

TODAY'S WORLD

February 1990



European Leaders Conference (p.4)

Eight Points

During the November 28, 1989, Leaders Conference held at East Garden, Father gave eight points to be conveyed to Unification Church members. We present an excerpted version here, as translated by Col. San Kil Han.

I. The Changing Era for the New Dispensation; the New Era.

What we should do in this last decade from 1990 to the year 2000 is first, solve the Korean question, the Japanese question, America's problems and Germany's problems.

When we do right in God's eyes, then one country which God sees as adequate to be His own country will emerge. The foundation for that happened when I gave the international matching right after the 1988 Olympics and proclaimed the new era. Sequentially, the 3rd of October was "the opening of a new heaven" (literal translation from the Korean)—the time of transition from the elder to the second son. The second son is now becoming the elder son. At the end of that month, on October 30, the international marriage between Japan and Korea, the Eve and Adam nations, took place. Satan could never have brought together the young people of those two nations, but I did that. That is the principled viewpoint. That foundation was also based on the Korean Olympics.

America, as the world leader, should help solve the issue of the unification of East and West Germany, yet it has not. The unity of these four providential countries will create the vertical foundation for God's nation. This is the time of transition to the new era.

II. The Second Generation Era and the College Campuses.

How can we defend our second generation and the college campuses from the evils of drugs, free sex, alcohol abuse, and so on?

American society with its problems is in Cain's position, but the college campuses, which are the second generation, are in Abel's position.

A. The faculty and student bodies:

Now in all countries, professors and students are clearly divided. The professors have no direction at all, whereas the students are heavily influenced by communist thought. We invested a lot to bring Korean professors and students to our conferences so they could unite. I am still educating them through the Korean conferences in America.

So, how to bring unity between professors and college students is our project. We are able to provide the educational and religious foundation they need to pursue the right direction. This is a strong point of our church—our thought or ideology. So we should form positive, constructive student activities that will make the campuses more peaceful. The satanic side tries to educate young people and

use them to demonstrate against and destroy the existing order; but we, as the heavenly side, will educate them through conferences that reconfirm unity and harmony.

We should provide the direction. This new movement and new attitude will emerge within the Unification Church and be carried onto the college campuses where it will be taken to an even more elevated, mobile and efficient form.

If we do this in the decade of 1990 to the year 2000, then everything will fall into place. A new direction for America will be clearly shown to people not only on the college campuses, but also in society. When they turn from all the drugs, free sex and so on, who will be there in the Abel position to help them? We will be there.

Up until now, society's problems have influenced the college campuses. In this new era of the next decade, the college campuses should lead society. We can help them do that.

Church organizations—our church included—should be forming churches in the college tradition. The church represents society. Therefore, we must make a new tradition united with the college tradition.

The year 1990 will be a great transition time. The world will become very different during the next ten years. Father will be 80 years of age in the year 2000. The year 2001 is the beginning of the 3rd millennium. That will be a new era.

Let us give up the elderly Cain position we have been taking, without regret and start anew. Do you understand? "I am a state leader"—we've been saying, thinking, and acting like that—but now the state leader no longer exists. The young people are ahead of us now on the college campuses—they are the pacesetters. We have to pace ourselves through them.

I am so impressed to see the changes on the Korean campuses. The campuses were full of unrest and uprising, but they have gotten very quiet since October and are going along in a very orderly way. The Principle is really working. In essence, I turned around the student uprisings in Korea. The campuses changed through spiritual power.

So, the solution to the second generation and campus question is that we should guide and lead both professors and college students with our ideas.

B. CARP Activity and Church Activity:

If all the sons and daughters of presidents, ministers and professors are involved in CARP and HARP (High School Association for the Research of Principles) activities, initiating and leading, the first generation has to listen.

Please witness to your brothers and sisters. If you bring them to a serious seven-day Divine Principle seminar, a week or ten days will change your brother or sister's life.

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FRONT COVER:

**Portrait of True Parents,
December 17, 1989, at East
Garden.** (Photo: Ken Owens / NFP)

We sincerely apologize for the incorrect 1990 calendar dates listed for the anniversaries of Kook Jin Nim and Soon Ju Nim's Blessing, the Blessing of 72 Couples of the Second Generation and the 1275 Couples Blessing. The correct dates are:

Kook Jin Nim and Soon Ju Nim's Blessing: January 10
Blessing of 72 Couples of the Second Generation: January 11
1275 Couples Blessing: January 12

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The Sovereignty of God

REV. SUN MYUNG MOON

NOVEMBER 17, 1989

CAMBERG, WEST GERMANY

True Parents visited Europe for ten days in the autumn of 1989, from November 17-26, travelling first to Germany and then to Greece and France. For the European brothers and sisters, this was an especially historic and anticipated visit, as the last time True Parents were in Europe was in June 1981 when they performed the European matching in Camberg, West Germany. This time, Father spoke to the church leaders gathered in Camberg from both Western and Eastern Europe. Of four speeches given, we present two in this issue of Today's World.

Translation by Mr. Dong Moon Joo and transcription by Mr. Han Woo Lee

There are many different countries here. What kind of language shall we use? That is a problem. Did you learn Korean? I said that in 1990 I won't use an interpreter! I am happy to see you. From President Kim I heard that members from Eastern Europe have come here and see me for the first time in their life. I am especially happy about that. To make this possible, especially that the Eastern European members could be here, spirit world has been working tremendously hard behind the scenes. This is a special event because people from so many countries have come together here in Europe. But we also have the problem of

which language to use! Have you learned Korean?

In the original world there was to be no separation between the physical and the spiritual realms. The division happened through the fall. But now in the age of restoration, the two worlds are gradually approaching each other again. The purpose of both the spiritual and physical worlds is the same: unification of the individual, family, tribe, nation, world, and the unification of the universe. The time has come when the spiritual world will automatically bring about the unification of the divided aspects, starting with mind and body, if you have a definite and determined purpose.



European leaders welcome True Parents to Europe for the first time in nine years.

The Unification Church has the mission of deeply understanding, proclaiming, and demonstrating this ideal of a unified world with a common culture based on a common language.

The original world would also have no national distinctions, such as German, English, French, Japanese, or Korean—there was to be only one worldwide nationality, and everyone would consider the whole world as “my country.”

No one has ever known this concept of a one-world culture and nation. Now the Unification Church has the mission of deeply understanding, proclaiming, and demonstrating this ideal of a unified world with a common culture based on a common language.

The existence of many languages in the world today is an enormous barrier to the creation of a unified world. Originally one true world culture should have grown based on the one language of Adam and Eve, but the fall blocked this development. Still the world needs the first ancestors of the world language that can bring the world culture.

Many religions have come into existence, including Christianity, with this purpose to bring about one united world. In Christianity the first ancestor of a perfected language for all mankind is called the Messiah; we say True Parents. Jesus came for that purpose but because the people did not unite with him the Messiah has to come again. Thus at the time of the Second Advent it is very clear that we have to unite the language!

Do Germany or ancient cultures like China or India have the kind of language that can be the basis for the tradition of a true culture? Actually, nobody does, so starting now we have to create a tradition centered on God with one common language to be the basis for the world culture. The sovereignty of God must be the central vertical axis for a “cosmic heavenly kingdom.” This will be the “palace of God.”

Have you ever heard this terminology before? These expressions were used for the first time on September 1, 1989, when I created the term “Heavenly Parentism” (Chon bu Ju-ae). There have been many other ideologies and “isms,” but this is “Heavenly Parentism”—the ideology that brings the tradition of heaven to mankind, the tradition of true love starting from the family and eventually embracing the whole world. Heavenly Parentism means that the whole world will become one through parental love.

But who can fulfill this mission? Unificationists! You are the heavenly soldiers for the liberation of the Kingdom of God! Our battleground is the entire universe. We have to liberate the hell in both the physical and spiritual worlds so that a universal unified world becomes possible. Then you will become members of a heavenly dynasty, a new heavenly race. We must acquire a new nationality centered on the Kingdom of Heaven. You can apply for this citizenship when the opposition forces to the establishment of God’s will on the worldwide level disappear, and all powers work together in one direction.

THE NECESSITY OF UNIFICATION

The population of East and West Germany combined is 75 million; North and South Korea together total 60 million. No

other countries really want to see either Germany or Korea reunited, not even the United States, and especially not Japan. But unification is absolutely necessary.

Is world unification easy or difficult? Who will have to do it? We do, centered on the system of thought that is most powerful because it reveals the will, personality, and love of God, and the purpose of God’s creation. Because I have established this philosophy the unification of the world is not a big problem anymore, just as when a tree has a good root and a straight trunk, then naturally the branches will expand and other branches can be grafted and benefit from it.

Would this chrysanthemum say: “Because I am born in Germany I am German”? No, it would say: “I am a citizen of the original country.” The original country is that which should have been founded by the family of Adam and Eve with God in the center and with all the creation rejoicing in the presence of God’s children. Because this country does not yet exist, “the creation waits with eager longing for the revealing of the sons of God” (Rom. 8:19), and man also is longing for a pure new world.

This world can only be created through love that transcends nationality and race, through marriages across national and racial barriers. Blessed couples don’t know the incredible indemnity necessary to make the foundation for their Blessing. When somebody buys a house he gets the title in which all the previous owners are recorded, beginning with the person who first built the house. Whoever has this title, even if he is totally inept, has exactly the same right of ownership as the most outstanding person recorded in that document. That deed qualifies him fully as the rightful owner. The blessed families might be ignorant about what went into the Blessing historically and how hard it was to lay the foundation for their Blessing against the opposition of the satanic forces, but according to heavenly law they are nevertheless entitled to the benefits of ownership. What is the central content of this ownership? That you are the absolute owners of the love of God and True Parents. Would you exchange this ownership for the whole of England? Germany? Did you say no because you mean it or because I told you so? The Blessing is the most important event in human history. From the time of creation God has been waiting for this moment when the true history of man can begin. Are you going to use this ownership I’ve given you for the world and for God?

In a world without the fall do you think translators would have been needed? Imagine if you lived around True Parents and could not understand what they were saying without a translator? You would feel like a deaf-mute. To learn from True Parents through interpretation is really appalling. That’s why I have said that from 1990 I will no longer use an interpreter, and I will not allow anyone to attend international conferences who doesn’t speak Korean. That time has come when no nation can stand in the way of the Unification Church anymore. My coming here to Germany is a testimony to that.

The first thing I declared when I arrived was “Let’s unite

*My course of confronting all evil broke down the barriers
Satan created in the spiritual and physical worlds and
prepared the way for the world to become one.*

the language." Unification of language cannot be achieved by the government, not even by the most powerful dictatorship, because they don't have a theory for unification. But we have a perfect theory that is practical and based on realistic values. The language barriers came from the false parents of mankind. When the True Parents appear, their restoration indemnity will tear down all the language barriers, and mankind can learn one common language.

It is a fact that air is all around us. In the same way, what I am saying is truth. Just as you cannot survive without breathing the air, you cannot enter the Kingdom of Heaven without adjusting yourself to this truth. Originally God, Adam, Eve and their children were supposed to use the same language. If we do not have one common language with True Parents we cannot enter the Kingdom of Heaven.

CONFRONTING ALL EVIL

So the nation that already speaks the parents' language is really blessed. The Korean language has been spoken for 5,000 years by a people who have endured the most tremendous suffering. Do you understand this background? I come from this Korean-speaking culture and through my course of confronting all evil, I broke down the barriers Satan created in the spiritual and physical worlds and prepared the way for the world to become one. Satan cannot erect any barriers or walls again, because Satan's position is that of servant and True Parents' position is that of master. Satan's evil forces are weakening and declining—thus the Berlin Wall could come down and the communist world is opening up. Now is the time of a huge historical turning point.

In Eastern Europe and even in China the people are demanding to go in the direction of the free world. In Korea the young people want to go toward socialism. If the Unificationists demonstrate, they would want to go not left or right, but straight toward God. The satanic forces in the communist and free worlds know that if the Unificationists start demonstrating, their power will totally collapse.

How famous am I? I have been the most notorious man in many countries but now they are changing their minds. England, Italy, France, Japan, Russia and China were out to destroy the Unification Church. But they have seen that was impossible and have changed their attitude. Why am I so fa-

mous? I don't rule a country and am empty-handed. (Because of true love.)

Though members of the Unification Church sometimes look very humble and have no special qualification, still any one of you can take on a thousand people and be victorious, because you are like me. In turn, I victoriously overcame all kinds of opposition from the billions of people in the world by being like Heavenly Father and by absolutely inheriting His tradition.

THE POWER OF GODISM

I am promoting Godism, the "headwing" movement that goes beyond both the right wing movement and communism or socialism. The right, like the right hand, is more powerful than the left. That is why the communist world is coming toward the democratic world. For right and left to become one it is obvious that there needs to be a center. The Unification Church represents the center—God—so this ideology is "centerism." We have to connect to the origin, to the first root. Even now, the world is wondering why Reverend Moon and



True Father visits the sculptures of Otto Waldner in Camberg.

the Unification Church continue to grow in spite of all the persecution. If they study this in depth they will discover that it is because I have the ideology of Godism. The only power that can shake the world as both the communist and free world ideologies are degenerating is the Unification Movement. It will never fail because Godism is concerned with the

*The Unification movement will never fail because
Godism is concerned with the well-being and
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well-being and prosperity of all mankind.

Until now in the satanic world all ideology was centered on how the individual could obtain a better condition for himself. But Godism is fundamentally different; it is directed toward others. If the Soviet Union was genuinely concerned with improving the situation of other countries rather than expanding their own power base, they would become more and more liked. If there were a movement that is completely embracing all others in love, would the world change?

Everyone knows I am the leader of the Unification Church, but who in your opinion sacrifices more for the church: the members or myself? Well, why don't the Unification Church members demonstrate to take over my position? Because those in the horizontal position know that a strong vertical center is absolutely necessary. If the horizontal denies the existence of the vertical, it actually denies itself. These two directions exist for each other. In the same way, the True Parents and their children, the members of the Unification Church, exist for each other. Can you argue away the existence of your physical parents? There is no power that can deny the parent/children relationship. If this is true in the fallen world then how much more is it true in the world of God? The spirit world knows this very well and therefore supports it. Your power depends upon how certain you are that you are the children of True Parents.

Among ten friends, the leader will be the one who is most concerned for the others and does the most for them. Having a Ph.D. or being a good speaker does not automatically qualify someone to be the leader. If these ten use their individual freedom in a self-centered way, the unity of the group will be destroyed. Individual freedom has to serve the whole, otherwise there can be no harmony. Individualism today creates many problems, and ultimately the self-centered person ends up very lonely.

People don't understand the real meaning of freedom and liberation. When husband and wife truly live for each other, then they have true liberation. Parents feel free because they are giving and living completely for their children. Only if they are self-centered do they feel oppressed.

Living for the sake of others is the qualification to be the leader of the world. If we can become totally dedicated to this way of life we can lead mankind into a new world centered on true love.

KEEP TRUE LOVE GROWING

Then what is true love? It means to give and love and care and lay everything on the line for others—and then forget that you ever did it. True love is such that the more you practice it the stronger it grows. In the fallen world the input is always stronger than the output, so the content becomes smaller and smaller. But with true love, the output is stronger than the input and keeps increasing.

What do you prefer: giving or receiving? (Giving) I don't know if I believe you. But if so, why do you believe that giv-

ing is better? It is because this is the way of God and you are made in His image. God is a true father and a true father has true love that gives and forgets. Forgetting that you gave makes room for new giving and then this love keeps growing.

I have worked all of my life according to this law. Have I become smaller or have I grown? Whenever I came out of prison did my foundation become weaker or stronger? (Stronger) Yes, whatever amount of true love you invest is bound to multiply.

I think this point of living for others is the most difficult concept for Western people to accept. "Why do I have to live for others?" But unless you live by this principle you will have no place in the Kingdom of God in the spiritual world. This is the Divine Principle.

