unity. I felt that Andrea was closer to me than anyone I had ever met. Before, I had never trusted anyone further than I could see them. For the first time in my life, God knows, I began to understand what love really was.

The hardest thing is always practicing what we know we have to do. On the way home, I could speak with Mrs. Lee, and I had a rare experience of God's love. She showed me how nothing is in vain if it is done with a heavenly attitude. From now on, I will fight to be more stable within myself and more united with True Parents, always trying to open my heart deeply and widely to forgiveness and understanding and always striving to help build God's Kingdom on this earth. □

*Before, I had never trusted anyone further than I could see them. For the first time in my life, God knows, I began to understand what love really was.*



# THE DEVELOPMENT AND VISION OF THE COUNCIL FOR THE WORLD'S RELIGIONS

*Interview with Frank Kaufmann*

## *Part II*

*Excerpts from the second part of an interview with Dr. Frank Kaufmann, executive director of the CWR*

*Conducted by Marcia de Abreu*

**Marcia:** In what specific ways has the Council for the World's Religions helped religions grow in awareness and cooperation with one another?

**Frank:** Primarily through the direct give and take people experience at our conferences. The Council sponsors three basic kinds of conferences—intrareligious conferences, which focus on unity within one specific religion, interreligious conferences, in which several specific religions are brought into dialogue, and an annual interfaith conference, in which all the major world religions are represented. Each type of conference has its own dynamic and its own unique difficulties.

Intrareligious issues are different from interreligious ones. The intrareli-

gious conferences are designed according to themes that are unique to the problems of a particular religion. There is a certain way in which, say, Christians can talk to each other that transcends the "type" of Christian they are. In a sense, only Christians can really understand each other. Ultimately it is up to them to solve the problems within their own family. The same is true for all other religions. No matter how divergent their denominations are, when believers of one faith get together and sincerely begin to dialogue, they cannot help but discover that the other participants are their very own brothers and sisters, who just happen to be from some other part of the family. This kind of beautiful discovery and the joy it pro-

duces is entirely different from the experiences that occur when people talk across the great traditions. Neither is better than the other, but an ecumenical organization that fails to acknowledge these subtle differences is not likely to have long-standing success in the effort to create religious harmony in the world.

One of the important things the Council does is provide religious leaders with the opportunity to be in the company of people they would not otherwise meet. This alone is a vital element in the process. Regardless of how broad-minded or well-intentioned a leader might be, it is virtually impossible to really know and understand another denomination or religion if you have never met a person who follows that tradition. Very often the participants will discover at the conference that they have been miseducated, misinformed, or misguided as to the belief structure and lifestyle of their own fellow believers! At a recent Buddhist conference, scholars from both of the two major Buddhist denominations admitted publicly that they were startled to discover how many of their beliefs and attitudes about the other denomination were based on simple prejudice and ignorance. Through this, they could take a big step toward loving and respecting all their fellow Buddhists.

The leaders who attend our seminars are, in a way, like antennae coming out of their own insular communities of faith to discover that there is tremendous ground for unity. Then they have the difficult task of going back to their people and sharing with them the depths of their enlightenment experience. This kind of encounter is also an important aspect of the Council's work.



*A Zoroastrian morning service conducted at CWR's 1987 interfaith conference in Harrison Hot Springs, Canada.*



But beyond the benefits that come from encountering one another in dialogue, concrete ways to solve actual problems are being generated through the Council. For example, we found that divisions within Buddhists are partly due to the fact that the founders of the different

each of the conferences is set up so that the people of that religion can work out their own solutions, which is the only way it can successfully happen. Yet on the other hand, it is clear that no religion has ever done it so far. So it is the participants' revived efforts in harmony

and more of its resources to Assembly preparations. In the following years, the CWR will carry forward those inspirations from the Assembly that are appropriate to the Council, and it will build up the network and resources of the IRF to contribute to the next Assembly.

*Our contacts see in Father a man who has transcended all of the natural temptations that religious leaders can fall prey to—not the least of which is the temptation to be small-minded.*

Buddhist sects taught and wrote in different languages. Certain forms of Buddhism are Japanese, certain forms are Chinese, certain forms are Indian, certain forms are Sri Lankan, etc. Therefore, the religious disunity may not be so much because of doctrinal differences but because one sect utterly misunderstands the teachings of the other. How many Sri Lankan priests would you imagine speak Japanese? Consequently, they may totally misunderstand the nature of Zen and judge it as not true Buddhism. When this problem was pinpointed at one of our conferences, steps were taken to create Buddhist translation societies.

Many interdenominational misunderstandings stem from cultural differences. Religious leaders who are educated and aware can recognize this through their experiences at our conferences and can go back and introduce ways to educate their followers that can foster cultural tolerance.

In addition to the solutions that these people of God come to on their own, there is also the guidance that they receive from Father. I regard Father to be the source of, or a channel through which, God's education for the religious world occurs. So far, at every CWR conference Rev. Kwak has delivered a speech, read on Father's behalf, in which he elucidates Father's vision and guidance. Father's vision is broad, startling, and captivating. His words almost always awaken in our guests a deeper clarity and vision of what is possible.

But no matter how great one believes Father's wisdom to be, certainly he cannot solve the problems of the other religions single-handedly. Finally each religion must achieve this by its own believers' wisdom and capacity. We can never presume to impose solutions to other people's problems. On one hand,

with Father's insights and hopes and dreams for them that can produce new growth and new victories. I think this combination is what gives the CWR a chance for success.

**Marcia:** How is the CWR related to the Assembly of the World's Religions?

**Frank:** Because the names are so simi-

**Marcia:** How many people have been attending CWR conferences?

**Frank:** In 1985 there were just 20 or 25 people at each of the five interfaith conferences. Now there are literally hundreds. Father gives people so much freedom that they are attracted to the process and they want to share it with others.