Now, what is God like? If God self-centeredly put Himself in the top position with everything else far below, He would have no object to relate to. Does God want to be like a dictator, sitting on His high throne and from a distance laughing at the world? Do you think His omniscience and omnipotence or unlimited wealth will make Him happy? What then would make Him happy? You say love, but what kind of love? Love needs a partner. In true love the positions of subject and object constantly alternate, each wanting to lift the other partner higher than oneself. Even God desires to have an object that can also be His subject. Before the creation of the world God had this principle of wanting to love others more than Himself. God is absolute but He must obey the even more absolute principle of love, and true love is the most absolute aspect of God, the absolute root of God. If you can acquire this kind of love, you can occupy everything. However, self-serving, self-centered love does not lead anywhere, nor does it help unify. Unity won't happen if either the subject or the object wants the other to live for him or her.

BECOME A SONG JA

To whom are you looking for absolute love? Many people say that to be a child of filial piety (hyo ja) is the greatest thing. Such a child lives centered on love eternally for the sake of his parents and brothers and sisters. Thus he can go to them anytime he wants and they will love it. He can put them into his pocket and they will love it. A greedy person might have a very large pocket, but they will still feel more comfortable in the small pocket of this son of filial piety.

Other people may say they want to follow in the path of a great patriot (aeguk ja). A true patriot loves all the men, women, and children of his country as he would his own father and mother, brothers and sisters, no matter what their position may be. He loves his country more than his own family. A true patriot cannot sleep when he sees even one of the citizens of his country suffer. He will want to share that suffering. That is why everyone respects a true patriot and wants to come live with him. People with this kind of patriotism are necessary in order to build an eternal country. But that is only possible with true love.

*A holy son, or heavenly son in the position of parent,
is the master of love for others and
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Then, what is a saint (song in)? A saint sees no national boundaries. He loves all mankind like himself, and he gives again and again for the whole world and immediately forgets that he ever gave. People from all different nations and cultures would want to come and live with a person like that.

Happiness, peace, and the freedom of the Kingdom of God can result only on the foundation of the heavenly principle of love, of living for others. Being a song ja, a holy son who is living for the sake of the world, is the ultimate development from a son of filial piety, a patriot, and a saint. Therefore all filial sons, or patriots, or even saints, however great they were, should come and learn from this song ja. A holy son, or heavenly son in the position of parent, is the master of love for others and the hero of love for the world.

Without love and the concept of living for others there can be no child of filial piety, no man really loyal to his country, and no saint. What is Jesus? Jesus is called "Song Ja." To be a holy son he has to know and strictly obey the laws of heaven; he has to have the absolute ability to distinguish between good and evil and have the authority to judge the satanic world in the place of God. Our standard of judgment is very simple: How much have I loved the world like my own family, and how much have I loved and lived for others and forgotten it? If people really love each other they give their life for their love. Saints before were not able to say: Love your enemy. But Jesus said: Love your enemy like yourself, even love the offspring of your enemy like your own children! That was the greatest love.

Do you think you have lived your life loving your enemy? This is not limited to just one person—it means loving your enemy country and the enemy world of Satan. If someone only loved his own children, what would happen to his descendants? If one loves only his family, he will collide with the universal law.

High technology, then, is not just for one nation but should serve the world. Unification Thought should not serve me; it should serve the world and God. That is why God protects and likes me. I want to give technology to those developing countries who will receive it in the right way. If we help to bring the standard of living of one billion Chinese up to the level of Germany or Japan or even higher, then the world will be much more prosperous. A world where the nations help each other as best they can will be a prosperous world, but if the nations are self-centered only, the living standard of the world will become more and more miserable. Whenever God gives a blessing to mankind, Satan is jealous and through satanic individualism moves people to try to keep that blessing for selfish purposes. Since God intended it for the whole, it will lead to ruin if it is used selfishly.

THE SECRET OF BEING ONE

How then can the world become united? God is the central figure of history and the center of all love for others, the one who has been loving the world and giving Himself complete-

ly for the world again and again. Then what about Adam and Eve? How do husband and wife become one? If the husband says: "Move over, you are smaller than me and inferior, God wants to love me!" or then the wife says: "What good are men for? God loves women much more, so you get out of the way," what will God feel? God loves the one who is living and caring for others and loves others more than himself. If we understand how the two become one in that situation we can understand the basic theory of all unification. If each one only thinks of him or herself they can never become one. To become one is very simple: Adam says, "Look, Eve, I am only trying to capture God's love first so that I can give it to you," and Eve then says, "Me, too; I want to get God's love first so I can love you more." Then both of them will say to each other, "Go ahead, hurry up and get it first!" A couple like that one will go to the Kingdom of Heaven and God will say, "I welcome you." Here we see the principle of how Heaven and earth and how all people and the whole universe can become one. Through this we can understand how God and man can unify. See the way a lily reaches out and projects its fragrance as a symbol of the giving of love for others, which is the only force that can unite man and woman, Heaven and earth, and God and man.

Then together with whom are you going to live? With God, the sovereign of the Kingdom to come in the spirit world, and True Parents in the physical world. We can only enter the Kingdom of Heaven as a member of the royal family. We have to understand that entering the Kingdom of Heaven can only be done with the unselfish loving and caring that will unite the world. Only after mastering this kind of love will we become members of the heavenly royal family.

When will you become "heavenly royal family"? I am holding mass weddings so that eventually my descendants and yours will be joined in the Blessing. Don't you want to be the first to capture my sons and daughters and marry them? I have married Kook Jin Nim with a 430 couple's daughter, so soon it will be the turn of the 777 and 1800 couples. But before thinking about being joined to my family, you have to be centered on my thought. The first people to be joined to my family will be those who have the most love for the world. You should have the firm conviction, "I will live like Father and love the world like him"—and then do it.

Through this process of all of you becoming members of the heavenly royal family which will expand and eventually include all of mankind, all the world will unite and the Kingdom of Heaven in the spiritual world and the physical world will become completely established. The indemnity condition required is to continuously live a life for the sake of others.

Now blessed couples should concentrate on how they can connect to my family lineage. Otherwise, you cannot return to the original world. You have to learn Korean. I am teaching about the heavenly culture, not Korean culture. Those who will learn Korean and follow me, please raise your hands. Let us pray. □

Foundation of Unity



REV. SUN MYUNG MOON
NOVEMBER 18, 1989
CAMBERG, WEST GERMANY

Translation by Mr. Dong Moon Joo

In Korea we have recently formed "haksa" churches (university churches), through which university students can be connected to our church organization. Before, our young church members in CARP were just doing CARP activities without receiving an education in our church lifestyle. Therefore, when they graduated from the university they could not adapt to life in the church. Our original hope

for these university graduates to become leaders of the church was impossible because they lacked church training. CARP is now being conducted more in the church style, so their time at the university becomes training which will enable the students to assume future leadership of the general church membership. This will solve another major problem in the past in Korea, for once they graduated from university, the CARP members had no one they could relate to in the church. Also, when CARP members were drafted into the Korean military, they would return three years later to the CARP center to find their old friends had graduated. They would lose contact with the movement.

Originally CARP's activity in Korea was separate from the general church because of its special mission to fight communist activists, present in great numbers on campuses at that time. But that has changed, thus CARP's mission is different. It no longer needs to be a fighting organization. In the past, CARP served very well by reacting speedily to the tactics of leftist radicals. It was a great advantage to have a separate CARP organization. But all university students who joined the church automatically went to CARP—creating a serious vacuum in the local churches. I have created the "haksa" church in Korea to solve this problem.

All of the university students in the church should be completely armed with the Divine Principle, Unification Thought and VOC theory and witness to the local people—giving lectures in their colleges and local high schools where they live. They should visit all of the houses in a 3.6 kilometer radius and think of this area as their hometown. In this way they can bring new members to their "haksa" center. The 3.6 kilometer radius is not an absolute limit, but only an approximate boundary.

When the CARP leader needs help for activities related to the university, he can ask for the mobilization of the general church membership. Similarly, the local church leader should focus witnessing efforts on the campus, involving the university students and teachers, for the best potential future leaders are in that area.

HAKSA CHURCHES—GREATEST OUTREACH

There are many professors connected with our movement but there is no place where they can relate to the church. If they go to the general church services, there are few academics, whereas the CARP centers are completely focused on students. A church comprised of students and citizens from all walks of life, headed by a few eminent professors, could become a great church with a tremendous scope. In the new

The key issue here is for the church leader and the CARP leader to unite and instill their same passion for the salvation of the nation and the world into the professors.

"haksa" churches, professors could become connected with the church and be given a central responsibility. Then, in unity with the students and other members, the scope and potential outreach of such a church would increase enormously. Through the professors, the entire church activities can be lifted to a much higher level.

You have an active CARP and professors movement in Germany, but they have not effectively connected with the church as a whole. By uniting CARP and the church, they will naturally become connected. The church leaders and CARP leaders have to quickly unite and create a church environment that can move the professors. In this way the academic field can be reached, giving the church a more direct impact on society. For example, if a professor becomes the leader of a haksa church he could promote a social reform movement in his community.

The key issue here is for the church leader and the CARP leader to unite and instill their same passion for the salvation of the nation and the world into the professors.

ASSISTED BY TECHNOLOGY

Centered on the professors, the *World and I* was created. Now the professors consider it a great honor to publish an article in that magazine. Through *Insight* magazine and *The Washington Times* there is now finally a forum where eminent scholars can publish their philosophy, which has given the professors great hope.

We are now building a media center in Washington, DC whose facilities can be used by TV broadcasting stations from all over the world. Through the latest satellite technology we can provide a faster and less expensive wire and TV news service to newspapers and journalists all over the world.

Our technological developments are advancing so quickly that one day people will be able to study without going to school or the university. Professors and teachers will give their lectures over the satellite program while students listen and study at home. From now on professors should have more input into the media, not just the journalists. The scholars and journalists have to unite and lead the field of information.

Therefore the conclusion is that we have to unite the CARP and general church activities centered on the professors. We have to find a way to make the scholars the "fathers" of the churches. All the past and present students of these professors listen to them and thus can be educated in the Divine Principle. There is so much nationalism in the world, but by uniting these professors we will create an institution to move and lead mankind into the ideal world. Great scholars with a world vision get inspired about my ideas. What about you, the Unification Church members?

Now the time has come for all of these things to happen. We already have so many newspapers all over the world, especially in Korea and America. What about Germany? Why is Germany so important? Germany has a providential role. That is why Germany, Japan, and the United States are in an economic leadership role in the world.

We are doing many projects in Germany, but what are the Germans doing? They are complaining. With this kind of attitude, can Germany fulfill its providential leading role in the world? Who is going to win this confrontation? I want to use technology for the sake of the world, but Germany wants to keep it for its own national benefit only. If there was a tug of war between Reverend Moon, America and Germany to determine who could pull the strongest concerning scientific technology, who would win? The German, Japanese and American scientists are now working for their own country's



Karl Leonhardt, National Leader of Germany, is offering True Father a piece of the Berlin Wall.

*Every day is important, there is no time to lose.
I dedicated myself completely in my younger years
so that this worldwide movement could grow.*

benefit. I am the only one who has established a record of enduring the persecution of America, Germany, and Japan, not only for the sake of those countries themselves but for the sake of the whole world. Therefore, they cannot help but follow me in the future. Eminent scholars see the people of their respective nations focused only on limited national interests. But the greatest people are following me because they are striving for the highest possible standard. These scholars realize that a united, peaceful world could be brought about in the best and fastest way if they unite with me. A peaceful world is our goal!

CULTURES PRESERVED IN HARMONY

What am I doing? What is my job? "Unification" is something good, isn't it? Unification" in Korean is "tong-il," but the meaning of that word includes also the concept of subjectivity. People may hear the term "unification of the world" and worry that the German culture will disappear. But that is not our concept of unification. The German culture will be preserved in harmony with all other cultures to make a consolidated new world culture and so on. In the Unification Principle we can see the German culture as one individual truth body, as well as the English culture and so on. But besides their individual purpose they have the dual purpose of existing for the whole. This is a universal principle. So when the German members work hard day and night, they don't work for the salvation of Germany, or the English members for England, and so on; they all work hard for the salvation of the world. Up until now the existing concept of globalism wanted to crush individualism and different national cultures. In contrast, our concept of a unified world preserves all the individual differences.

You are only a few members in Europe, but I came here as fast as I could when I heard you were gathering on the 18th in the hope that you Unification Church members will grow great and strong, with well-organized activities that will move the 300 million Europeans and give Europe a leading position in the world. When the people of Europe see so many Unification Church members have inherited my philosophy and tradition, Europe will be turned around quickly. Even if many Europeans gang up on one of our members, they could not separate the relationship between you and me.

Although the German government has opposed me, the time to oppose the Unification Church is over. Beginning from America a new era has come. Russia, China and all countries of the world are soon to accept Unification Thought.

Now you understand how CARP is supposed to work in the future. Focus first on scholars and teachers, then all the citizens connected with them can follow causing each country to adopt the providential point of view.

No matter how difficult it may be in Germany, you should always feel how close we are to the Unification World. Even if the government opposes us, or all of Europe opposes us, just push ahead with the firm confidence they will soon come

around. Compare your situation today, with the foundation so clearly visible, with the time I pioneered this foundation. Absolutely nothing could be seen that could have encouraged me. Think of my situation 40 years ago when there was no support from anyone—only the most severe persecution. I took on all kinds of suffering without hesitation to build this worldwide victorious foundation for you. Examine your attitude now. What kind of people are you? Are you saying, "I have to make money for myself; I have to take care of my wife and children, and my career"? Forty years ago the Unification Church was only one man! Do you understand what I mean?

FORTY-YEAR FOUNDATION

Every day is important, there is no time to lose. I dedicated myself completely in my younger years so that this worldwide movement could grow. If I had concentrated on my family and my career, this would not have happened. You are the same, for you, too, have responsibilities; but if each of you doesn't become a person like myself, you will not succeed. When you joined the Unification Church you stepped onto the foundation that I had built with sweat and blood. So you should help and cooperate to build and add onto that foundation. You should at least have the attitude, "I will save Germany even if I have to give my life doing it"—just as I am giving my life for the salvation of the world.

The lifestyle of the Unification Church members in Europe and the world needs a fundamental renewal. Now the time has come when countless people will join us. What will you do then? "The first will be the last and the last will be first." Look at this flower. Its petals must be the same to match together. It is the same between me and you: there has to be similarity for us to harmonize. Am I a tiger, a lion, or a cat? (Tiger) I like the tiger because both male and female hunt and fight for their survival. But a lion expects a female to do all the hunting and hard work for him. I don't like that. What about you? Are you lions or tigers? You have to become tigers. You have to be a tiger that can live on the top of the Himalayan mountains. We have to become white tigers that can scratch their food even out of the ice and snow of Siberia. Wherever you go you have to be able to survive by yourself. Are you like that? But if a tiger cub is brought up by a man who feeds it and cares for it in a warm and comfortable room, it won't want to leave its comfortable environment once it is grown. Is that the natural way of life of a tiger? The spirit of the tiger should be, "I take care of not only myself but also the smaller animals." When the tiger kills its prey, he lets the smaller animals eat his leftovers. We should think, "I will feed Germany, I will feed England, I will feed Italy, Russia and the world." That scale of thinking is needed! I myself am going to put America on its feet, along with China and Russia. That is the way I am planning my life. You are Moonies, aren't you? Well, Moonies is an old word with negative connotation, so I'll say, "Unificationists." Are you real Unificationists?

When you have to accomplish the providence of restoration by yourself, you will understand God's situation.