**Marcia:** How do the participants relate to Father?

**Frank:** In the network of CWR people, there is a tremendously high percentage of people who are really respectful of Father, who love Father. You can hear these people in endless praise of



*Sunrise on the Ganges. Local Hindu priests hold a service for participants of the 1986 intra-Hindu conference in Varansi, India.*

lar, people sometimes confuse the two. The Assembly of the World's Religions is a large quadrennial conference that draws upon all the resources of the International Religious Foundation. It is run by the IRF director Dr. Thomas Walsh. The CWR, as well as all of the other IRF projects, contributes to the Assembly. The next Assembly will occur in 1989 in Korea. As the Assembly draws near, the CWR will devote more

Father at our conferences. I think in some ways it is much easier for participants at a CWR conference to understand Father than it is for a scientist attending an ICUS, for example, to understand him. You see, almost all the CWR contacts are seriously religious people. It is not hard for them to grasp Father's heart because they have also devoted their life to God. They already know the rigors of leading a pure and



religious life, and they know how difficult it is to lead a religious community. Yet they see in Father a man who has transcended all of the natural dangers and temptations that religious leaders can fall prey to—not the least of which is the temptation to be small-minded, to be interested only in one's own movement. The very fact that they find themselves at a conference for Hindus (or whatever) sponsored by a leader of an entirely different religion forces them to think, "My religion has never done this. We've been around for 4,000 years and we've never sponsored even one conference like this!"

**Marcia:** What process do you go through in organizing a conference and choosing the people to head it up?

**Frank:** In the beginning of the CWR, we asked our consultants to be the convenors of our first conferences. From there we began to discover who might be good future conveners. It just takes one conference to get things started. At each conference you begin to see new

I think that each conference is the encounter out of which the theme and the leader for the next conference will emerge.

For example, last October we had a Jewish conference. In the middle of the conference I found myself with three rabbis in my hotel room one night. Two of these men were extraordinarily influential in their communities. They had come by at around 9:00 in the even-

or her own wisdom and experience.

**Marcia:** How do you prepare yourself internally for a conference?

**Frank:** Although it certainly cannot hurt to do conditions at the time of the conference, I am a person of the conviction that if you have not been very careful every step of the way, there is not much you can do to fix what has been carelessly or sloppily prepared for. An-

*If the workers whom God has gathered to carry out Father's vision of religious harmony cannot tolerate each other's spirituality, what chance could we possibly have of bringing about religious harmony on the global scale?*

ing to discuss possible ideas for the next conference. The time flew by. Suddenly one looked at his watch and said, "Oh my God! It's 2:30 in the morning! How are we going to get through tomorrow?

I'm never up this late." I felt a little sorry as these men of distinction finally dragged their tired selves to my hotel door. But out of that spontaneous meeting these three men became the planning committee for the next Jewish conference we will be having this September. How can you plan for something like that? So I think the conferences should not just be events that are scheduled for their own sake. I think that someone should be there with vision, care, heart, and openness, trying to hear and see who and what should come as the next step.

Suppose I plan arbitrarily that two years from now we will do a conference on a certain religion's doctrine. But perhaps at this year's confer-

ence I discover that doctrinal matters are not the main issue involved at all. If I went ahead with my prescribed plan, then no matter how cleverly I organized everything I would be wasting time, money, people—everything.

Once a leader emerges, we work up a conference theme together. I offer what sounds to me like a good theme, and the convener will respond from his

other thing I believe is that all actions, no matter how seemingly mundane or insignificant, have qualities. Two actions may look the same on the surface but only one will yield fruit—the one that is done with heart. The person responsible should put his whole self into each action with a desperate longing that God's hopes can be fulfilled through it. You should try to imagine that the task at hand is the only thing you will ever do, that God will look at it and decide about you based on that one act alone—even if it is filing one piece of paper.

The things we do in preparation for each conference should have that essential quality about them. For example, I should be urgent and desperate even when I am mailing out the invitation letters, even though that task is furthest from the actual time of the conference. If my staff members sloppily stuff pieces of paper into envelopes just to get them in the mail and then say, "Thank God, that's finished," they have already started the conference with a poor quality of heart. A conference often takes a year or more to prepare, and there are dozens of communications involved. Every single one of these steps should be done with the same passion and urgency that one has the night before a conference. You never know which moment will be the one in which God is looking for a condition of heart. Suppose the most important thing for one entire conference is having one particular person attend, and the staff member making his or her travel arrangements does a poor job. What if



At the 1986 God Conference in San Diego, Dr. Frank Kaufmann meets with (in white) Shrivatsa Goswami, heir apparent of a large Chaitanyat Hindu denomination in India, and (in black) Father Petro Bilaniuk, a priest of the Ukrainian Catholic Church.

themes and people emerging. "Heart" calls to you from beneath the words that are being spoken, and you can hear the Spirit say to you, "This is the right person for next time. This is the theme." It is definitely spiritual. We always need to be objective to the speaking of the spirit. It is possible, of course, to plan conferences far ahead of time, but I personally do not believe in doing that.



this person became lost somewhere en route to the conference, or arrives at the conference too upset to receive guidance from the Spirit? Every single little thing that is ever done involving the participants should be done with the utmost care and concern.

Our staff meets regularly and prays regularly. We are always checking our internal attitudes. There is a wide variety of types of spirituality on my staff, but there is a common commitment among all of us that the time and the money spent in order to have high-quality conferences will actually lead to religious unity. We don't hold conferences for their own sake. We don't hold conferences to look good, to show that Father does a lot of things. Each one is carried out for the express purpose of achieving peace on earth.

We on the staff of the CWR feel that we have to be the first center of religious harmony. In a way, we have all different religions. Even though we are all Uni-



*At the Bad Nauheim interfaith conference, in 1986, Rev. C.H. Kwak greets Sri Arabinda Basu, director of the Aurobindo Ashram and Institute, India.*

*A Catholic bishop from Ghana chats with Pastor Gerrie Lubbe, a Dutch Reformed minister from South Africa, at the Bad Nauheim interfaith conference.*



*Two actions may look the same on the surface  
but only one will yield fruit—the one  
that is done with heart.*

ficationists, we are all different in our deepest selves. Each one of us has a unique relationship to God. That is God's favorite thing about us. No one can love God exactly as Marcia can. If someone could, then God would not have needed to create Marcia. So with our unique and different beliefs and approaches to the precious elements of

our shared faith, we ourselves have to be a kind of living incarnation of harmonizing differences, within our own office. That's the first step. If the workers whom God has gathered to carry out Father's vision of religious harmony cannot tolerate each other's spirituality, what chance could we possibly have of bringing about religious harmony on

the global scale? The first unity must be with the individual and God, True Parents, and the True Children. Then we need to have trust, openness, and respect for each other's understanding and approach. You yourself must become the incarnation of what you are trying to make happen in the world. We can have all the conferences in the world, have billions of people come to our conferences, and have great picture-books to give to Father, but whether or not peace happens depends on whether it lives in the hearts of those responsible to bring it about. It can only happen to the degree that the ideal is given existence in the world through you.

There is a tradition at all IRF conferences that the staff prays together early every morning throughout the conference. It is inevitable, as with everything in our lives, that when the event actually arrives there is a certain natural urgency that comes over you. Then it is easy to pray. So right before the conference there tends to be a lot more prayer. That is a gift. It is freely given to you by the circumstances.

Of course God can teach us lessons through our failures to properly prepare for a conference, either spiritually or practically. But personally, I would much rather save God the expense of having to teach me a lesson if it means allowing one of His conferences to mess up in order for me to learn that lesson. This is one of the reasons why I concern myself so much with attitude during preparation.

**Marcia:** What are some of the challenges you face as the person most responsible for the Council?

**Frank:** The hard part, I think, is responding to selfishness. Father is so generous and so unconditionally giving,



and when you find people deliberately exploiting Father's resources and generosity, it is very hard to maintain that position of unconditional giving. And yet each person needs grace. They need the chance to discover that Father is so good that you would not want to do that to him.

Sometimes I will find myself in the process of making travel arrangements for someone who I know is clearly exploiting Father. These moments are very difficult. If I get hard and unyielding and cancel that person because he obviously has the wrong motivation, I might be depriving him of the chance to have a conversion experience. Many of our very best friends are people who originally came with a kind of antagonism toward us. If we relied only on initial attitudes, we would lose wonderful people. Paul, the greatest Christian missionary, first met Christ in the process of persecuting the Christians. It's hard to remain tolerant long enough to give these people a chance to be knocked off their horse. On the other hand, we also have to know when we are simply wasting money and causing Father indignity. This I think is one of the challenging aspects of my job.

**Marcia:** What are the most important things you have learned and gained from your experience with the CWR?

**Frank:** I can't even begin to realize everything I have gained and learned from this work. First of all, because my work requires me to travel a great deal, I have learned how to behave properly and respectfully as a guest in dozens of

seen the unique dynamics of exchange that exists within each religion, and between religions. I have learned about the nature of dialogue quite profoundly and the many different forms it takes.

I have also learned a fascinating side of life that might be described as ad-

er's presence. These leaders have the power to represent their religion in all of its beauty and glory. And I have had the unique opportunity to consider Father in relationship with the very best people in the area that is most important to him—the world of religion. Thus



*Discussion at the 1986 intra-Jewish dialogue in Vitznau, Switzerland. Left to right: Dr. Francis Clark, CWR senior consultant; Dr. Frank Kaufmann; and two participants.*

ministrative leadership. The intricacies of relationships with those above you, below you, and at the same level as yourself are sensitive and elaborate. One can do either poorly or well in handling this area of life. Thus even simple matters of organization, administration, and corporate behavior have been new and inspiring to me.

Finally I have had the opportunity to see Father in a unique light. I deal with people of exceptional religious caliber.

I have been able to see Father's uniqueness and greatness compared to his peers.

**Marcia:** Have you received any direct guidance from Father?

**Frank:** Father's vision for the Council has come to me through Rev. Kwak. As the CWR director I have not had the chance to meet with Father personally so far, but each year we give Father a book with a report so he can see the development of the Council. In his address at the graduation ceremony at the Seminary last year, Father described the work of the Council as performing miracles. It was a great joy for me to hear that.

I have had the very good fortune of being in close contact with Rev. Kwak throughout the whole time of the development of the CWR. One of the special joys of this job has been to have the chance be with Rev. Kwak off in some distant and quiet corner of the world. This is very different from meeting with him when he is in his New York office trying to see 45 people in 12 minutes. I have been blessed to have a few

*It is my dream to make the Council profoundly relevant—not as simply the sponsor of pleasant and uplifting experiences but as a vehicle to actually bring world peace.*

cultures that are not my own. The people I serve are the living sages and saints of this age, and I have learned how to attend those people in ways that enable our relationship and common purpose to bear fruit. I have learned a tremendous amount about the beliefs and practices of every religion. I have

Often I think that if a person had the opportunity to come in contact even once with one of these great religious leaders and experience the kind of grace, love, and wisdom they exhibit, that person couldn't help but become a Muslim, or an Orthodox Christian, or whatever, just from being in that lead-



peaceful and deep moments with him.

**Marcia:** Does the Council have any new plans for 1988?

**Frank:** This year we are doing two conferences in which religions that are in conflict in one specific geographical area come together to seek ways to achieve peace. We're doing a confer-

evidence of how well we have prepared, how deeply we have all cared and prayed. A miracle is when a participant writes in his evaluation, "I never thought I could believe in what I do now. Please thank Rev. Moon for inviting me here. And please tell me if there's anything I can do for you." A miracle is when you see a Jew and a Muslim embracing in

These are the miracles. The miracle is when people are transformed, and a new step toward peace and harmony is achieved. There are so many things like this happening, and the participants really do realize that these moments are being made possible by Father.

One of the interesting things that happens at our conferences is that people find the realm of Father's heart to be their real "home." In a way they do not want to leave. They would rather be at a CWR conference with their new friends from the other religions than back home in their traditional environments. They may say to themselves, "My true brothers and sisters are here at this conference, even though one is a Hindu, one a Jew, and another a Christian. When I go back home, I'll continue to share my religious life with my fellow Muslims, but in a curious way, the people who really believe the same thing I do are right here. I can't wait until next year, when we can all be together again." □

*The tearful moments, the changes that occur in the hearts of the people—these things are the evidence of how well we have prepared, how deeply we have all cared and prayed.*

ence for religions of the Middle East, and also a Hindu-Sikh dialogue. These are new.