MESSIANIC EMISSARY

Having met me, you should think, "If Father had been like I am now, 40 years ago, what would have happened to the world?" As my emissary, please take on the messianic responsibility for your local area and country. You have to work in my place! Even if a hurricane is blowing in Europe, destroying everything in its path, become the bulwark to stop it. Those who are determined to do that, raise your hands! It is easier said than done. The questions are: How do I see myself, my position? How do I think about my children, my house, my career in the world? There is no greater career than this. Because I have gone this way, I am now respected in the world. It will be the same for you; your goals can be completely achieved in a few years.

Who among you has graduated from UTS? What are you doing now? You should be pioneers. Pioneering is the greatest training course to understand the difficult job of a church leader, to know what a difficult process God's providence of salvation has been and to gain the strength to overcome any difficulty. I have worked in every imaginable area, so I can accomplish God's mission no matter what difficulty is encountered.

I have trained myself to make charcoal in the mountains and sell it, or dig tunnels in a coalmine. At your age, you absolutely must have such experiences if you want to make your mark on history and not just let your life run through your fingers like water. Go to the sea and be a fisherman, go to the mountains and be a mountain man, go to the countryside and be a farmer. Go to the most difficult place and do the most difficult work; that is the best training! When you have no house, no money, no friends, and have to accomplish the providence of restoration by yourself, you will understand God's situation. So, I am recommending pioneering work for you.

We are beyond the peak of the world-level opposition against the Unification Church. Russia is not opposing us anymore, nor China. In America and the world our way is now cleared of any extreme persecution; there will be no martyrs. Remember how it was in 1975 when I sent out the missionaries from Germany, Japan and America to 120 countries? We received the most persecution at that time. Our strategy was to go out and be persecuted so the persecution would collapse in a short time.

SAVING THE ESTABLISHED CHURCHES

Why did I create the Unification Theological Seminary? I never graduated from a seminary! I want you to save the established churches and your countries. You have to remember that purpose. Once you graduate from UTS, you should be leaders capable of leading your nation. So you should now all go to a pioneering mission, to make yourselves into people who can save your countries and the world. You must estab-

lish the right tradition for the thousands of descendants that will follow you. Don't become examples of good eating and comfortable living, but become an example to the world even if it means suffering a lot. I am telling you this because through you the people of the world, especially the young generation, can be brought back from the road that leads to decadence and ruin to the road of new hope and revival. Your diary should record experiences of suffering, of how you could feel God's suffering heart. Experiences of being disregarded and persecuted by the people to whom you are giving love will become important material. I lost precious years of my life in prison. But the fact that I went through this suffering is something that can make the young people of the world explode when they realize I underwent such hardship for their sake. When you read your own record of pioneering and how many tears you shed during that time, you will be able to shed even more tears and be more successful when you go to your next mission. This pioneering spirit is not just for seminarians; it is for all members. Get into that spirit! The way of a pioneer is a constant struggle. There are always strong storms blowing that you have to confront. You should be determined: "I will go to the most difficult place in all of Germany!"

SPIRIT OF THE PIONEER

The pioneering spirit can save the nation, the tribe, and the individual life. If you succeed in making a family with a pioneer spirit, a society with a pioneer spirit, and patriots with that spirit, your country will flourish. Your family, tribe, society and country needs a pattern that can teach them and awaken them.

So I am giving you all permission to become pioneers! Go the most difficult way. People who live comfortably never know the great feeling of a laborer who has worked hard all day and treats his tired body to a refreshing bath when he comes back home. Or the feeling of a man who went to prison and because of his endurance, the root of all animosity has been turned around when he comes out. What a great and wonderful feeling for that man! You can deeply experience the real taste of life then. In that moment, when you utter a grateful, "Thank you" it feels like Heaven and earth are bursting. When you come out of the prison, you see the long-awaited outside, and the sunshine and sky of freedom. Those who were never imprisoned can never imagine that. When you are able to freely look at nature again, you become aware of what a wonderful and miraculous world this is. The experiences I had pioneering the vast unknown areas of the spiritual world alone cannot be compared to anything!

Will you become people who just follow others or will you become pioneers? (Pioneers!) Are you confident to take that difficult way? (Yes!) I believe you. □

Resurrection

by Hyo Jin Moon

Sunday Service, October 22, 1989

Belvedere

The single most important element we need in order to redeem and restore ourselves to our primary position is our relationship to True Parents. Only through True Parents' blood lineage can we attain true love and unity. Through marriage we can attain some physical happiness and a family-level love, but in order for us to attain true love, God must be present within us. There are many things that we may call "love," but without the principle way and the presence of God, there is no true, eternal and absolute love. To attain this true love horizontally we need a physical representation of God, which is True Parents.

The key point is that to create the ideal foundation for true love, there must first be an ideal subject and object relationship. For us to feel ideal love with a man or woman, we must consummate the marriage relationship. When a man and a woman unite, they can feel their heart's desire substantially manifested. If we want to substantiate God's true love, we must have an ideal subject/object relationship with Heavenly Father.

First, we have to understand the source of love: God. We call our parents the subject because they are the source of our life. There must always be a subject and object relationship because there must be a center. If we want to become a part of a family, we must have parents. There has to be a common ground that brings people together and unites them as a whole. Only through Heavenly Father can we all become one.

The ideal world is like an ideal family. If we are to duplicate this family atmosphere in the world, there has to be a parental figure—a central figure, a leader or a subject. That is the importance of the subject/object relationship. Someone must take the place of Father and Mother in their absence. They cannot be everywhere at once, so their love must be spread through the propagation of children. People can come together centering on the children, who represent their parents.

Dwelling in God's domain

Today I would like to talk about Resurrection. The Principle explains God's desire to find someone who can truly represent His will and His desires. It says in Daniel 5:21: "... the Most High God rules the kingdom of men, and sets over it whom He will." It almost sounds as though God is doing things randomly. But the important point is that Heavenly Father desires the ideal world. When you look at the end of the chapter on Resurrection, it says that the ultimate purpose of restoration is to restore mankind.

I feel that the chapter on Resurrection explains a very significant understanding of life and death. There is life based on goodness and life based on evil. True life means to dwell within the domain of Heavenly Father. Death means to deviate from the position within the realm of Heavenly Father's love.

Heavenly Father said to Adam and Eve that if they took the fruit of good and evil, they would surely die. And yet they took it. Physically, they were not dead. But they met their spiritual death by disobeying God's commandment, thereby leaving God's domain. The commandment actually distinguishes between what is the ideal domain and what is not. It clearly separates good and evil. If man follows God's word, he will remain within the realm of God. That is important.

Only within God's domain can man achieve oneness with God. Once you are out of it, there is no more unity with Heavenly Father, and thus no true eternal life. You can have everything: you can be fruitful, multiply, and have dominion over the earth, as long as you abide by the commandment set forth by God. That is the condition. It is very significant, because it clarifies what is right and what is wrong, what is of the ideal world and what is of the unideal world.

The ideal world is like an ideal family. If we are to duplicate this family atmosphere in the world, there has to be a parental figure.

Death is the position of having been separated from the domain of God's love. In order for us to return to the position of God's love, we must find the domain of God, which was the Garden of Eden before the fall. Adam and Eve were to have become direct heirs to Heavenly Father.

Establishing God's presence

That is why Jesus was described as the second Adam. In order for us to establish the Kingdom of Heaven on earth, God's presence must first be established. God is our ultimate Parent. Jesus always clearly distinguished himself from Heavenly Father. He basically said: "I am His son; He is my Father. I am within Him and He is in me, but He is not me and I am not Him." He always put himself in the position of son. Parents and son are clearly two different entities, but through the blood lineage they are one. That is also the distinction between God and man. Through the blood lineage God and man are to become one.

God originally chose Adam and Eve and put them in the Garden of Eden to be His son and daughter. He gave them three blessings. When they multiplied and had dominion over the world, God would be a part of that creation.

Adam and Eve were created to become the first true parents. Since they didn't, Jesus was described as the Second Adam. Now we need the second advent of the Messiah

because Jesus' goal to bring complete salvation to mankind, establishing the Kingdom of Heaven on earth, was not fulfilled. The people failed to unite with him. That is why this world is still far from an ideal condition. That is why we are still struggling to separate good and evil in our lives. Is it God's intention that good and evil coexist all around us? Never! The ideal of God is to manifest His Kingdom centering upon His ideal!

It is sometimes very difficult for you to receive Father's direction or take certain directions from central figures. What do you need in order for you to be obedient? Jesus had to tell the people, "If I do not the work of my Father, believe me not. But if I do, though you believe not in me, believe the works that you may know and believe that the Father is in me and I in Him" (John 10:37). Many times we ask our Parents or our leaders for proof.

Jesus was concerned that there would be people claiming to be the Messiah in the last days. He knew that because we have experienced the unideal way of life, it is difficult for us

important for you to accept this new way of thinking and even desiring. You have to desire in a way which will bring forth the realization of the ideal into your lives. You must accept True Parents as your parents, because the Kingdom of Heaven is a global family.

In order for you to truly accept your parents, you cannot be in a position to judge them but to receive them. That is very important. But based upon your own assessment you often say you haven't received enough, so you complain. Father puts great emphasis on indemnity because that is very important.

You must accept True Parents as your parents, because the Kingdom of Heaven is a global family.



to distinguish what is right and wrong. Many people have taken advantage of innocence and integrity. We ask these kinds of questions, "Where is the proof, how can I believe you?" because we have been deceived by Satan from the beginning of time. Satan told Adam and Eve if they only ate the fruit they would become like God. But the only way that Adam and Eve could become like God was by uniting with Him and receiving the Blessing. In order for Adam and Eve to become like God, they should have understood every little detail of God, to think, talk and feel like Him.

Accepting True Parents

Many of you are now blessed. Is it difficult for you to imagine True Parents as your parents? (Yes, sometimes) I can understand that difficulty. All of us are the victim of man's irresponsibility. But we are here to spread the joyful news that will bring the fulfillment of God's will. Within your lives it is

Oneness for the human race will be attained through the True Parents, who are the people chosen by God to be His representatives. But in reality there are so many races in our world. God's concept was that the chosen people should spread His teaching. Through these chosen ones the rest of mankind can be engrafted, receive salvation and be redeemed to God. Through engrafting into the lineage of God's chosen representatives mankind can attain oneness, transcending race, national, cultural and religious barriers. There has to be a point of origination.

The Blessing is very important. After you receive the Blessing you represent the citizens of the Kingdom of Heaven. What you represent is, hopefully, the ideal being, because you understand the Principle, you understand True Parents, and you accept God's presence. Only through the Blessing can you have a foundation to restore your fallen lineage. The Blessing means being engrafted into True Parents spiritually. But in order to receive the Blessing, you have to pay a certain redemption price. Through your arduous efforts you have laid the foundation to receive the Blessing. What

you have been doing is reversing the process of the fall.

Investing for the sake of God

Through your desire to become one with God you are willing to sacrifice everything. The key point is investing your whole self for the sake of God. The responsibility of Adam and Eve was to give themselves wholeheartedly and absolutely to Heavenly Father, keeping a place in their hearts to embrace and accept and invite Heavenly Father at all times. But they didn't offer themselves completely to God. They went along according to their desires. That was the seed of the fall.

Leading up to the Blessing one has to commit himself completely to True Parents. Only through the Blessing can children have no original sin. But the same effort has to be given after the Blessing. There has to be a clear separation from your fallen lineage to your new lineage. You must accept the new parental ways. Jesus said many times you have to separ-

ate completely from your family and the world, and come to him. You have to cut yourself off absolutely from your old way of life and become new by accepting only Jesus and the way of the Messiah.

It is very tricky at this time of restoration because we are responsible to reach out to so many secular people. We have to clearly distinguish between offering ourselves to these people and fulfilling a heavenly standard in front of True Parents. Sometimes we are like a servant of servants, being influenced by unideal ways. Our ultimate goal must always be for us to bring people back to Heavenly Father. That is why I bend over backwards to try to make relationships with the secular world. I want to become part of them so I can ultimately restore them back to the right way of life.

Through the Blessing you have received everything. You are restoring the process of the fall. Centered on Satan, Adam and Eve bore evil children. True Parents represent the physical establishment of God, so through their consent you are being blessed. Based on this we are putting ourselves in a position of total offering: my life, my family, even my possibility of having a family. Our ultimate purpose in life is to have a family and children and through them feel love, joy, and happiness. We are willing to just entrust our ultimate goal in life to True Parents. That's a complete offering. Through the Blessing you can completely transform yourselves and ultimately your lineage.

A gift to the world

Centering upon perfected Adam and Eve, ideal propagation should have occurred, expanding itself to the level of God's ideal Kingdom. Now that will come through Father's family. And as that original family multiplies, more and more blessed families will be engrafted to it. Through these marriages, the oneness of blood lineage centered on God can ultimately be achieved. I already have four children. Whether I have a son or a daughter, I am always grateful. Every time I am in the delivery room I make sure that my attitude is not biased as to what I am about to receive. We have to receive, because everything God does has true value. I just had another daughter. When I have a daughter, it

partially how God felt when He lost Adam and Eve, because I can't do anything about it. I just sit there helplessly. It's very difficult and painful.

Sometimes I try to visualize an ideal world without fornication, homosexuality, killing and other evil things. I don't think half of the diseases we know about would exist if the fall had not happened. When we deviate from the ideal direction of God we have to pay a price. We must even be grateful for the evil circumstances that surround us, because through this miserable suffering maybe we stiff-necked people can throw away our arrogance and realize what God expects of us.

Some passages in the Bible contain pretty disturbing situations. There is so much condemnation and damnation emphasized. When God took the way of judgment and punishment, it was as a last resort. Even in a democracy fear is sometimes used to attain order. When you realize that something you treasure can be lost, you certainly want to check your perspectives again. I certainly am not going to sit still if



The responsibility of Adam and Eve was to give themselves wholeheartedly to Heavenly Father, keeping a place in their hearts to invite Heavenly Father.

means someone else's blood lineage will be coming into my family. It is different from a son. A daughter is truly an offering, a gift to the world. A woman is a field. So I am accepting your seed in my field.

Sometimes, although I hate disease, I feel it has some value because it puts me in a more humble place. Through suffering I can understand God better. If any of my children become sick, through that experience I can understand at least

my children behave irresponsibly. I am going to do everything in my power to adjust their ways and hope that they can accept the right way. It is very easy for you to say, "Whom am I to say what is right or wrong?" But it is your responsibility to understand and be able to separate good and evil. Without that kind of understanding you are accepting the legitimacy of Satan. When the absoluteness of God diminishes, the legitimacy of Satan increases.

Absolute offering

Do you understand the meaning of resurrection? It means man's effort to restore himself from Satan's dominion back to God's dominion. Adam and Eve deviated from the domain that God had created in the beginning because they didn't offer themselves completely. A partial offering doesn't count. So within the restoration process there has to be a condition of absolute offering. If you abide by the way of Principle and

follow Father's direction absolutely, your status becomes that of an ideal being.

What is an absolute offering? During the era of the perfection level, the most significant aspect of our responsibility is to attend to and follow the Messiah. The providence of restoration is divided into formation, growth, and perfection levels. In the Old Testament Era the way of goodness was determined by deeds. In the Principle book it is described as the age of justification by deed. The second level, or growth level, is the age of justification by faith. Now, in the Completed Testament Era, the main point is justification by attendance to our True Parents.

After Jesus departed from this world, people could receive some kind of redemption just by following the words he spoke during the short time that he was present on this earth. They could receive some kind of redemption, but the ultimate goal is for man to establish the Kingdom of Heaven on earth, that is, recreating the Garden of Eden. That means having ideal parents who represent God within our lives. God wants us to fulfill our position as filial children because during Jesus's time the people killed Jesus Christ. He didn't have time to become the bridegroom. He never had a chance to become a true parent in a substantial way. What if he had not just set up his disciples as the leaders of twelve tribes, symbolizing his children, but had a family and 12 children who could be the leaders of the 12 tribes?