It is my dream to make the Council profoundly relevant—not as simply the sponsor of pleasant and uplifting experiences but as a vehicle to actually bring world peace. It is difficult to measure whether or not this is occurring, but nevertheless, that is all I really hope for. I want the Council to actually change the world.

**Marcia:** Have you experienced any miracles in your work?

**Frank:** There are a lot of special joys that I would call miracles. Of course, no water has been turned to wine; the miracles occur more at the level of the deep currents than of the spray of the waves. The tearful moments, the changes that occur in the hearts of people—these things are the

tears, not being able to pull themselves apart in time to catch their flights back home. There's a picture in one of our CWR albums of a white Dutch Reformed minister from South Africa embracing a black Catholic bishop from Ghana—two people who are symbols of every imaginable enmity in the world.



CWR conference for the religions of the Middle East, held in Toledo, Spain, in March 1988.

## A NEW GRANDDAUGHTER FOR TRUE PARENTS

As this issue goes to press, we are happy to announce the birth of a heavenly daughter, Shin Hwa Nim, to Ye Jin Nim and Jin Whi Nim, born at 10:23 pm on April 26. Her picture will appear next month.

### Photo Credits

In our April issue, because of a typesetting malfunction, the photo credits did not appear. They are listed here.

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With the baby boom from the 8,000 Couple Blessing, the population of our precious second generation is increasing rapidly. We recognize the importance of helping our children understand the nature of God, the value of True Parents, and the meaning of our lifestyle, and we therefore would like to offer a section oriented especially toward young children (and the original child within all of us).

Through establishing this children's section, we hope to create a forum for those who are already trying to provide blessed children with nourishing educational materials and make their work more widely available--as well as help stimulate others to create and publish additional materials. We also hope that a section specifically for children in Today's World can open the way for adult readers to show the pictures of True Parents to their children and explain to them something of the other contents of the magazine in such a way as to enhance their grasp of what our movement is all about.

We rely on your contributions and suggestions. **Please send articles, stories, pictures, poems, games, puzzles—or anything else that may help children grow toward a better understanding of God, True Parents, the Principle, and the values of our way of life.** Contributions from the children themselves, such as poems or drawings in which they express and share their experiences in these areas, may also be considered for publication.

This month we present a children's story written by Ken Weber. An 1800 Couple currently working at The World & I magazine, Ken began writing children's stories 17 years ago. For many years he has been helping to organize Sunday school programs for blessed children, at various times in New York City, Barrytown, and now Washington DC.

# THE UNITY GAME

by Ken Weber

**I**t wasn't until they had left the town far behind them that the children looked around to see where they were. They were now walking down a long sandy beach next to the ocean, and before them they could see dozens of beach houses lining the beach.

Dennis looked over at Quincy. "Say, where did you find the dog?"

"I guess he found me," said Quincy. "He rescued me from some stray dogs last night."

Wendy smiled. "Does he have a name?" she asked.

"I don't know," said Quincy.

"Well, have you thanked him for rescuing you last night?" asked Dennis.

"How?" laughed Quincy. "He can't talk!"

"There are many ways to thank him," said Dennis. "You could pet him...or give him something to eat...or even give him a name."

Quincy stopped walking and thought for awhile. He had a little bit of salami in his hands. Slowly he knelt down and held out the piece of salami. "Here, boy," he said very softly. He thought for awhile longer and said, "Here Nickey! Here Nickey!"

With his ears perked up and tail wagging, the dog walked over and took the food out of Quincy's hand. As the dog ate, Quincy cautiously petted him on the head, and the newly named Nickey

kissed the boy on the hand.

Now the children and the dog began walking down the beach again. Dennis reached down and picked up a stick.

"Here, take this," he said, giving it to Quincy. "Throw it for Nickey to play with!" Taking the stick, Quincy threw it far down the beach.

Nickey bounded through the air and down the beach. With playful snarls and growls the dog picked up the stick in his teeth and threw it high into the air. Then, picking it up off the beach

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*"Love is a giving thing.  
If you try to give more  
than you receive,  
you will find that it's  
impossible. Your  
rewards will always  
be greater than what  
you give out."*

---

again, he bounded back toward the children and lay the stick down at Quincy's feet.

In this way, a wild and joyful game began. Each of the children took turns throwing the stick, and each time Nickey would toss the stick high into the air

before returning it.

**"I've just invented a game!"**

Now it was late enough in the morning for the other children to come out and play on the beach. One by one, they emerged from the beach houses, children of all races and nationalities--black children, white children, Oriental children, Indian children! They came out onto the beach, and soon they spotted Dennis, Wendy, and Quincy playing with the dog.

"Hey, look at the dog!" shouted one of the younger boys. He grabbed the stick before Nickey had a chance to get it. Nickey looked up quizzically as another boy ran up and grabbed the stick out of the younger boy's hands.

"Give that back!" shouted the smaller boy.

"Aww! Your mother wears combat boots!" the bigger boy said, laughing and tossing the stick high into the air. The stick was caught by yet a third boy, who had it snatched out of his hands immediately by a fourth boy.

Now Dennis, Wendy, and Quincy found themselves completely surrounded by children, and Quincy was afraid.

But Dennis wasn't. With courage and determination, he leaped into the crowd. "I bet I can do something that none of you can do!" he shouted.

A boy four years older than Dennis



looked down at him. "Bet you can't!"

"I've just invented a game," said Dennis. "I'll bet that I can give more to you than you can give to me!"

"I'll give you a knuckle sandwich!" said the boy, laughing, and with that all the other children broke into uproarious laughter.

But Dennis didn't give up. "I'll bet I can serve you more than you can serve me!" he shouted. Quickly he took off his wristwatch and gave it to the boy. "Here, take this!" Reluctantly, the older boy took the watch. "Ha!" said Dennis. "I'm ahead! If you don't give something to another boy or girl, I'll be the winner!"

With a look of surprise and confusion, the boy quickly gave the watch back to Dennis. But Dennis turned and gave his watch to a little girl next to him. She in turn gave it to another boy, and the boy gave it to someone else. Finally the watch came all the way back into Dennis' hands. Now a chain reaction started. The children began to take whatever they had brought with them and give the things to each other.

Quincy looked on in amazement. "I've never seen anything like this!" he said.

Wendy laughed and looked over at

Quincy. "Love is a giving thing," she said. "It begins in a circular motion like electricity. If you try to give more than you receive, or serve more than you are served, you will find that it's impossible. Your rewards will always be greater than what you give out. It's only the people

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*Finally one boy found  
himself loaded down to  
the point where he  
couldn't hold  
anymore. "Gee! This is  
fun!"*

---

who take everything for themselves who lose everything."

As Quincy and Wendy watched, toys, baseball cards, rings, pens, bats, balls, and gloves flew through the air as they passed from hand to hand. Finally one little boy started finding out that he just couldn't give out fast enough. Laughing and shouting, he tried to pass the things on; but they were being given to him too quickly. Finally he found himself loaded down to the point where he couldn't

hold anymore. "Gee! This is fun!" he laughed, falling down under the weight of everything in his arms.

### The "circular motion" of love

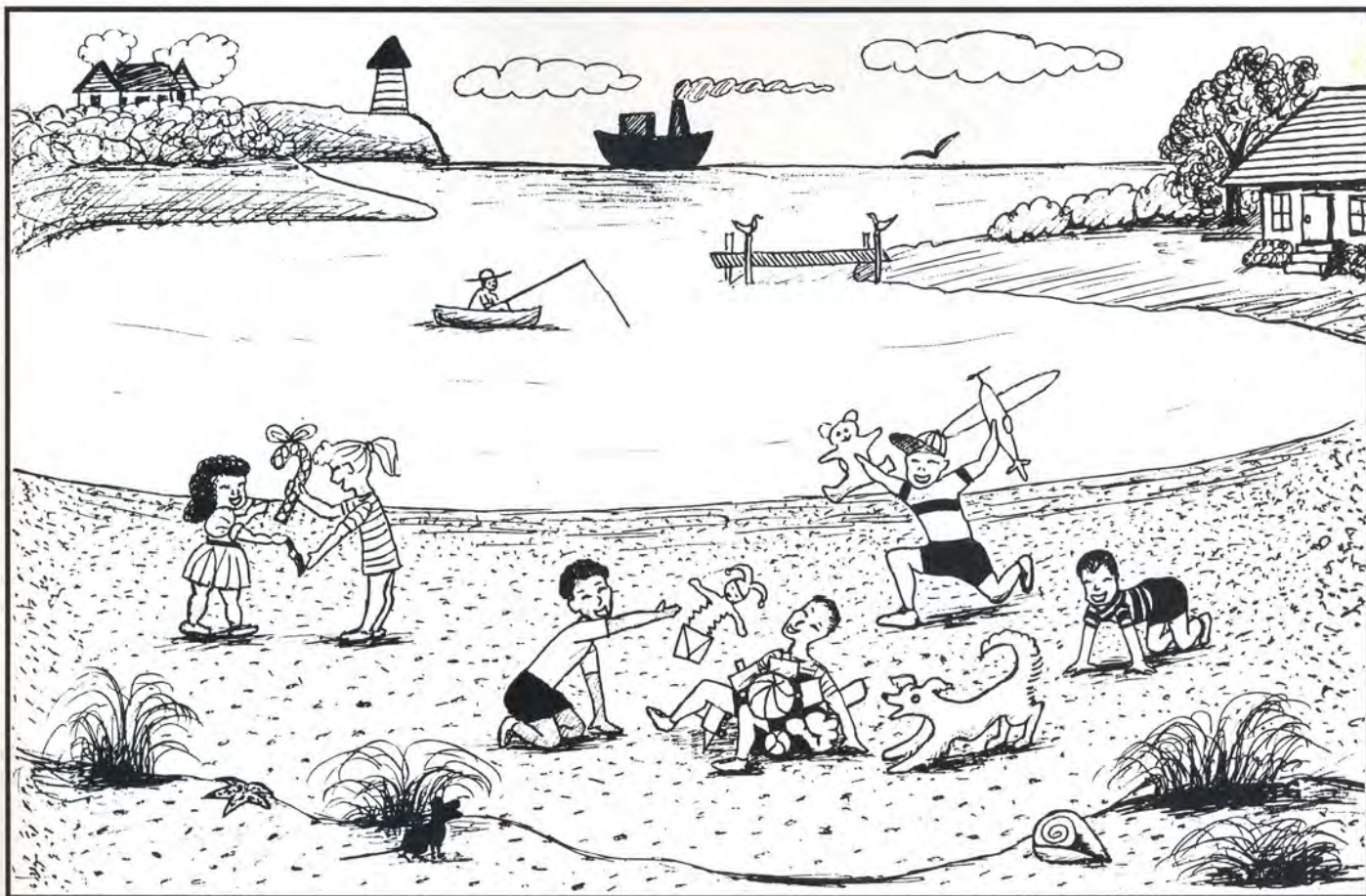
Now Dennis spoke up again. "I know what we can do! Let's go to everyone's house and do something for each one of your parents. Follow me!"

Quickly each one of the children grabbed their things and followed Dennis up to the first house. "What can we do here?" asked Dennis.

"We could cut the grass," said the little boy who lived there. "My dad hurt his leg at work and can't get out to cut it himself."

Dennis and the little boy then ran to the garage and got out the lawn mower. A surprised father looked out of the window as the two children began cutting the grass. "Get the idea?" shouted Dennis.

With a loud cheer, the rest of the children began running to different beach houses. They rang doorbells and knocked on doors, and at each house they did something to serve the parents who lived there. They washed windows, shook rugs, and helped clean house. The entire neighborhood was filled with



ILLUSTRATIONS BY TAMARA GRAPEK





money together and went to buy the most beautiful flower arrangement they could afford. After they had gotten both gifts together they marched down the beach to Mrs. McCaw's house.

The house was definitely haunted looking. It was much larger than any other house on the beach, and it towered high into the air. Nervously the children walked up to the front of the house, and again Dennis stood before them. Slowly Dennis took the gifts and gave them to Quincy. "Here Quincy," he said, "It's your turn to give."