Our ultimate goal is to have Parents within our lives and

to live and flourish with them. That is the only way we can begin the ideal process that God intended. So at this time it is very, very important for us to attend True Parents. Can you serve the will of the Messiah when you are assessing everything according to what you want and you don't want? Please, you have to understand your position.

There has to be order within the Kingdom of Heaven. People who have given themselves extraordinarily for the sake of God will come closer to Him more quickly. Those of you who work with me closely understand, but for those who just see me from a distance, it is very difficult to understand because

During the era of the perfection level, the most significant aspect of our responsibility is to attend to and follow the Messiah.

externally you and I are not different. You must realize that only through True Parents' family will the blood lineage be passed down. As the true children multiply, you will eventually be engrafted into their direct lineage. But those who have come to the True Parents' family a little earlier than others are those who have offered themselves to True Parents in a much greater way than you have. Some elders served Father for over 30 years through many trials and tribulations during the beginning of the Unification Church. But eventually every-

body will become children of True Parents. Whether you are a grandchild, grand-grandchild, or a grand-grand-grand-grandchild, you are still a child.

Jesus many times told his followers that in order for them to attain his friendship they must follow him. That was to encourage the kind of oneness that he desired from his followers. If I even see just a little fragment being scattered away from the whole, it hurts me. Perhaps I should find a more diplomatic way to explain my theme. Maybe I would do that if I were addressing myself to people other than you, but do I really need to search for the appropriate language so it won't hurt your feelings?

It is inevitable that you will have subject and object relationships in your lives. You can dispel all your arguments and discontentment if you have a full grasp of the Principle. You won't need anybody to tell you what to do and what not to do. You will guide yourself. You will absolutely follow Father without any question. You have to earn this understanding. Pray and really try to do it on your own.



***"Let the children come to me, for to such belongs the Kingdom of Heaven." (Matt. 19:14)
It is our responsibility to restore the pure, filial relationship to True Parents.***

I know my position. I am absolutely grateful to True Parents. Because of them I can stand here and receive God's blessings. And I will carry their tradition on to my children.

Unconditional attendance

Your responsibility is to attend and serve True Parents. Only by fulfilling that attendance can you receive the true blessing of becoming one with the True Parents' family. You have to know your position. You have to completely offer yourselves to True Parents. That's the only thing Jesus wanted the disciples to do. He emphasized it in almost every chapter in the Bible. After that foundation was established, Jesus gave them directions to love their enemies and their fellow men.

So the most important thing is that you must follow absolutely. All the things that Father is doing will benefit you ultimately. Little by little you are feeling the effect. Members now feel proud to represent *The Washington Times*, for example. CAUSA lecturers have a certain prestige when they stand in front of dignitaries. But the CAUSA worldview is derived from VOC and the Principle. Father laid the foundation for everything and has literally supported you every step of the way.

What I am doing is not for myself. I really want to help you serve Father better. My message is sometimes direct. But I say what needs to be said because I think you can understand it.

We have to redeem ourselves to our primary position. We must give ourselves *absolutely* within our lifetime to True Parents. That is the purpose of resurrection. Jesus would not have needed to resurrect if the ideal world had been established and goodness multiplied. But now the bottom line is you have to understand that the way for you to be resurrected, or born again, is to offer yourself absolutely to True Parents.

It is your portion of responsibility to realize the importance of Father's direction and to manifest it within your life.

When I want to give something to Father, I give the utmost that I can possibly offer. "There is one glory of the sun, and another glory of the moon, and another glory of the stars (I Cor.15:41)." There are glories of the stars, but it's different from the sun and the moon. So I want to offer the best that Father can have. Not because he wants it, but because I want to offer it. But many times you don't think in that kind of orderly fashion. If you understand the Principle, you will act accordingly.

It's very important to have that kind of concept of position

in your lives, and based upon that concept, act. I know what my position is. My position is clearly different from Father's position. When he is not here, I represent him, but that doesn't mean I am him. I am his eldest son. There are many people who represent me, but they are not me. They clearly have to know that.

So, what must you do in order to be resurrected? You have to attend True Parents absolutely. Do it out of love. You know how much I struggle every time I stand here. But I try to appreciate this experience because I want to attend and serve my father. Going to school is the most difficult thing for



me. But I do it for you, for your children, for my children, for Father. That's how I think. Father always tells me, "You are doing that for yourself." Yes, I am doing it for myself, so I can better represent my position. If I do that, my children will reap the benefits.

Please try to find gratitude in every corner of your life, whatever you do. It is very easy for me to be happy when I am doing certain things I like. But even when I speak, although I am having a hard time, I am grateful. After I go home I feel free. I did what I had to do and I feel free, although it was difficult.

I am pretty terse in speech. I believe a man should have few words. The only reason I am speaking so many words is because there are people who expect many words. Father doesn't like to speak so many words, either. I know his character. When he speaks to me, it is often just one simple sentence. I have to take it from there and try to understand. That is my portion of responsibility. But that is what is right, because he has raised me up to this level where I can realize these things on my own.

Everyone has responsibility to realize the will of God and to do their deeds centering upon the will of God. It is your portion of responsibility to realize the importance of Father's direction and to manifest it within your life. Thank you. □

Making the Impossible Possible

Dr. Theodore Shimmyo

Sunday Evening Service, World Mission Center, March 12, 1989

During 1989, Dr. Shimmyo was the Regional Coordinator for the New York City Region while continuing his responsibilities at the Unification Theological Seminary as assistant academic dean and teaching theology classes. Now, he has been reassigned to work full-time at the Seminary.

My themes are from the Way of Tradition, Vol. 2. They are very short but very profound. "When you are united with God, nothing is impossible" and, "The bigger hope one has, the longer he perseveres."

Today at Belvedere, Father spoke about the importance of loving your enemy plus the importance of realizing the value of the Principle. He said that the Unification Church is just like a general hospital. It can take in patients from the entire world. The director of the hospital is Dr. Moon. What is unique about this hospital is that Dr. Moon never says, "Take a rest, please." He encourages all the patients to really commit themselves for God's will. That way all kinds of diseases are going to be healed.

Following the speech, Kook Jin Nim and his wife were introduced. With many tears Kook Jin Nim talked for a few minutes about the importance of becoming serious to establish the Heavenly Kingdom on this earth.

By my title, "Making the Impossible Possible," I don't mean that we can, for example, make a triangular rectangle. It is logically impossible. Also I don't mean to say that we can jump 20 feet high. Because the physical body has weight and inertia, no matter how hard we may try, it is physically impossible to jump that high.

Also I don't mean to say that we can become a millionaire overnight. I know it's virtually impossible because we are all meant to serve God's will 24 hours a day. To become a millionaire, we should probably spend a great deal of time, all day, 365 days a year, to make our business successful and then we would have no time to spend to do God's will directly.

Then what do I mean by saying the impossible can be made possible? I mean that we can build God's Kingdom

on this earth. The building of the Heavenly Kingdom looks extremely difficult, almost impossible. I guess many of you might have felt that way. Initially maybe some of you joined this movement because you were taught that if you worked hard for three years, the day of the realization of the Heavenly Kingdom would come. But more than 10 years have passed for some, for others more than 20 or even 30 years have passed. Where is the Heavenly Kingdom?

Signs of the Kingdom

There are definitely hopeful signs. For example, today I heard a report about the start of our movement's Korean daily newspaper, the *Segye Ilbo*. Attending the opening reception were about 2,000 VIPs, including important people from the political world, from the educational field, and so on. Now the president of

might have some doubt about the Principle itself, some doubt about the real mission of Father and who he is. To be honest, I myself had some small doubt about him in the 1970s, four years after I joined the Unification Church. At that time—and whenever I faced any doubt or any struggle—I prayed desperately and always, fortunately, an answer came in a very dramatic way.

Actually, in the past many times I felt that the realization of God's Kingdom on earth seemed impossible. As I said, it is logically impossible to make a triangular circle. Even God cannot make it. But now I have found the secret of being able to make God's Kingdom possible.

In the last leaders' meeting at East Garden, Father said that he had three mottos. First of all, he knew he had to make his utmost effort to dominate himself before he could seek to influence

the entire universe. The second was to let God and Jesus reign first. The third motto he always practiced was to serve for the sake of others. These three mottos constituted his fundamental formula of life. Today, please

"Lots of things seem to be impossible. But as long as you are ready to serve for the sake of others, from that point God's Kingdom will start."

Segye Ilbo, Rev. Kwak, is a very busy man because all kinds of people really want to see him. However, it seems to me that there is still a long way to go until all humanity realizes who the Messiah is and the entire world can be transformed to be God's Kingdom on this earth.

Our True Parents have fulfilled their portion of responsibility completely. But for our part there is much left undone. Many of us feel deeply frustrated sometimes because in spite of our tremendous devotion for the last 10, 15, 20 years, often the coming of the Heavenly Kingdom on earth seems to be an impossible task. Sometimes some of us

permit me to repeat these three points as a most important means whereby we can make the impossible possible.

You know, we humans are finite—we are not God Himself—but the real problem is our original sin and its by-product, fallen nature. This really blinds us, and Satan works through it to prevent us from realizing deeply God's will, thinking, and direction. That's why we who are not yet perfect sometimes feel that God's will or the realization of God's Kingdom on earth is an impossibility. "I will just give up. I am tired, exhausted, worn out. I will just step out of this group. I will enjoy my own life because only one life is given to me."

God's power in us

But God would never ask us to do something impossible, actually. This is an opinion which was proposed originally by an ancient Christian theologian, a contemporary of St. Augustine, at the end of the fourth century. His conclusion was that if we really work hard, the impossible will be made possible. But we can paraphrase what he said, given that we are finite and still have a lot of fallen nature even after the Blessing, by saying that if God works through us, the impossible will be made possible. I know some people believe in humanism, especially the people who inherited the tradition of the Enlightenment that arose in the 18th century. Humanists believe that human beings are geniuses, and if we strive to do certain things, we can accomplish them all without the need for God.

However, we know because of our finitude and our fallen nature, we actually cannot do a lot of things. But with the help and power of God, we can do the things that God wants us to do. To enable God to work with us, we should make minimal conditions. These minimal conditions are nothing else but the three basic mottos followed by our True Father. If we try to live for the sake of others no matter what, if we try to let God and Jesus Christ, not ourselves, reign first, and also if we try our best to dominate ourselves, then definitely we will become instruments of God. I would say nothing is stronger; no other weapon is more wonderful than these in terms of making the impossible possible. Unless we practice these three mottos, we will never be able to accomplish God's will. Even though we may have lots of good ideas, unless we live for the sake of others and try our best to dominate our fallen nature first, God's will can never be established. Therefore, let us become humble, and let us sacrifice ourselves to love our neighbors. Then God will be with us and we will be able to be His instruments. Wherever we go, God's will will be done. I was very impressed by Rev. James Baughman recently. At a meeting with HSA headquarters and New York Church members President Baughman said with great confidence that we would be able to have 30,000 new members soon. On the external level, it definitely seems to be impossible to have 30,000 members right away. But his statement was not just empty words. I really felt some-

thing strong, something deep, from them.

Commitment to serve others

I know personally that President Baughman strongly feels God's guidance and presence. The Unification Church of America should have great hope and great pride because of him. Both of us studied at Drew University for six years and lived on the same campus. I know that he always served people, and his strong determination is to live for the sake of others, to dominate his own fallen nature and to let God and Jesus reign first. That is the reason why he now feels very strongly that God is guiding him. He is a wonderful example that we should follow.

Only with the help and the intervention of God, the impossible will be made possible. If you do your best to live for the sake of your spouse, and if you do your best to dominate your own self and your own fallen nature before accusing your spouse or before accusing and criticizing your brothers and sisters, then your own self will be the foundation for the coming of the Heavenly Kingdom. If you have that kind of confidence, you will feel that you are a messiah, and even if all the other people may happen to leave God, still you are the great individual person who, with the help of God, will eventually cover the entire world. Because of you the Heavenly Kingdom will be established. With the tremendous guidance of God, everything will be possible.

Serving both the seminary and New York Church, I go back and forth between Barrytown and New York City every day. As a result, my car has high mileage and I spend a lot of money for gas. Sometimes I become tempted to complain, "Why do I have to do all this, God?" But my commitment and attitude is that though I am not perfect yet, I will do my best to serve for the sake of others, sacrificing myself. On this founda-

tion God's power will work.

Lots of things exist that seem to be impossible. Sometimes you probably become frustrated or even overwhelmed because of this situation. But as long as you are ready to serve for the sake of



Dr. Shimmyo offers a musical selection on the harmonica for True Parents at East Garden.

others, as long as you are ready to love even your enemies, and if you are ready to bear the unbearable with a great heart of sacrifice, then from that point God's Kingdom will start because God will be with you.

God's power is really tremendous. That's why James Baughman is able to say that we can have 30,000 members very soon. Externally it seems impossible. But it is possible. And after we fulfill man's portion of responsibility here on earth, we will go to the spirit world as real victors.

A wonderful world is waiting. Because of our shortcomings, possible things are made impossible. But because of our sacrificial attitude and commitment to love our enemies, desiring even to liberate Satan, God will take our side. And with the power of God the impossible will be made possible. Thank you very much. □



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Meeting God Face to Face

by Ann Dubois

A testimony of her experiences with True Family during their stay in England in 1978.

As brothers and sisters of the same family, I am sure that at some time each one of us has wondered how we can love True Parents more, and know them more fully. I remember when I first joined the Family, I asked one sister: "How can I love these two people whom we rarely see or speak with?" She told me I must pray and ask God to help me love True Parents more than anyone else I'd ever loved. I longed to feel that, since before I met the Church I already had a relationship with Jesus which gave me so much joy and courage. I thought how wonderful it would have been to know Jesus when he was alive, in his everyday life. It would have been like seeing God face to face.

In my early days in the church I wondered what it would be like if I ever met True Parents. I believed they would be able to see right through me, all my good points and all my faults. But it was four years before I could see Father for the first time. How I was longing to see him! The day True Parents arrived in London in May 1978 I happened to be working at the Church Headquarters at Lancaster Gate. When we found out that Father was coming with Ye Jin Nim and some of the other children, it was so exciting, but I think we all also felt very nervous.

Everyone had jobs to do in order to prepare for their visit. As I worked I could hardly concentrate; it was hard to believe that Father would actually live in this same house. I tried to pray all day, but I was like a child waiting for Christmas Day.

My life before the Church had not been an easy one, and I felt myself one of the least worthy persons to meet the Messiah. I felt I was the worst sinner, with no hope of ever meeting God. I know that Father always tries so hard to help us to feel like true sons and daughters, able to stand before God and see ourselves with pride. To them we are their children and God's children, to be loved and respected. All of these things I tried to grasp within the limits of my heart and understanding.

True Family in England

The day passed and evening came. Father should have arrived in the early evening, but we received a message that he was being delayed at the airport and probably would not be allowed into the country. We were willing to pray all night if necessary, and gathered in the ballroom of Lancaster Gate to begin strong prayers. A message came at midnight that Father had been allowed in and would arrive within half an hour. We all gathered downstairs to bow to Father when he arrived. As he walked in the door, cheers rang out and everyone began to clap loudly. Father's face burst into the biggest smile, and as he climbed the stairs to his apartment he waved to us all the way up. He prayed



Ann sews a garment for True Mother.

in his room and then we all gathered again in the Ballroom. Father spoke to us a long time, until 4 a.m. Actually, we were a small group that night—around 20 or 30—and it was a very intimate feeling.

The next evening, there was a meeting for the entire English Family. I happened to be in one of the first rows, very close to Father. It was a dream come true. I wanted to watch Father's every movement. At one point our eyes met and instantly I thought to look away,

but something even stronger said, "No! I want to see him!" I felt at that instant he could see my innermost character and heart. It was a matter of seconds, yet it felt so long. Finally Father looked away.