Nervously Quincy walked forward with the gifts and rang the doorbell. At first nothing happened; so he rang the doorbell again.

Suddenly the door flew open and Mrs. McCaw stood towering over the children. Slowly her gaze passed from one child to another. "What do you want?!?" she shouted in a witch-like voice.

Quincy felt Dennis give him a push from behind, and nervously he held up

the basket of food and flowers. "We wanted to give these to you," he whispered.

Mrs. McCaw looked down at Quincy and felt the trembling in his voice. "You want to give these to me?" she asked.

"Yesss," trembled Quincy.

Mrs. McCaw was stunned. She stood in silence, looking from one child to the other. Then, slowly, tears came to Mrs. McCaw's eyes. "Oh, you dear children!" she cried. Tears streamed down her face, and she just stood there and wept. "I thought everyone hated me," she sobbed. "Well, why don't all of you children come inside! I have some ice cream and cake, and we can make some cookies. Please come in! I want to meet all of you!"

With deep sighs of relief and with shouts of joy, the children went into the house.

They had made a new friend. □

children of all races and nationalities serving each other's parents. Wendy's words about the "circular motion" of love came true. As the children helped their parents, their parents gave something back to them. At some houses the children received food, and at others they received small amounts of money in payment for their services. At the end of the day, when all of the children came together, they found they were loaded down with small fortunes of food and money. Quincy looked in amazement at each child's treasures.

Now Dennis looked around at the children again. "Who is the most disliked person that lives around here?" he asked.

All of the children thought for awhile. Then one little boy shouted out, "Mrs. McCaw is! She lives in that big haunted-looking house down the beach!"

Dennis smiled again. "Why don't we take all of the food we have and make it

*"Oh, you dear children!" she cried. Tears streamed down her face, and she just stood there and wept.*

into a nice attractive basket. Then let's take the money we've made and buy her a nice gift."

"Let's buy her some candy," said another boy. "Maybe it will sweeten up her sour personality!"

"No!" said a little girl. "Not candy! Flowers! I think she would like flowers!"

### Gifts for Mrs. McCaw

Again all of the children were full of activity. As some of them gathered all of the food together and started decorating a basket for it, others gathered the



# Our Standard of Devotion

Before we can even talk about home church, we need to win the war between good and evil within ourselves. Do you think the person who is defeated in the individual battle will be very successful in home church? The person who is already defeated by his own fallen nature is like a mortally wounded soldier. If he gets up and tries to do home church, he will only become an obstacle there. In order to succeed in home church, you need to have first won your individual battle. You need to be strong, healthy, disciplined, and absolutely determined. That is the only way you can move on to the home church providence and bring results.

The person who can say, "Father, I have disciplined myself. I can control hunger and sleep and sexual desire," is ready to march into home church.

If you cannot say this, you cannot win the battle, because you don't have a weapon with which to fight.

The 360 homes you are going to visit are full of temptations. You may feel, "They are eating good meals while I am hungry, so why should I serve them? They are better off than I am. Why do I always have to go out so early in the morning and come back so late?" There are all kinds of men and women trying to tempt you out there. You are facing a poisonous atmosphere every day. How can you go on like that, suppressing your own desires? It is because you want to win the victory of true love. You must be able to say, "Even though I am hungry and tired, I will accomplish for the sake of true love. I will overcome all sexual temptations in order to be victorious in true love."

In the confrontation between good and evil within yourself, are you confident you can beat Satan? Is it an easy or difficult task? It's almost as painful as dying. Therefore, unless you firmly make up your mind even to die to achieve your victory, you cannot win. Your first battleground is yourself; then you can move on to the second battleground--home church. If your battle within yourself is difficult, how much more difficult do you think the battle in your home church will be? Don't take it lightly. The road to perfection is very difficult.

You must set the highest example. You know what kind of criteria you must establish: Love home church more than you love eating or sleeping, more than you love your parents, your husband or wife, or yourself. Love your home church with all your heart and soul and mind.

God is the root of love, and home church is the fruit and harvest of His love. Therefore, love God more than anything else. When you come to the throne of God, you want to be able to proudly say, "God, as Your representative, I have loved my home church, which is a symbol of the whole world. Now I want to come back to You."

Whether or not you can create your eternal happiness depends on the outcome of this war. Will your intensity in your battles bring better or poorer results? At first, people may not welcome you, thinking, "Oh, that Moonie is always bothering me, sometimes coming even twice in the same day!" But the time will come when they will say to you, "Please come over more often. Teach us more; discipline us." The time will come

when people will let you come in any time of the day or night. Three hundred and sixty house keys will be jingling in your pocket as you walk. You must win that much of their trust and love. If you can do this, then there is certainly hope that the Kingdom of Heaven can be created on earth, because trust is the foundation for building the Kingdom of Heaven.

*Home Church and the  
Battle of Love  
1/7/79, Belvedere*



KEN OWENS / NFP

*To express God's concern for each of His children, we must tangibly help those we meet in our daily lives. Through reading popular literature we learn about people and programs that are also trying to help today's families. Each month, if possible, Today's World would like to let you know about some of them. This column is not meant to endorse any program or organization mentioned.*

**Neighborhood Crime Watch**  
programs are based on the idea that preventing crime is both a police and a community function. One successful program in New Bedford, Massachusetts, encourages all citizens to immediately report to the police anything they see or hear of a suspicious nature. The police also meet one evening a

month with neighborhood citizens to educate them about different ways they can protect themselves from crime. If you would like to start such a program in your area, contact your local police station. You may also get information about New Bedford's program from:

Officer Furtado  
Police Department  
25 Spring Street  
P. O. Box G-926  
New Bedford, MA 02742  
617 997-3161

*If you have any suggestions and ideas for practical ways to help people, please let us at Today's World know. Such ideas may inspire members in their efforts to help others through the Principle.*



Last year we invited you, our readers, to submit sincere and thoughtful articles about an aspect or aspects of your spiritual life, as historical contributions to a record of our LIFE IN THE FIRST DAYS of the ideal world. We welcome your realizations and experiences. We are primarily looking for content—so please don't worry if your English writing ability isn't perfect. With your contribution include your name, address, telephone number, physical and spiritual ages, and major missions you have had. Please specify if you do not want your name to be used. If the piece is published, you will receive a partial subscription to Today's World.