Later the next day, I was asked to serve taking care of Father's room with another sister. I was not blessed so I felt uncomfortable, yet I was so happy. We had many different jobs to do: cleaning, carrying food from the kitchen to the apartment, preparing the table, making flower arrangements, shopping. It was the beginning of a most incredible five months.

Each day, Father awoke early, around 4 a.m. One brother used to bring in all the daily newspapers for Father to read. Breakfast began at 7 a.m., so we would begin to arrange the table around 6 a.m. There were always many leaders arriving from all over Europe, and of course the leaders for each region in England. The IOWC was in England at that time so there was a lot of action. The meals were really more meetings than meal-times. Our main goal was to make sure that the food arrived at the table quietly, carefully, and beautifully, without disturbing the conversations.

Preparing meals

Anyone who knows Lancaster Gate will know that the kitchen is downstairs in the basement. Father's room was on the second floor, two floors above the kitchen. We had a system which may sound a bit crazy, but in fact worked quite well. Lady Doctor Kim and a team of sisters prepared the food in the kitchen downstairs; there were two people to serve in Father's room, and then there was a team of "runners". As the word suggests, that is exactly what we did. We would pick up the food from the kitchen, beautifully prepared and set out onto nice trays; then we would go through the long corridors between the kitchen and the reception area, and next the two very long flights of stairs to the apartment, going through all the swinging doors from one floor to another. We had to do it as quickly as possible, with-



Father and Ye Jin Nim on an outing in England.

out upsetting the well-prepared food. It was like those famous French waiters racers who run as fast as possible with full glasses of wine, trying not to spill a drop.

When we reached Father's room, we would exchange the tray for another tray with empty dishes and dash back to the kitchen. There were two of us on the "runners" team and as one went up, the other went down through the second set of stairs. Most people in Lancaster Gate knew the system, and were fully prepared to jump back to make room for the oncoming runner. I don't remember any disaster, which shows the wonderful cooperation from the brothers and sisters and maybe a few helping angels to clear the way.

After the meal was served, the tempo slowed down a bit and we caught our breath as we cleared most of the dishes. Usually after breakfast Father would go out with the leaders to visit somewhere. It would soon be decided if Father would be there for lunch or not.

When everyone had gone, that was our chance to go into the dining room and clear the last of the dishes, tidy up the room, and put a beautiful clean white table cloth on the table, ready for the next meal. After we would clean the

rest of the apartment. The cleaning was done in peace and quiet, and was a very wonderful time for us.

If there was no lunch, that would be a day for extra shopping and making new flower arrangements for the apartment. We had fresh flowers every two days. But there were always bouquets to be made for visiting guests who arrived at the airports. We had a good relationship with the people at the nearby flower shop, who appreciated the sudden burst of business. We could order any amount of flowers and in any colors we wanted and it seemed we were their first priority. Shopping was also very special. We tried to buy the most beautiful things we could find, and we soon learned where the best shops were.

Most days Father was home for dinner, and the same system began again. When the meal was all served, we would wait in the corridor next to Father's apartment until we were needed.

We shared some wonderful moments outside the apartment. Father often came out to speak to people. One day he came out with two of the girls, In Jin Nim and Un Jin Nim; they were both about the same height, and Father measured them against the door post, to see who was the tallest. At times like that, Father was most relaxed and his face glowed with joy. It was easy at those rare times to see Father's simplicity. Usually, Father was busy with meetings and speeches, which took up so much of his time. But when Father was with someone, he gave all of himself to that individual for that time.

Preparing for the Blessing

Father was in England for two weeks when he announced the European Blessing. People were arriving day and night. Father was matching for two days. The Blessing took place on Sunday, May 21. The stairs were filled with brides and grooms as they waited to file into the Ballroom, which had been decorated in white and gold. Many of the parents

and families of the Blessing participants came to witness that big event. Father and Ye Jin Nim did the Blessing. It was a very special time in Lancaster Gate. There was a powerful spirit everywhere. But it was not an easy time for many of the couples nor for Father, who said later that it had been heavy and difficult for that particular Blessing, which became an incredible victory for Europe.

Father went up to Scotland for some time, and it seemed that my time with Father might be at an end because I had to go to the hospital for an operation. When I returned from the hospital to Lancaster Gate, many of the True Children had arrived and it was very busy. I knew I wouldn't be "running" due to my operation, so I never imagined I would be with the True Family again. But one day Mrs. Orme and Lady Dr. Kim asked me if I could sew something for Ye Jin Nim.

Father had bought the children some clothes and they needed small alterations. I was very happy to do that. After that came a relay of clothes to be altered for several of the children and some leaders.

Ye Jin Nim stayed fairly constantly in Lancaster Gate, but the other children came in turns from America. For all of us it was quite an experience to work and live with the True Family. At that time not too many people were blessed or had children, so True Children

A calmness and peacefulness radiated from Mother, yet she had a strong will and self-confidence. I could feel that she knew Father's course very deeply.

seemed a little bit like imaginary beings for us. I don't really know what we all expected, but actually the True Children were like any other children in many ways, and totally unlike them in others.

The boys especially were young and very alive. They would race through Lancaster Gate like on a football field, crashing open doors. They often ate in the kitchen because Father's table was full of members. The children were very sensitive and giving. Once, In Jin Nim went to visit one sister who'd just had a baby and asked very concernedly how she felt. Ye Jin Nim would always offer fruit or cookies to the brothers and sisters. Pledge was a must to the True

Children, even the smallest of them. Once, one of the girls was sick, but she went into Pledge; it was too important for her to miss.

Towards the end of July, Mother arrived. She had just had her tenth child. Her new baby was only three weeks old. I felt sad that she had to leave him so young, and I wondered if I would be able to do that. The boy, Young Jin Nim, was a big baby of more than ten pounds at birth. The birth had been difficult, Mother told me later. She was very tired and her health was not so strong at that point so she took much herbal treatment. Mother never shared this difficulty with anyone. She was so radiant and always giving out, and so supportive of Father. Her genuine love and concern for everyone was very stunning.

Sewing for True Family

I had a most wonderful opportunity to be with Mother. I did some sewing and hairdressing for Mother and the True Family. I began to do Mother's hair almost as soon as she arrived, and the first thing I sewed for her was a lovely trouser suit made of pale green wool. The suit was well-tailored but the trousers were unlined and the material uncomfortable on the skin, so Mother asked me to line them. I concentrated very hard on that lining, since it was the first thing I'd ever done for Mother.

The first time I met Mother closely was in her room. I was surprised at her clear English. She spoke well, with almost no accent, and she had a radiant smile that warmed your heart. A calmness and peacefulness radiated from her, yet she had a strong will and self-confidence. I could feel that she knew Father's course very deeply. She pioneered her own path as a true woman and understood the very essence of a woman's heart.

Another sister and I were asked to make some evening gowns for Mother with jackets to match. The other sister was a pattern designer and made patterns for the clothes. The new clothes had to be fitted of course, which is such intimate work. A lot of prayers were needed, and there were days when we felt so nervous while other days flowed and we felt quite relaxed. If there was a particularly difficult time, I could feel Mother praying for us, or she'd hand us a cookie or something and all the difficulty would go away. There were so many special moments.

During one of the fitting sessions,

Father was sitting on the bed looking at the dress. His interest in Mother was beautiful. Father had chosen some of the materials for one set of clothes, and Mother had chosen the others. Father had chosen a burgundy velvet, with red and gold lace for the jacket, and the match was superb. We wanted everything to be perfect, and Mother knew exactly what she wanted and how the clothes should look.

For True Parents, it was normal to work alongside brothers and sisters. One day Mother decided it was time the boys had a hair cut. They were so young and full of energy that the idea of a hair cut did not appear to be so much fun. Mother must have known it would be an ordeal, because she also armed herself with a pair of scissors and put one chair between us in order that we could tackle the job together.

They really struggled and disappointed but we managed to finish Heung Jin Nim's hair, and then it was his brother's turn. He hated the idea of sitting still for a hair cut and tossed and

Watching Father and Mother's concern for the brothers and sisters made me feel like a very precious person.

wiggled so much. We fought with all our might to make sure we cut the hair and not the ears. No amount of persuasion could calm the energetic boy, and all at once Mother said, "That will do, let him go."

As quick as a whistle, he was away with half a hair cut. Mother and I stood looking at each other with smiles, not sure who had won.

Filled with their presence

The days and weeks passed quickly, always presenting something new. With small miracles happening all the time, it was hard to keep your feet on the ground. It often seemed unreal to us.

At the beginning of September, Father invited all the brothers and sisters who'd been helping with True Parents' visit to a restaurant, along with many of the leaders. The restaurant was in Soho, a hot part of London. The cars were parked a few streets away from our destination. There was a whole stream of members walking in Father's footsteps

to a very large Chinese restaurant with three floors. Father had reserved one whole floor for the party. I think True Parents ordered almost every dish available; there was so much food. Every now and then, Mother came around patting us on the back, encouraging us to eat more. That time, like many others, seemed like a dream. Watching Father and Mother's concern for the brothers and sisters made me feel like a very precious person. The experience and memory of those times gives me great strength in moments of deep loneliness.

Almost at the end of True Parents' stay, on September 15, Father did a matching in Lancaster Gate for younger brothers and sisters from all over Europe.

On September 18, True Parents invited brothers and sisters to watch the film of the Washington Monument Rally with them. Afterwards they divided us into two groups with brothers on one side and sisters on the other. Father came down the rows of sisters and Mother went down the rows of brothers. They gave some money to each of us, and told us to spend it that day. We could buy anything we wanted, but we had to spend it that day to celebrate the Washington Monument victory.

On September 21, True Parents left England for America. The children had already left some days before, so we knew Father and Mother would leave soon. As we waved good-bye to them, and watched their car go out of sight, we all knew it might be many years before Father and Mother would come again to England. And even if they did, we had no idea where we would be or if we would ever get the chance to see them again so closely. But it had been a wonderful five months.

For a long time, their powerful spirit filled the rooms and staircases of Lancaster Gate, and our hearts, too. We could feel their presence everywhere. Although it was sad to see them go, we were all filled with their warmth and love. We had been living in a world of unfamiliar circumstances, a world that should become second nature to us.

We had spent hours listening to Father's words, and we had been living and working with True Parents. They had given so much of themselves to us. It had been like magic, more than we could dream. I had seen God face to face. □

Inside the Soviet Union With Unificationism and Won Hwa Do

By Alan Smith, with supplementary information provided by Kensaku Takahashi

The introduction of Unificationism and Father's name to the young people of the USSR through the teaching and training of Won Hwa Do was a truly historic event. We planned the first promotion test for early December of 1989. Dr. Joon Ho Seuk, President of the International Won Hwa Do Association, and Chief Instructor Kensaku Takahashi departed from New York City on the evening of December 5, 1989, to arrive the next day at noon at the Helsinki Airport in Finland. Their external purpose was to introduce the techniques and philosophy of Won Hwa Do to Soviet Russia, as well as to nurture the seeds of Won Hwa Do already planted there. Their internal purpose was to prepare a spiritual foundation for the advent of our True Parents and Hyo Jin Nim in the communist world.

A foundation for Won Hwa Do in the USSR began in the summer of 1989 when three people, Gordon Baillie, Samuli Kinnunen, and Alan Smith travelled to Estonia to give a demonstration of the style and explain its guiding phi-

losophy to the Karate Association there. Many people were very inspired and wanted to learn more. One such was a former USSR Karate champion named Igor, who is a teacher in Tallin.

Martial arts began in the Soviet Union in 1979, but by 1984 it was no longer allowed to be part of the officially recognized sports. The reason was that it was not consistent with building the "com-

teach Won Hwa Do and to expand its foundation. Tadao returned, very inspired and with exciting news. During his stay there, he had given demonstrations to a Kung-fu club and to two Karate clubs. The members and instructors of these clubs all wanted to learn Won Hwa Do, and one Karate club instructor named Uku Tamara wanted to change his club over to a Won Hwa Do club. In-

The Way of Harmony gives clear direction and purpose in life and is unbeatable in building character and spiritual growth.

teresting, the name of Uku's club was the "Home Place." Now it is called the Won Hwa Do Club Home Place.

Upon meeting Dr. Seuk and Kensaku Takahashi during

this recent trip to Estonia, Uku said that Won Hwa Do is what he has been "looking for and waiting for." An official Estonia Won Hwa Do Association was registered in Russia and Uku Tamara is the president of it. He has been studying martial arts for sixteen years and is about 40 years old. He is not a Unification Church member, but he is a very pure person, allowing no smoking or drinking participants to be a part of his school. He is very inspired about the philosophy and technique of Won Hwa Do. He feels that Won Hwa Do is technically superior to the other martial arts and also feels that there is a certain beauty to it that the others lack.

Home place of Won Hwa Do

It was then planned that the head instructor of Won Hwa Do in Europe, Tadao Kawahara, would go to Estonia to

What is most impressive about Won Hwa Do is the philosophy behind it, Unificationism. As a system of moral and ethical education, the Way of Harmony gives clear direction and purpose in life and is unbeatable in building character and spiritual growth. It is especially appealing to the vigor and idealism of young people. Most of the aspiring Won Hwa Do students in the Soviet bloc had already had a great deal of training in other martial arts, so they made rapid progress.

Travelling first to Finland at the request of the Finnish Won Hwa Do chapter, Dr. Seuk and Kensaku Takahashi



Dr. Joon Ho Seuk, president of the International Won Hwa Do Association, is pictured with the new Won Hwa Do instructors.

spent one day attending a seminar on the martial arts. Alan Smith, the national leader of Finland, met them at the Helsinki Airport and they were whisked into a meeting with 70 East Europeans (mostly students).

The audience was a mixture of students of various kinds of martial arts—Judo, Taekwondo, Kung-Fu, Jujitsu, Kick-boxing, and so on. Dr. Seuk gave a speech about the philosophy of martial

the Soviet travel agency. Intourist has frequently been alleged in the past to be manned solely by KGB agents. While the itinerary was highly controlled by Intourist, they were also remarkably efficient and made travelling very convenient.

Their hotel porter introduced them to the flourishing black market of the USSR by offering to exchange 10 rubles to the dollar. (Official rates are 6 rubles

They did a special prayer condition at the University of Leningrad. Leningrad is the most European of Russian cities, the former capital of Russia. During World War II, it was besieged for 900 days by the German army. During the siege 17,000 people were killed by air bombs and 650,000 died of starvation because the city's food supplies were cut off.

The visit to Leningrad University showed the truth of the assertion that the USSR is a superpower in military might and a Third World country in every other way. The old building, ancient blackboards erased with rags, the crippled and few desks at this major university, showed that the USSR's economy is foundering.

First public lecture to Soviets

The next part of the tour was Tallin in the Baltic republic of Estonia, where Dr. Seuk and Mr. Takahashi were greeted by Tadao Kawahara and myself. There was to be a training session on the evening of December 8. During the training, Dr. Seuk spoke to the students, explaining the meaning of the first form (a series of co-ordinated movements) which is the form of the Four Position Foundation. This is the basis of the Won Ha Do philosophy, and the movements have a deep internal meaning. Knowing this underlying principle is an important aspect of the promotion test. The students had to remember the Korean name for the first form, "Sawi Gidae Eui Hyung." The students had hours' worth of questions. They were especially interested in the moral and ethical aspects of martial arts, how to teach them and

what attitude to have. It was obvious that they were prepared to receive the Divine Principle. Dr. Seuk was inspired to give them the basics



Dr. Seuk gives an inspiring explanation of Unificationism and the Won Hwa Do philosophy.

arts and Mr. Takahashi gave some pointers about teaching. The students were so inspired about Unificationism that even after three hours of introduction plus question and answer time, the discussion was still going strong and the proprietors of the meeting room were frantically signalling them that they had to leave. People simply forgot about time as Dr. Seuk explained about Father's founding of Won Hwa Do and the depth of its philosophy as well its potential and ability to unite and restore the martial arts.

He made the point that a meeting like this had never happened before because of the rivalry and antagonism that has existed between the different styles and that it was a meeting that the Finnish participants could therefore be very proud of.

Leningrad

After visiting the Church Headquarters in Helsinki, Dr. Seuk and Mr. Takahashi flew to Leningrad. Surprisingly, customs officials did not check their bags. The Russian system of travel requires official vouchers to show where one is going and it is all handled by Intourist,

to the dollar, but the black market fetches much more.) Everyone wanted foreign currency, not rubles. It was difficult to procure a taxi to travel about Leningrad, but once they explained via gestures that they were martial artists, the taxi drivers seemed remarkably compliant and only charged about two dollars for a 40-minute drive.

The hope of the USSR and the world are the young people, who can fight against injustice and for freedom.

While sightseeing in Leningrad (formerly St. Petersburg), where the glorious Russian Orthodox churches of Tsarist Russia are now all museums, they were guided by a woman graduate of Leningrad University. The guide explained that the socialist system had failed and that nowhere in the world was there to be found a system of either pure capitalism or pure socialism. The Russians now feel that they need a new ideal.

of the Principle of Creation. Relating Unificationism to Won Hwa Do, he explained hyung sang and sung sang, the Three Blessings and the four position foundation. Probably for the first time in history, the Divine Principle was taught publicly in the USSR! This moment will go down in history as one of the most spiritually significant events of this miraculous era.

After a training session the next day, we were invited to the local Karate

championships of the Estonia Karate Association. There were about 400 participants. We were treated as special guests and Dr. Seuk was introduced to all the heads of martial arts in Estonia. The officials requested a demonstration of Won Hwa Do, and so Mr. Takahashi and Mr. Kawahara performed the "Eye of the Tiger," an exciting event of Won Hwa Do put to music. Next, Samuli Kinnunen and Mr. Kawahara demonstrated self-defense techniques. They were greeted with enthusiastic applause every time Samuli was thrown on the hard floor!

Dr. Seuk was asked to speak and he gave an inspiring explanation of the Won Hwa Do philosophy. He testified that the founder of Won Hwa Do and of Unificationism was Dr. Sun Myung Moon and spoke about the necessity for a spiritual revolution to take place within the minds and hearts of people. He spoke of how Unificationism espouses true love and living for others as a way to harmonize East and West, regardless of race, nationality, or ethnic origin. He also called for a revival of the original spirit of martial arts as a means of spiritual growth, as devised by the Buddhist monks of China. He said that the hope of the USSR and the world are the young people, who can fight against injustice and for freedom. These words rang out with particular clarity and strength among the freedom-aspiring people of Estonia, one of the more restive of the Baltic Republics long before glasnost.

Dr. Seuk spoke of how the fundamental disunity of mind and body in the individual is what leads to disunity and strife in families, societies, nations, and in the world. To a solemn audience, he articulated that the ideas of Unificationism could help develop mind-body unity, a stepping stone to world peace.

The audience was markedly attentive. There was none of the shuffling, moving about, goofing around or mocking attitudes so prevalent in American audiences at almost any kind of event. The students sat motionlessly erect and were very still, listening absorbedly to every word. Dr. Seuk outlined Unificationism as the right direction and hope for the freedom of this country and the ultimate freedom of the entire world. Everyone applauded and afterwards many instructors approached him and begged him to come to their dojangs and guide their young students. Four hundred people living under commu-

nist rule had received Father's name and principles as the founder of Unificationism.

There were no trophies at the tournament; prizes were Bruce Lee posters. (Dr. Seuk and Mr. Takahashi were asked to autograph these posters.) This was another illustration of the humble poverty of the Soviet Union. Sports newswriters wrote about Won Hwa Do and that evening the Won Hwa Do dignitaries were taken to an Estonian restaurant and given a glimpse of the hearty Estonian culture—two and three-hour dinners accompanied by dancing and singing!

Soviet citizens memorize the four position foundation

The next day was the promotion test. With a temperature of minus 20 degrees, it was good to be indoors most of the time! Nine students participated in this first promotion test. Some had been training four years; others up to sixteen years. They all displayed a very good standard, internally and externally, which was inspiring to the Won Hwa Do instructors. Each applicant for promotion had to be able to explain the

Four hundred people living under communist rule had received Father's name and principles as the founder of Unificationism.

meaning of Sawi Gidae Eui Hyung, the first form, and to pronounce it in Korean. One of the contestants was a female martial arts champion of all Russia. To hear her and the others shouting out aspects of the Divine Principle in the original Korean with such solemnity and strength was a deeply moving moment. This is the first time in history that Soviet citizens have uttered these words about mind and body unity, unity between husband and wife, and the Four Position Foundation. It was amazing and inspiring to the instructors that the students remembered the Korean words and were able to explain their meaning so clearly and seriously and it was a spiritually significant moment for the nation of Russia.

After the test, Dr. Seuk gave them some further guidance and direction, especially thanking Uku, Igor, and Rainer for their contribution to martial arts in

their country. Dr. Seuk presented them all with gifts. It was a very joyful and warm moment.

The schedule was so full that there was very little time for sightseeing except when travelling to and from events. The lowly way of life was obvious, however because of the empty shops and long queues for what little goods there were. One person told the participants that the worst thing was not the lack of material goods but the feeling of hopelessness. Living in such a system, makes it difficult to trust other people. Living in such a world either turns a person into a saint or a criminal and in the last year there has been a huge increase in criminal activities.

Igor, who is a teacher, told them that the young people he is teaching have really lost direction. Girls are becoming more aggressive and boys are becoming more feminine. Dr. Seuk explained how Won Hwa Do could help by giving boys a stronger spirit and help the girls to release their aggressions by practicing in the dojang.

Later that day another demonstration was held in a school hall. About 250 people came for what was to be a

very exciting evening. Besides the exciting external events, a second public Unificationism lecture in the USSR was given by Dr. Seuk. As they listened to his words that true love was the only way to unify the world, of the

necessity for a spiritual revolution from selfishness to unselfishness in the minds and hearts of people, and of living for the sake of others, the inspired audience broke into applause. Father's name and words of life were proclaimed for the second time in the oppressive atmosphere of the Soviet empire.

Mr. Takahashi displayed a series of breaking techniques with fist and heel and a blind-folded jumping side kick to break two pieces of thick wood. The Won Hwa Do instructors were a little worried beforehand that the wood was too fresh and hard, but Mr. Takahashi broke each piece with skill and speed. Samuli amazed the audience by breaking a baseball bat with a shin kick. Later he was given the name "Iron Man." Mr. Takahashi and Mr. Kawahara performed "Eye of the Tiger" to music. Some of the new Won Hwa Do students displayed self-defense techniques.

Dr. Seuk concluded the evening with an explanation of Won Hwa Do's goal, to unify the martial arts; and its purpose, which is to develop a person's character and spirit. He said that the basic principles of heart and love should be the center of all our activities. Many people gathered afterwards for autographs and one person wanted to check Samuli's shin!

New Won Hwa Do schools

Rainer invited them to visit his school that evening. Rainer has a Karate school in a city whose people work on the state-owned, collective farms. It was a jaunt of two hours, but when they arrived, they were greeted by 200 waiting bright faces. It was the first time that they had ever met a Korean, a Japanese, or an Australian, so they were very eager for autographs. They gave a small example of their style of Karate. Enthusiastically, Mr. Takahashi, Mr. Kawahara, and Samuli reciprocated with a Won Hwa Do demonstration.

Then Dr. Seuk gathered all the students around him. Speaking in a very warm and parental manner, he explained filial piety and practicing respect towards others in one's daily life as qualities that can be developed through martial arts training.

Later they shared a meal together and Uku presented the Won Hwa Do representatives with gifts of appreciation for their visit. Rainer also decided to change his school to a Won Hwa Do school.

Three Karate dojangs decided to change over to Won Hwa Do schools and 300 students are now studying Won Hwa Do, many of them police patrol officers. When Father heard the report from this historic trip, he was very inspired and now wants to send 100 black belts to communist countries.

With no sleep at all, Dr. Seuk and Mr. Takahashi continued on to Moscow. One of Dr. Seuk's goals was to introduce the "World Student Service Corps" project to university professors and students and to find students who

could participate in the project in Guatemala. His vision was for American and Soviet students to work side by side in serving others. He also hoped to begin CARP at Moscow University and has a vision for a Unificationism teaching tour of Russia someday.

Although they wanted to do some sightseeing in the famous capital, they were not allowed into Red Square. A special congressional meeting on the economy was going on in the Kremlin, so security was tight and the entire area was cordoned off by guards.

They saw the museum of the Tsars, which, with some allowances made for communist revisionism, graphically depicted the oppression under the Tsars.

Everywhere they looked they saw long lines for everything, including liquor and the one brand of ice cream made in the Soviet Union. In the stores, cash registers of ancient vintage are the order of the day—when there are cash registers. Many receipts for items are simply written out by hand.

from the USSR in this: the subways are clean, cheap, and decorated with statues and art so ornate, they resemble museums.

Red Square

Dr. Seuk announced that they would go to Red Square at night. Mr. Takahashi secretly wondered if the next stop would be a gulag in Siberia, for he had seen how tight the security was. However, the night they went, Red Square was beautifully lit up and open to the public. Dr. Seuk stopped twice in front of Lenin's tomb and uttered a deep prayer. He also paced Red Square for many minutes, praying to make a condition for Father and Hyo Jin Nim to come there.

They were impressed by the soldiers guarding Lenin's tomb. Even in the sub-zero degree weather, they never moved, but stood facing each other all through the long cold night, relentlessly dedicated. We must be at least this dedicated.

Later, Dr. Seuk explained in more detail the purpose of the trip.

Won Hwa Do, based on Unificationism, is a natural witnessing tool, but it is secondary to the internal purpose of presenting Father's thought and name to the people of the communist world.

We all felt the support of spirit world strongly throughout the trip and felt that Russia can be restored more quickly than the United States, so hungry is it for a new ideology.

Upon their departure, it was discovered that Dr. Seuk had misplaced his customs declaration ticket given to him by Intourist, and for a few moments they feared they would not be allowed to leave the Soviet Union! Spirit world worked once again, and they were released without question. The officials neither searched their bags by hand nor even put the bags through the metal detector! They departed from Russia, leaving behind a historic legacy and a foundation for True Parents and Hyo Jin Nim to be received in the communist world. □



Participants of the Unificationism Seminar held in Estonia.

There are two Korean restaurants in Moscow. They visited one and although the quality of the food was terrible, Dr. Seuk was able to witness to the Korean patrons of the restaurant and to get the names and telephone numbers of other Koreans living in Moscow. He distributed CARP pens, which made them very happy. Everywhere they went, he witnessed to people about Father and their mission there.

The subways are so deep in Moscow that one has to take a breathlessly fast elevator ride to get down to them! However, the United States and particularly New York could learn a lesson

A Dream Come True

by Daniela S. Wetherall

The following article is a testimony sent by a blessed sister who is part of the support staff of Song Hwa Theological Seminary in Chonan, Korea.

I would like to share with you the precious experience I had today, October 18th, 1989. First, let me provide some information about my present activity here in our fatherland. I came back to Korea on July 21st, after having spent several months in Italy getting ready for a longer stay "overseas." What truly pulled me back here was the chance I had been given to study at the Song Hwa Theological Seminary True Father founded in 1984. Permission to come here is not easily attainable and thus I felt that this was the place Heavenly Father wanted me to stay for some time. Thus, a couple of days after my arrival in Seoul where I met with my husband, I moved to Chonan where the Seminary is located, about 80 kilometers away from the capital.

My mission here is that of a tutor so I teach English, study Korean and attend some theological classes. The students I am helping to take care of are the freshmen of the Intensive English Course, which was started for the first time in March this year (see box). The aim is to provide assistance for them not only with English but also guidance for their growth towards Heavenly Fa-

ther and True Parents. Thus the challenge to me is very high and I know that only a true standard in my life of faith can provide a good example. But our internal support is not confined only to the above mentioned students, for we try to interrelate with as many students as possible. Many of them are blessed children and I feel a special heart and

Just looking at them together was like breathing pure oxygen on a mountain top: breathtaking indeed!

concern for them. Often I perceive the enormous responsibility ahead of them, as many of these students will be tomorrow's leaders. This alone is a huge task.

International tutors

The tutors (Andrew from England, Craig and Paul from America and myself from Italy) live in the dormitories together with the students. We are all part of the same 1275 Couple Blessing, January 12, 1989. I share a room with Wendy, an Australian sister working as

a secretary for the International Department, still in the foundation stage. Being that my husband is also Australian I distinctly feel that she represents him and Australia, and that loving her will help create a wider foundation for my future family. In addition, there are five Western professors living off-campus: three from America, one from England and one from Germany.

The schedule is intense for everyone and everyday life is an amazing experience. Since many things are still on a foundation level, we all feel like pioneers. There are about 450 Korean

students so the Western presence here is like a drop of water in the ocean; but we do create our own waves!

Since my arrival here I have had recurring dreams of True Parents. All of them are trying to convey some important messages and guidance for my present life. One of them particularly struck my attention: in the dream True Father was showing me every room inside the building and it appeared as if everything was about to crumble or had just crumbled, for there was chaos everywhere. True Father, always standing on the threshold of the different rooms, was asking me through thought communication, to take care and save whatever could be saved in the various situations. Above all, I could feel his heart in not wanting me to leave this place. For quite a while I pondered on the significance of the dream and I have come to the conclusion that this is where I want to completely invest myself.

Preparing for True Parents

When I first came here, I was told that True Father likes coming here a lot. Because of this, the seminary has been preparing a beautiful suite for True Parents so that they will be able to



The first completed building, Song Hwa University.

spend some time here. Last time True Father was here was Wednesday, June 21, just a month before my arrival. Today is Wednesday, October 18! Last weekend when we heard the news that the Ministry of Culture had finally given permission to the Seminary to become a University, we all shared the same feeling that Father's vision for this project was being endorsed not only by Heavenly Father. His deepest desire is to establish international universities all over the world, and this seminary has been pioneering the perilous path.

Ever since I had heard of True Par-

the President of the Seminary, with the intention of sharing my feelings with him, to thank him and to find out how to get entrance tickets for True Father's speech on Sunday morning in our church headquarters in Seoul.

The President welcomed me warmly and we talked about my responsibility while being here, which is indeed to learn Korean well and as quickly as possible. But I had to ask him how and when it would be possible for me to see True Parents, and so I did. Almost whispering, and in the most amiable way, he informed me that True Parents were on

their way to Chonan and would be here soon. I simply burst into tears and cannot describe how I felt deep inside. But he simply went on asking me questions about my family, education and so forth, encouraging me to really invest everything in learning Korean.

Eventually I was dismissed and he sug-

gested I wait for True Parents outside the main entrance. Everything around the school was hectic and everybody was preparing to welcome True Parents. While the students gathered in the chapel, staff, professors and tutors went to the main entrance. I quickly ran to my room and got my camera but the whole time I could not control my tears. I started praying to Heavenly Father asking Him to let me cry before their arrival, since my desire was to offer a joyful, grateful heart to True Parents. Around 12:30, True Parents' car pulled up and there they were! True Mother was stunningly beautiful, and just looking at them together was like breathing pure oxygen on a mountain top: breathtaking indeed!

A close encounter

We gathered around them on the lawn in front of the building and shortly afterward True Father asked about the Japanese students and then the tutors.

Thus we were asked to stand in front of True Parents while we were being introduced by the President of the seminary. True Father asked where we came from and I found the strength to answer him in Korean. At that point, Dr. Yoon started telling him about my studies and my determination to learn Korean and True Father said in Korean, "Very good!" and then asked me in English how old I was. I could not lift my eyes while answering for I felt the importance of that moment in the expectation that was being sealed there.