This month we are featuring three poems. The first is by Larry Moffitt, director of the World Media Association. The second two, by Sylvie Tan from Australia and Kym Sandford from New Zealand, were selected from a number of poems submitted by Oceania Regional Leader Rev. S. S. Kim, who had invited members to compose poetry about True Parents for their birthday on February 23, 1988.

## "Second Self"

by Larry Moffitt

*It seems a ghostly prophet's whim  
or circumstance or happenstance  
gives birth to brilliant visions  
as though a fluke and quite by chance.  
But to the second self it seems,  
whose skin was flayed and blood did boil,  
the future comes on sodden feet  
across the trampled, broken furrows of his toil.*

*Even those who think of such  
who ponder possibilities beyond a mortal's touch,  
might faintly see some future goal  
as a distant dim and fading glow.  
Then hither comes the second man  
blind to the fashions of the crowd,  
deaf to the playing of the band.  
He sees the final spark of a star long dead  
but whispers to himself instead  
that something grand is coming soon  
to awaken courage and righteousness,  
ignite the thunderous voice of God  
and sweep the demons from the room.*

*"I cannot see, I cannot live, I cannot do,"  
he shouts, "that I don't reel, stunned and spinning  
by the cowardice and grievous sin  
that lives in me and all about."  
He smites himself until the dragon's fire dies.  
Then with sword he stands and flag unfurled,  
he smites the dragons close at hand  
and turns to smite the world.*

Author's explanation of the poem:

The essence of the poem "Second Self" lies somewhere between an expression of determination and a cry of pain. For me it is a retelling of the experience of realizing I am a second self of True Parents, while also coming to accept that such a blessing means being on a tortuous, often frustrating, providential course. If the imagery is dramatic, it is only because I sometimes feel that the honor of serving True Parents during their lifetimes is a little like living inside one of Homer's epic poems, except that in attending the Lords of Creation, the walls to be scaled and the Trojan horses to be built are mostly internal problems of self-purification.

## "Like the Beauty of the Sea, Our True Parents"

by Sylvie Tan

Translated from French

*If I dare think of our Father,  
if I dare  
to elevate my mind towards him,  
then my thinking deepens,  
and I become calm,  
like the sea on a summer afternoon,  
sunny, dim blue.  
'But the more I think, is it  
more "verily"?'  
I can see him suddenly, but I know that I can only see  
the surface.  
For his heart is a mystery  
to mine, who from a distance watches him.  
By why are we so far?  
It is so, that I was on the other side of his planet.  
I was like a passenger — and selfish, oh dear!  
So much so, that when he was introduced to me,  
his life appeared as a fairy tale, a fantasy,  
of someone who wishes well.  
'But after having traveled in his footsteps,  
after becoming more public,  
I understood a little bit more  
his language of the heart.  
I realized that he was more precious than a story, a mystery.  
Instead, he is a clear reality, although not fully perceivable  
on the earth.  
Our Father, in my mirror — I cannot see him totally,  
but I can hope.  
And if I dare, I know that he wishes to be  
close to my heart for always.*

*And towards my Mother I had few thoughts,  
so invisible was she,*





*sometimes smiling, sometimes praying.  
I did not know all of her battles and miseries  
for our sake.*

*I never saw her watching me  
except one time, in a dream, she told me  
to persevere.*

*And her smile today, more radiant,  
expresses the victory of her love,  
her righteousness, her fidelity, her tenderness.  
What a conquest of the heart  
she shows to us today!*

*And despite my still imperfect heart,  
I know that in her heart, there will  
always be a place awaiting.  
She is waiting for me.*

*How can we thank them?*

*By showing them, at the end, the beautiful colors,  
the wonderful fruits of an altruistic life,  
a free offering of ourselves  
without complaint or whisper,  
as they feel the resonance of our hearts.  
Then, if only we could give them back  
all the love they gave to us,  
like the sea,  
who offers herself in a free show  
of beauty, of power, and of life!*

## *"True Parents"*

*by Kym Sandford*

*True Parents.*

*These words awaken so many feelings within.  
When I think of Father, tears fall from my eyes,  
And the passion and the longing to be with him overwhelms me.*

*For ten years I have walked through the desert alone,  
Longing to behold the face of my Lord,  
To feel the intensity of his heart,  
Face to face.*

*Often I have imagined myself there,  
Seeing True Parents for the first time,  
Tears streaming down my face  
My spirit soaring on high at the fulfillment  
Of its long-awaited Dream.*

*Words cannot express my love for True Parents,  
Only tears express the silent yearnings of my heart,  
And only my continued devotion  
Can begin to express my gratitude.*



# BREAKING BARRIERS OF HEART

by Nicholas Buscovich

**D**uring my past several years as a church leader in America, I have worked with a number of Korean leaders. As a way of saying "thank you" to those that I got to know, I want to share my testimony of how working with them actually changed my life.

I remember when the Korean elders first came to America—it was January 1983. After God's Day, Father spoke to all the state leaders and said, "It's not going to be easy for you or for them. They don't speak your language, and they may not be capable of doing certain things, but what I want you to learn from them is heart—the heart of God they have developed through their relationship with me."

## Brief encounters

About six months later I was asked to be the leader of an IOWC team. Off I went to South Carolina. For the next 11 months, I was in the midst of the IOWC mobilization, moving our team every 21 days from state to state. During that time I didn't have the chance to develop a long-lasting relationship with any particular leader. If I was lucky, I could spend 21 days in a region's capital city where the Korean director stayed, but most of the time I was out traveling and I wouldn't see any Korean leader more than once or twice in 21 days. The relationship was more like: "*Kamsa-hamnida*"—"Chonman-eyo." Because no real Cain/Abel relationship developed, I didn't have to confront my fallen nature in my brief encounters with them. For 11 months, the IOWC leaders would just smile and then leave for the next city, without dealing with any one regional director on a consistent day-to-day basis.

But that came to an end when Father went to prison. Five city centers were established in each state, and new state

leaders were assigned. I became the state leader of Massachusetts. My regional director was Rev. Su Won Chung.