After a short while True Parents started walking toward the building and we all followed them inside. While they were checking the rooms on every floor, starting from the last floor where their apartment is located, I could walk right behind them. At times when True Father stopped suddenly, I would lightly bump into him—pushed by the little crowd around me. I had never in my life thought that I could be so near to the Messiah. Just the thought of it makes me shiver again and fills my eyes with tears. Around two p.m., True Parents left and I could not control my tears. For awhile, I felt like "life" had left with them and the feeling was crushing.

Today's experience has widened my horizons and once again I will have lots of food for my thoughts and actions in the coming months. One thing is clear to me: my turn has come to offer something special to True Parents—it is up to me. Yet I know that it is only in God and with God that I will find the strength and wisdom to accomplish my goal in accordance to His Will.

Thank you to everyone. By the way, one of my dreams came true indeed! I am somewhere in the picture. □

Korean Study

An exciting plan for the Song Hwa Theological Seminary is the establishment of a one-year Korean language program for English speakers. It is designed enable foreign students to master the basics of the Korean language in the most intensive way. The first course will start in March 1990. Questions about the program should be directed to Bernhard Han Woo Lee at the Song Hwa Theological Seminary, 55-9 Sam Yong-Dong, Chun Anshi, Chung Nam, Republic of Korea.



Father visits the Seminary—Daniela is standing beside him.

ents' return to Korea, I kept feeling a deep desire to see them again and would often wonder how marvelous it would be if they did indeed come here. But with time passing by, I started feeling that my hope would only remain as such. Yet I could feel great joy and gratitude for being able to work here. When the news of the promotion to university was spread, that innermost hope of mine was rekindled. Thus in the past few days I have experienced such a deep longing for True Parents. Whenever I looked at them in a picture I felt pain in my chest, so strong was the yearning for them. It was indeed last night that I thought how incredible it would be for my children to one day receive a picture of True Parents with me somewhere in it! I admit that I almost felt "ashamed" to be harboring such a longing in my heart. This morning though, when I awoke I felt that same desire surging stronger than ever. Thus I resolved to go and talk to Dr. Yoon,

Regional Seven-Day Workshop in India

November 26 to December 2, 1989, New Delhi, India

by Rainer Schmeidel

On the evening of November 25, 40 participants from the South Asian Region gathered at the Gandhi Peace Foundation in New Delhi for a seven-day workshop. Robert S. Kittel, our regional director, had prepared extensively to teach the Principle to people from Buddhist, Muslim, Hindu and Sikh as well as Christian religious backgrounds.

Many participants had traveled for several days to reach Delhi from South India, Bangladesh and Sri Lanka, and for most of the 22 Nepalese it was their first time traveling on a train and visiting a foreign country. There was a lot of excitement in the air.

overcome one of the greatest obstacles in teaching the Principle in this part of the world. The complaint that the Principle has nothing to do with their religious tradition as it teaches only about Christianity was not heard at all.

The many years of effort by Robert in preparing a multireligious perspective of the Principle finally bore fruit during this workshop. It was our best attended and most successful regional workshop so far.

Among the participants were 3 Muslims from Bangladesh; 2 Christians and 1 Buddhist from Sri Lanka; 2 Sikhs, 2 Muslims, 4 Hindus and 5 Christians from India; and 20 Hindus and 2 Buddhists from Nepal. All of them were quite amazed to understand how God has been working in their own tradition and found, quite often, even the same wording in the various religious scriptures.

We had four groups of ten participants each and most groups had all the four major religions of our region represented. In the discussions it became clear that there is a common base in all of our faiths even though the religious dogmas are often very different and even contradictory.

The Gandhi Peace Foundation took care of our meals and all enjoyed the simple vegetarian food served there. However, they did not have enough rooms for all of us and therefore the male participants stayed at the Tourist Camp, about a 15-minute walk from the workshop site.

The afternoons began with some sports activity, varying ball games as well as an enthusiastically played "Steal the Yak" where two persons, one from each of two groups, tried to snatch a piece of cloth without being touched by the other.

On the fourth day we were able to welcome our Regional I.W. Rev. Jack Corley to the workshop. From him we received a special testimony to the amazing efforts of our True Parents to bring about the restoration of this world through the many conditions and projects they established through their blood, sweat and tears.

Several participants expressed their determination to help expand the Unification Movement's foundation in South Asia. This conference led to the establishment of a new center in the central part of Nepal and in South India a local member is now working in Kerala, the state in India where the most Christians are. □



Robert Kittel teaches the Principle.

The morning service on the 26th was given by Robert Kittel. The theme set the spirit of the workshop: "God working in our individual lives, our families, our societies, our nations and the world."

Most participants had heard some of the Principle before and it provided an opportunity to deepen their understanding of the broad scope of the Unification teaching. Modern technology helped in that as well. A transparent computer screen that can be used with an overhead projector had just recently come on the market and made it possible to allow the participants to read for themselves the scripture passages mentioned during the lectures, as these were projected on the screen beside the white board. It proved a very powerful tool to



Building Bridges

ISUM in Poland

by Gordon L. Anderson, Ph.D

Under Gorbachev's policy of glasnost and with the revolutionary political and economic changes in Eastern Europe, it is now possible to openly discuss religious and philosophical issues and to legally practice religion.

When I accompanied Reverend Chung Hwan Kwak to Eastern Europe in October 1989, [see *Today's World* article, "The Gate are Opening", December 1989 issue] we were amazed by the extent of freedom there now. We knew that the Professors World Peace Academy had been legalized in June, but discovered it would be quite easy to engage in all types of activities and projects of the Unification Movement. Reverend Kwak asked the church members in Poland and myself to organize an Introductory Seminar on the Unification Movement (ISUM) in just five weeks time.

We quickly sent out invitations to Eastern European contacts and were very happy with the turnout of 58 scholars and religious leaders. At the seminar, which was held December 8-11, 1989, we had 23 participants from Poland, seven from the Soviet Union, four from Czechoslovakia, four from Yugoslavia, two from Bulgaria, four from Greece, four from Hungary, one from

East Germany, one from Finland, two from Austria, and five speakers from the United States.

The conference site was chosen by the national church leader in Poland. It was a beautiful castle on a bend in the river a short distance north of Warsaw. The Pultusk Castle gave us a sense of history, yet it had just been restored last July with 60 rooms equipped with all modern facilities. We were one of the first groups to use the facility.

A vision

Dr. Frederick Sontag, Dr. Richard Rubenstein, Franz Feige, Andrew Wilson and myself went to lecture and organize the ISUM, which was sponsored by ACUMI (Advisory Council to the Unification Movement International). At the

ran back to bring the Orthodox runner across the finish line. This leader feels that the Eastern Orthodox Church is now in a very special position. Western Christianity has not readily responded to Father's work and now conditions are such that the Orthodox Church has a unique chance to take the lead in the Christian world. So our leader in Greece asked if he could send a couple of theologians to the ISUM with the hope that they could learn and help influence the Orthodox Church.

So two Greek Orthodox participants came to the ISUM; one is a professor who also attended the International Religious Foundation conference in Moscow, and the other a theologian. They are both New Testament scholars. After my lecture on resurrection and the mis-

The Soviet academics in the fields of philosophy and theology have not had any forum for the kind of religious discussion that took place at the ISUM.

end Reverend Kwak came.

I think I will start my reflections by telling a little bit about the Greeks. Although the Greeks are not from the former Soviet Bloc and therefore initially were not invited, something very interesting happened a week before this conference. One of our church leaders from Greece was praying and he had a vision. This vision was that there was a race, and a Korean runner was about to cross the finish line, but he looked back, and there was someone from the Orthodox Church running who had stopped. The Korean runner, who had not quite crossed the finish line,

sion of Jesus, in which I discussed eschatology as well as our interpretation of the mission of Jesus, the first Greek professor raised his hand and said, "I have been a New Testament scholar all of my life; I have been writing on eschatology for 20 years, and what you have said is truly Biblically sound. I believe that the Orthodox Church ought to revise its present position on eschatology. In fact, I think the Catholic and Protestant churches should do so as well." I truly hope that he will be listened to by others in the Orthodox Church. As you know, the Orthodox Church is also the main church in Russia.

The Orthodox Church

There is a very unique struggle going on in the Orthodox Church in Russia. Most people are now pushing for religious liberty in Russia, but the Orthodox church is not. There is a temptation not to advocate religious liberty because when the Russian Orthodox Church



Pultusk Castle, north of Warsaw, was the site of the ISUM conference.

made an agreement with the communists several years ago, they inherited all the church property of the Catholics and other churches. So, for material reasons, they are being tempted to deny their responsibility to advocate religious liberty. I think we need to encourage the Orthodox Church to take an Abel-type view in this kind of struggle. Also the Orthodox Church in Russia as well as the Catholic Church in Poland, both of which have established great influence in their countries, will probably be tempted to want to take absolute spiritual power, as in the feudal days.

We had seven participants from the



▲ The final banquet hosted by Rev. Kwak.
◀ A discussion group meets over coffee after a lecture.



Soviet Union. As you know the Soviet Union has been under communist rule for 70 years. Most Soviet citizens have never been able to discuss religious issues in their whole lives. Although there are evangelists now on television in Russia because of the changes, and there is greater religious freedom, the academics in the fields of philosophy and theology have not had any forum for the kind of religious discussion that took place at the ISUM. They were truly excited to see a global dimension of life and have intellectual and faith possibilities opened up before them. All participants attended very eagerly and were genuinely excited by the lectures.

One person who is a teacher of linguistics in the Soviet Union said: "This was the first year in my course that my freshman students have wanted me to throw out Lenin and Engels; young Russian students do not want to read them anymore." It is official policy to teach Marx, Lenin and Engels, but he

said, "We should teach Marx, but counterpose it to the Divine Principle and the Bible as expressions of other genuine human aspirations in literature." I do not know when such changes might come, for he said it is too early to do something like that in Russia. Yet, he would be happy to come to another meeting like this.

Looking for an alternative

At this East European gathering, the recent events in Eastern Europe were in the atmosphere the whole time. One teacher of comparative education from Prague, upon hearing the Divine Principle presentation, said, "You know, Marxism has failed, and Christianity has not provided us with suitable answers, so perhaps the Unification Movement is what Czechoslovakia needs." He speculated there would be some resistance to Unificationism in his country but felt that this type of worldview and vision is what his country needs. He

will help us to organize an ISUM in Czechoslovakia this coming spring.

Dr. Richard L. Rubenstein gave a wonderful presentation. He and Dr. Sontag are both very excellent speakers. Dr. Rubenstein gave a speech bringing the professors to the present human situation out of the 19th century philosophical thought, using Max Weber, Nietzsche, Hegel, and some of the existential philosophers that professors in Eastern Europe must know. He gave them a very solid explanation of why he believes Reverend Moon and the Unification Movement are important. He went on to distinguish between three types of leadership: the feudal leader, the bureaucratic leader, and the charismatic leader. Of course, the bureaucratic leader would be the type of communist leader now sapping the economies of Eastern Europe, and no one wants to go back to feudal leaders. But what about charismatic leaders? There are Stalin and Hitler, on the one hand, but then there is Reverend Moon on the other hand. How is Reverend Moon not like Stalin and Hitler?

He went into a detailed explanation of how Father is fulfilling the requirements of a charismatic leader to advance the well-being of the world. Dr. Rubenstein also talked about how scholars look back and reflect on religion. He said that if he went to an American Academy of Religion meeting and said that God told him to do something, other scholars would think he was crazy. Nevertheless, God should speak to us, and He does so through the Reverend Moon.

Dr. Andrew Wilson spoke on Unifi-

cation Thought, and this was his second time to deliver such a presentation at an ISUM. Unlike the first meeting in Westchester County, New York, many of the East Europeans know Hegel and Marx thoroughly, having studied them inside and out. I reminisced about the days when we first started lecturing Unification Theology (10 years ago) to theologians who knew the Bible, and could quote all the theology books. They heavily critiqued our Divine Principle lectures. These East European professors did not question our basic principles but they strongly attacked our use of Hegel, Marx, and so on. We have our work cut out for us. They made basically constructive critiques, and some of them really liked our diagrams and counter-proposal to Marxism which they found very helpful.

Father's lifestyle

In a way, we had three conclusion lectures: Franz Feige did the Divine Principle conclusion; Dr. Rubenstein gave the professors' conclusion, and at the end Reverend Kwak spoke about Father's



A political scientist from Yugoslavia pores over the Outline of the Principle during a comment session.

lifestyle, the Blessing, and our movement's use of money. I thought Reverend Kwak's comments on money very interesting for Eastern Europe today. Although Reverend Kwak was speaking about a very strict and self-disciplined lifestyle, I think that many of the professors there felt that if people in their country could live the way Father lived,

all of their problems could be solved.

Reverend Kwak explained how Father, starting as a refugee in a cardboard hut, has now developed this international movement with various kinds of prosperous entities and activities. In many ways, Eastern Europeans are like refugees in cardboard huts today. Father's life was, I thought, an example of how anyone who practices this kind of life can prosper. Rev. Kwak spoke about the spiritual foundation of fasting, prayer, monogamous marriage, and the use of money as a basis for the blessed life of a human being.

"You know, Marxism has failed, and Christianity has not provided us with suitable answers, so perhaps the Unification Movement is what Czechoslovakia needs."

I might mention something Reverend Kwak said about the use of money, because some of what he said was new information to me. Reverend Kwak explained that money to support our international movement comes from three sources: donations from members and national churches, income and donations from businesses, and from fundraising. This money is divided in the following proportion: the Unification Church itself gets one part, the professors programs and interreligious dialogue get three parts; social outreach and service for the world at large gets ten parts. If everybody, especially churches, used their money in that kind of proportion, for example giving 10 of 14 parts of their income for social service, we would quickly eliminate the problems of social injustice, poverty, welfare and government bureaucratic parasitism in the world today. Rev. Kwak presented this talk in such a way that the audience could see that if we could live this way, it really would make a difference.

I should mention that ISUM participants were not only new professor contacts. We also had representatives of the Unification Church from all over Eastern Europe. As it turns out, many of the people who were witnessed to underground years ago, before things opened up, had pursued their education, earning at least a masters' degree, and are now teachers themselves. Some of them are university professors. But Unification Church members there had been operating underground for

many years and did not know much about what our movement has been doing internationally.

Breakthroughs in Czechoslovakia

In Czechoslovakia, some of our members have recently been released from prison. Some of them may have been in prison because of their association with Father. Once out of prison, they became active in the Civic Forum in Czechoslovakia. After the ISUM in Poland, church members arranged for the Civic Forum to host Dr. Rubenstein for a speech at the University of Prague. All of a sud-

den there are many opportunities available in Czechoslovakia, as was the case in Poland last year. We brought our members to the ISUM so they can plug into what ICF and IRF have been doing internationally. They can learn how to become the people in those countries to take responsibility as our ICF and IRF representatives. When we finished the ISUM, we left these members to carry on local and national activities with our professors. The ISUM is a way of showing them a standard of how we have worked with professors. We hope they can inherit and improve upon it.

After the event, Dr. Wilson, Dr. Feige, and Dr. Rubenstein stayed some extra days and toured a few other cities. They spoke to CARP and to university audiences. Nine new CARP members have joined in Krakow since I was there six weeks ago.

In conclusion, the meeting was very successful. Reverend Kwak would like us to expand our activities in Eastern Europe this year. I think we feel the challenge. During the fall of the Roman Empire, the Christians then inherited government posts because of their character, morality and trustworthiness, in positions of accounting and administration. I clearly feel that if our members can develop professionally in addition to having the moral integrity they have gained from following Father, the opportunities are really unlimited in Eastern Europe. Someone must inherit the posts of the falling communist empire, but leaders are scarce. We have that to look forward to in the 1990s. □

Religious Youth Service Update

The Religious Youth Service (RYS) is entering its fifth year since its inception at the Assembly of the World Religions in 1985. Currently, the RYS is active in preparing for a major international project in France in July, 1990.

Based on the success of its four large international projects in the Philippines, Portugal, Spain and Italy, the RYS has expanded its outreach in cooperation with the International Relief and Friendship Foundation (IRFF).

RYS has begun to connect the foundations it has built worldwide to a plan that will bring RYS to each of the regions of the world, and eventually to each nation. Toward this effort, a project was held in India in 1989 which brought both RYS alumni and new candidates from several nations in South Asia to work on an interfaith service project.

Responding to this success, members of IRF and IRFF in Thailand worked diligently to organize the first national level program in Southeast Asia. The success of both these projects has laid the foundation for the development of other national projects and much larger regional projects.

Noting the enthusiasm created among participants, staff and advisors, and their willingness to work on organizing future projects, the growth of the RYS vision of interfaith service and cooperation seems bright.

Update by Rev. John W. Gehring, RYS International Coordinator

The Spirit of Service

RYS in Thailand

By Ursula McLackland

The first national Religious Youth Service (RYS) was held in Chiangmai in the north of Thailand from October 17-26, 1989. Participants represented all the major universities in Bangkok and Chiangmai (20 Buddhists, 2 Muslims, 4 Unificationists and 5 other Christians). They were divided into two groups, led by former participants of the international RYS, who were so inspired by their own experience abroad that they eagerly helped us prepare and conduct the first RYS in Thailand. Two CARP members also helped support the RYS group leaders, neither of whom belong to the Unification Church.

Chiangmai University, where we stayed for the first two days, gave us a very warm welcome. Not only did the vice-rector and several professors of the university attend the opening ceremony, but also religious leaders from all the major religions in Thailand spoke to the participants and gave their blessings to the project. The orientation program prepared the participants for their task: to build a village cooperative to store grains, fertilizer, and the like.

After the orientation, everybody enjoyed the typical Chiangmai "Kantok-Dinner" with traditional northern music and dances. By this time, the ice was broken and all the participants intro-

duced themselves joyfully to each other.

The next day began with an early morning service. One of the Buddhist participants led a traditional Buddhist chant. Each morning a participant of a different religion guided the others according to the practices of their religion. To our surprise, all participants were very eager to share their religious traditions as well as to learn from the others about the other faiths. Every evening the participants gathered in two lively

discussion groups sharing their religious views and experiences.

The second day was dedicated to a religious study tour visiting a Buddhist temple, a Muslim school, a Protestant university and a Catholic cathedral. The participants were impressed by the warm welcome we received at each site and the informative lectures by the leaders of each place. When it was time to say good-bye to the chairman of the Interfaith Forum and his wife, Professor



RYS staff and participants pose for a photo at the end of their service project.



Learning about different religious traditions.



RYS honors several Buddhist monks.

and Mrs. Kirti, it felt as if our own parents were leaving, though we had stayed together for only two days.

On the third day, we left for the Forest Monastery Darapirom, which runs the foundation for rural development. They helped us to coordinate the RYS project with the villagers. After an inspiring talk by the abbot of the temple, we left in small trucks over bumpy roads to our destination: Nonggai Village, 40 kilometers north of Chiangmai.

The villagers awaited us with a simple, but delicious lunch cooked by the housewives who took care of our physical well-being throughout our stay in Nonggai. Afterwards, "Father Ai," the head of the village committee, explained to us briefly about the village and how the cooperative could

help them solve their economic problems. Then everybody went to work. Tools, materials and experts were provided by the villagers, funds and manpower by us. Originally, the villagers were quite skeptical how much our students would be able to do, but much to

Originally, the villagers were quite skeptical about how much our students would be able to do, but much to their surprise, our participants turned out to be quite professional and absolutely dedicated.

their surprise, our participants turned out to be quite professional and absolutely dedicated. They completed two projects, the cooperative and a playground for the village school, within the given time without much assistance from the villagers. There was even

enough time to join the village festivities in memory of the great king Chyulalongkorn, with sports and games in the afternoon and a campfire in the evening. RYS participants, workers of the rural development foundation and villagers, young and old, men and women, all joined together in joy and laughter.

On the last day, the villagers performed a very special ceremony, during which the old people of the village put

strings around the wrists of the participants giving their blessings to each one of them. The string symbolizes the bond of heart through which we are bound together for eternity.

The Regional Director of Southeast Asia Reverend Byung Wooh Kim and his wife, the RYS Project Director in New York, Reverend John Gehring and the President of the Thai Unification Church, Dr. Lek Thaveetermsakul, who arrived later in the day, were wel-

comed with the same moving ceremony. During the Dedication Ceremony, Reverend Kim explained the goals of RYS. His vision of this first RYS as being just a seed which should spread throughout the country caught fire among the audience and became the main topic during the Closing Ceremony, which was held in the Chiangmai Orchid Hotel the next day. The Vice-Governor of Chiangmai, who with 30 other dignitaries stayed for the entire ceremony, said that this project will be an example for others and pleaded with us repeatedly to come to his province again. This spirit of the Closing Ceremony was one of total success and the participants testified to the love and unity which they experienced among themselves, as well as the love and concern from the elders, professors and leaders. Anucha Somchit, one of the group leaders, concluded his experience with the remarks: "What we learned is to love each other and that's what RYS is all about." □



Participants busy at their work project.

Religion and Peace in Multi-Faith Nigeria

CWR in Nigeria

by Dr. Frank Kaufmann

It is not widely known that Christian /Muslim hostilities in Nigeria have caused some of the most severe religious clashes in the modern world, comparable to certain Middle East nations, the Punjab, or Sri Lanka. Since 1978 literally thousands have died in religious uprisings. For this reason I am proud to have been able to help bring the spirit and resources of the Council for the World's Religions to bear on healing these tragic divisions.

In Nigeria, as in India, it is common for members within any given family to adhere to different religions. When religious strife erupts, the deep, blood relationships of intimate families are rent asunder, causing the most tragic and enduring form of religious division. The potential of further outbreaks made this conference a matter of urgency.

In addition to this, the conference had a number of special qualities which substantially advanced the work of CWR. One important aspect was that CWR could continue pioneering "co-sponsorship," as with our recent Moscow conference. In this case our co-sponsor was the prominent Obafemi Awolowo University in Ile-Ife. This time the cooperation extended beyond

what was achieved in Moscow, to include the actual organizational and administrative responsibilities. With a CWR grant, the local convener organized a conference team that did virtually all the labor, including staffing the conference itself. Their excellent standard of performance demonstrates the possibility for maintaining or expanding CWR's influence, even with our present limits on personnel and financial resources.

Another CWR "first" was the media coverage of the event. A major Nigerian newspaper reported on the conference every day, at times running it on the front page. We also had television coverage. The opening ceremony was open to the public and was attended by the entire university community, as well as local political leaders. At the end of the conference I was interviewed by the national daily newspaper that had been covering the conference.

This was the first conference organized on a strictly national level. The convener had to challenge local politics without the comfort or glamor of an "international mystique." In a way it was consistent with the challenges of "tribal messiahship." One must work at home,

living day to day with the consequences of one's decisions, and with the responsibility to maintain an exemplary standard. Dr. Jacob Olupona, of the Development of Religious Studies at Obafemi Awolowo University and our CWR consultant on African religions, had to deal with local jealousies and rivalries, and still make the whole thing work. Indeed it did work. He gathered a unique com-



Dr. Olupona addresses a session.

bination of respected and established scholars, and young, zealous and powerful emerging leaders. Virtually every major Nigerian university was represented. Scholars who literally would not even speak with one another prior to this conference, spent a week together in constant learning, repentance, mutual understanding, love and commitment. It was recognized by national media and national religious leadership as the most effective interreligious conversation in recent Nigerian history.

Participants were drawn from among the top representatives of Christianity, Islam and African Traditional Religion. Papers were of high quality; participants were serious and consistent. The conference was a tribute to its co-sponsor, CWR Patron Professor Wande Abimbola, who is completing the final days of his seven-year vice-chancellorship at Obafemi Awolowo University. I am happy to report this conference a great success, with many promising "firsts" at the close of CWR's 1989 activities.

□



The staff and participants of the conference in Ile-Ife, Nigeria.

Eight Points

CONTINUED FROM PAGE 2

From now on, I will nag you if you have a younger brother or sister and are not making effort to bring them into the Unification Church. We've got to save them. Are you confident in doing that? Those who say, "Yes, Father, I'm determined, I will do that," raise your hands. Go to your younger relatives and bring them to life.

At least we will increase tenfold in number if you connect one relative through another relative and so on—it will cover the entire nation. So be strong with your brothers and sisters, if you love them. I strongly urge you to do that.

C. Entering Jericho:

The Berlin Wall is coming down like the walls of Jericho. We must prepare a strong tradition. Don't be attracted by any part of the communistic activity. Only follow God's activity and God's tradition in preparing for our entry into Jericho. Once we enter Jericho, we should not be influenced by communistic ideas; we should instead influence them with our ideas.

Do you know what this means? It means the second generation should have no part in the existing thought that has been under the influence of communism. Secular humanism is very much Satan's thought, as is materialism.

D. Victory or corruption:

We have to make a choice whether we are to be victorious or whether we will become corrupt. If we guide the second generation correctly, we will become victorious. If we don't do that, then we will become corrupt.

E. Re-education and self-control:

We must become self-repentant, self-perfecting, and self-dependent. We cannot become perfect depending on someone else; we must depend on ourselves. Nobody can do it for you. It is not my role to do that. It is we who have to do that. The rest of society will not help us because they are busy with their own problems. We have no one to depend on except ourselves. Promote self-sufficiency and self-accomplishment.

III. *Headwing Thought and the Establishment of Tradition for the Third Millennium.*

The Third Millennium tradition must be established firmly within the next ten years, the last decade of the second millennium. We have to travel in circular movements. Those who have been up high must come down; those who have been humble should go up. That is circular motion. Those who lead the headwing thought movement must be able to do this, easily. We should be able to do that at will, establishing circular movement.

This is what Father has disciplined himself in all along:

Once you come to a certain position, a high leader's position, don't ever think that you will stay there for the rest of your life. Always be prepared to step down, if that is for the benefit of everyone.

I recently met a Soviet leader, whose countenance really shows the hardship he has experienced in his lifetime. Since he had suffered so much, he understood my heart and said to me, "Reverend Moon, you must have suffered so greatly in your lifetime." I said, "In a way, yes, but my idea is that I am already a successful person, both ideologically and in reality. But I feel that if I come down and make the Unification Church and myself suffer even more from this point on, then the future success of the Unification Church will be absolutely guaranteed. The day is approaching very quickly when the Unification Church will be welcomed and respected by everyone. I don't want to sow seeds from that posi-



tion. I want to sow seeds from a lower position. I am 70 years of age yet I do not give up because I have further to go." I study how we can suffer even more after we are welcomed by everyone. If we do that, then the growth of the Unification Church and my offspring will be absolutely guaranteed by God.

Look at the Roman Empire. They were very successful and strong. They tried to fly instead of digging into a trench. If they had dug into a trench, the Roman Empire would have continued on and become even more successful. America today is in the same position. America has come to be a highly qualified nation. After World War II, especially, they took the attitude, "There is no country above the U.S." That is why the U.S. is declining so quickly. If they had lowered themselves and been willing to suffer more, America would not be on the verge of perishing as it is today.

The country which follows my way will become great enough to accomplish anything in the whole world. We have to prepare ourselves to go down even more so that we can go up again. This second time around, we will make a bigger circle and then even bigger circles. This point is the

Unification Church's secret.

The Israelites in Canaan did not know that. The Unification Church members do not know how to survive forever either. I am now teaching you.

IV. The Establishment of the Realm of the Chosen People, the Realm of Unification and the Establishment of God's Kingdom.

Being the chosen people means we must be absolute. The one above us is absolute—namely God and the Parents—so we have to be absolute. That is our idea. To gain God's own country, I will persevere no matter what. This absolute being will march forward no matter what happens.

We must establish the realm of "Chosen Peopleship!" Once we do that, then the establishment of the kingdom should come.

V. The Establishment of Ownership and the Right to Own Something.

God has had three dispensational eras—the Old, New, and Completed Testaments. In the Old Testament era, Heavenly Father tried to establish ownership by gaining material. Through indemnification of the material world, He was to gain His son. Then He sacrificed His son in order to gain parenthood. He sacrificed parenthood in order to establish the service of God. This is how God has been working. We are getting to that point now. God must stand on the face of the earth before ownership can be established; then the children can start owning things.

When we reach the center point and establish the vertical "me," we have restored the parents, the children, and material things. This is ownership. This accomplishes perfection. That is the Principled view. That means Satan cannot participate in anything. Satan will have to respect the material, the children, the parents, and God. We have to attain that original ideal position. This is the whole meaning of restoration.

From the Old Testament sacrifices which gained the son, to the sacrifice of the son to gain the parents, to the sacrifice of the parents so that God can be ushered in, now we all will serve God. Then for the first time, legitimate ownership begins. Only after God has a safe foundation here on earth will ownership properly begin. Until that time, no one owns anything. True Parents will unite all of humankind, centering on God. Then God will take ownership.

Without our coming into that relationship and beginning true ownership, the Unification Era will not begin. We have to begin ownership. That means God has to start owning. Then we too can own. Then the Unification Era will begin.

VI. The Whole Family in the Indemnity Era.

There will be a time when the individual has to dedicate his whole family, including all the things he owns, centering on God. That means that there will be a time when we have to deny everything in front of God. After going through that process, we will be recognized by God.

VII. The Era for the Unity of the Spirit and Body and the Era for Promoting

and Multiplying Goodness.

The unity of the spirit world with the physical world and the era for promoting goodness are the same thing. This is not that difficult to understand, at least conceptually. When our spirit man and our physical man come to resonate with each other, centering on God, then we cannot help but promote goodness. There is no evil in us then. When such a man and such a woman unite and give birth to children, those children cannot help but be good.

VIII. The Mission the Unification Church Must Undertake for America.

A. We must open a gate for saving and leading the American youth. We have to open a way or a door, so that we can start ushering them in. That is the Unification Church's mission in America. All American young people are our brothers and sisters. Some brothers and sisters are victimized by drugs and free sex. We must not say, "I am clean, so I don't care about them." No, that is my brother, my sister; therefore, we have to care for them. No one can do that except the Unification Church members. The government cannot do that. The media cannot do that. If they could, they would, but they cannot. Do you really know that we can do it and no one else? (Yes.) Appoint and conduct yourself as a doctor.

B. How can we provide a sense of sovereignty, or subjectivity, for the American second generation? We have to help the American second generation feel that they are the center and leaders of all the young people of the world. We must plant that sense of responsibility strongly in American young people's minds. In order to do that, we have to develop that sense of responsibility within ourselves and form the realm of sovereignty, then usher in and connect all the young people to that. In turn, they will feel strongly that they are the leaders of the rest of the youth of the world.

Do you think this is necessary on today's American campuses? (Yes.) Looking back over the last few decades, in the 60s students failed to extend their dream onto the world level where it was destined to go. People were disappointed and became addicted to drugs. Worldism was where they were destined to go to, but they got lost and became hippies, wandering around in search of new thought. The communists moved in and took advantage of that, so all the smart young people were influenced by communistic thinking, drugs and free sex. Dialectical materialism moved in. This was all planned by the communists. Now the more Abolitionist way is coming—the influence of the new religions. "Where can I go to realize my dreams of justice and world peace?" When we present ourselves, the young people will jump into unificationism just like they jumped into communism in the last decades. This is that era. That is why we have to create a boom on the college campuses.

We can use the facilities of civilized society: the media and modern technology. With satellites, we can give 40-days education to people all around the world. No problem! How can individuals connect with us one by one and be liberated? It is difficult. We must have that kind of vertical, global thinking. □

True love means to lay everything on the line for others—and then forget that you ever did it. Forgetting that you gave makes room for new giving and then this love keeps growing.

Rev. Sun Myung Moon
November 17, 1989