I'd heard about Rev. Chung before. He had a reputation for being a tough man to deal with, a kind of fundamentalist. At first, I was just happy to be staying in one place. However, on the first night of my new assignment, Rev. Chung and I had a very strong difference of opinion about a certain matter. Rev. Won Pil Kim finally had to intervene in the situation and straighten everything out between us.

I began to realize that now, instead of traveling around from state to state, I was going to be living with a Korean as my elder 24 hours a day, 365 days a year,



Nicholas Buscovich

and I was going to have to come to terms with our relationship. It made me reflect on some of my previous experiences. I tried not to judge Rev. Chung from the perspective of my past relationships with Korean leaders; instead, I started to consider how the Korean leaders looked at me. I could see there was something lacking in my attitude. Something was missing. In fact, I can remember vividly that many times after I struggled with a certain Korean leader,

I'd run to my home church area to pray. No matter what the situation, God would always tell me, "You have to go back and love that person." But now, instead of just thinking about how difficult other people were, I started thinking about my own arrogance and my own stubbornness and how difficult I could be to work with. I came up with a major revelation, if you want to call it that. I realized that either Rev. Chung was going to change or I was going to change. I knew Rev. Chung wasn't going to change, so the answer was very clear!

## Applying the Principle

I was tired of the nebulous situation that surrounds you when you don't have the kind of unity you really want in your

heart. In those situations I could never be happy, my central figure couldn't be happy, and God couldn't be happy. Then who was happy? The only one I know of was Satan. I decided right then to change all that; I resolved that I would really challenge the Principle. So I said to myself, "Since Rev. Chung is Father's representative, I have to treat Rev. Chung as if he were Father." From that point, I decided to report everything to him, to be a total object. I didn't want to repeat the same past experience of not feeling that connection of heart with my elders. I wanted to be at peace in my heart.

For two weeks I just totally tried to unite in every way, which wasn't really characteristic of me. During those two weeks Rev. Chung would say, "Do this," or "Do that," and I obeyed. It was quite a one-sided relationship; there wasn't much give and take. But somehow, because I was so responsive to him and never offered my own opinion, a certain barrier was broken and he began to trust me. After two weeks, we started the "real" relationship. The first two weeks



were the "providence for the start." Because he could now trust me, he started to ask my opinion. He wanted to know what I thought. From that point on, our relationship truly developed. It wasn't always easy with Rev. Chung, but I made the effort to realize his value. I tried to stretch myself so that I could understand him from God's point of view and not just from my own point of view.

By the time I left Boston nine months later, Rev. Chung had become more than an elder brother. In some ways he was like a father to me; I trusted him that much. It surprised me. Even when he would say something very strong to me and I would react negatively, I could still say to him, "Rev. Chung, I am really sorry that I reacted in such a way about what you said. You just got me upset." He would come back with a response like, "Well, you know, we all have times like that." It was amazing to me that we could be so honest with each other.

I developed a real relationship of trust with Rev. Chung. It revolutionized my life because I could experience God's love through our relationship so completely. I understood the meaning of the foundation of faith and the foundation of substance. When you try to live it, and you find that unity and actually create the foundation of substance, you really can receive the Messiah.

I found God in a way I hadn't in a long time. It was very clear to me how God was working, how God could work through our relationship. I was free! Everybody wants to be free, and now I was free. There was no inhibition in my heart. I was free in God.

### Like night and day

That nine-month experience was a deeply precious time for me because it taught me a lot. I had always felt that unity was important, but the unity I had attained over the years was on more of a surface level. I would go along externally with the direction a central figure would give me, but my heart was never 100 percent united with his.

Even to this day, whenever I see Rev. Chung, I can share anything with him. I totally trust him and the rapport we have. I found true freedom in our relationship. I always understood the principle that God works only through unity, but now I know that the difference between not being united with somebody in your heart and being truly united is like the difference between night and day.

At the beginning of 1987 I was assigned to a new church mission. I went to Los Angeles to work with Rev. Zin Moon Kim. Right after I got there, God in all His wisdom gave me a grace period of a month while Rev. Kim left the

region to take care of his health. I had a whole month to pray for a good start to my mission. There was only one focal point of my prayer: that I could really unite in heart with Rev. Kim. I knew that if I united with him, everything else would fall into place. But if I didn't, that same situation would arise when you can work and work until you drop but you are not free inside your heart. That means you are not feeling God's love. You may even begin to feel, "What are we sacrificing our life for? What am I here dedicating myself for—just so I can suffer?" I prayed constantly during that month. Through prayer, I knew God could help in any situation, just as He had with Rev. Chung.

Again, I kept the same attitude in my relationship with Rev. Kim as I had with Rev. Chung. With him I also developed a deep unity of heart, and because of that, I felt free. I felt that God was free. The mission wasn't a drudgery, it wasn't a pain. It was something I could joyfully deal with every day.

### God's victory

The Korean elders (most of whom are now back in Korea) were like missionaries in a foreign country they didn't fully understand. If we can imagine a single white missionary arriving in black Africa and trying to organize a church, we can have some understanding of what their situation was like. All of us working in America needed to expand our consciousness and go beyond the little things that separated us to find the point where we could unite, because it was only with unity that the power of God could operate. Living closely with the Korean leaders was a wonderful experience for me, but looking back I realize it was primarily because I came to some deep realizations about unity and tried to go out of my way to sincerely apply them.

Before that time, I, like everybody else, had my difficulties. Although I always wanted to unite, it was difficult for me to build a trusting relationship with my central figures. Because they didn't trust me, they weren't free and I wasn't free. I always did what I had concluded was right, but I was never fulfilled in my heart. When I could finally understand the real meaning of the foundation of substance and actually bring a victory there, I felt it was not only my victory but True Parents' victory, and also God's victory. □



During a leaders' conference at East Garden. Left to right: Rev. Jin Hee Yu, Rev. Chan Kyun Kim, Rev. Su Won Chung, and Mark Toren.



Where do you find God's power and  
God's existence? Within your original  
mind. Right there is where you should  
start developing yourself.

*Rev. Sun Myung Moon*  
*March 20, 1988*