

TODAY'S

WORLD

NOVEMBER 1998



FATHER—LET US PERFECT THE ABSOLUTE OWNERSHIP AND ABSOLUTE RIGHT OF POSSESSION OF GOD AND HIS CHILDREN - COLOR SECTION

Unity with Providential Turning Points

Reverend Zin Moon Kim

October 22, 1998

New York City

[Reverend Kwak permitted Today's World to print these words of Rev. Zin Moon Kim in lieu of his own message. They were addressed to World Mission Department members in New York. Rev. Kim, who has served as vice president of the World Mission Department for a number of years, is now shifting his focus to his mission as continental director for South America.]

As we know, history began from the fall. The ones who fell were kicked out of the Garden of Eden. Through our original nature we want to return there.

We must concentrate to connect with Father's recent speeches. When we connect with Father's recent speeches we can understand when we are at a turning point. A turning point is something observable, but what is the internal meaning of each turning point? This is the issue. Some people just like to go straight ahead, but little by little they feel alone, and when they look around, no one is beside them. Everyone is somewhere else. Although everyone else turned with the new direction of the providence, they did not realize it and just kept going straight. Such people usually have problems keeping their attitude, and often leave the church.

Our original nature tells us we must be in rhythm with True Parents. Thus, when True Parents turn left, we must also quickly turn left. We must concentrate to fulfill the directions from Father's recent speeches. This is very important.

At this moment, we are at another

turning point, and its content is Hoon Dok Hae. At this point, someone who has no concern for Hoon Dok Hae, who neglects or ignores Hoon Dok Hae, has no connection with True Parents and the providence. Such a person can meet many kinds of difficulties. Difficulties themselves are not indemnity—difficulties are a method through which to pay indemnity. Even within this era of Hoon Dok Hae, there is a turning point. At first, when Father started Hoon Dok Hae, the main content was the blessing and True Parents. But after a certain period passed, then it became the blessing and the spiritual realm. Now, most of the content of Hoon Dok Hae has to do with the spiritual world. We must follow the same way.

If we do not understand God, it looks as if history is controlled by powerful nations or powerful businessmen. But it is controlled by God. For example, the Roman Empire was the most powerful of its time. But today we cannot see the words "Roman Empire" on the map. When Rome was prosperous, no one thought Rome would one day be gone. Today, America is in exactly the same situation. But today, no Americans think that America will one day disappear. If Americans

do not accept or understand True Parents and Principle, this country's future will be exactly the same as that of ancient Rome. Behind history there is almighty, all-knowing God.

Similarly, through Hoon Dok Hae, God can be in control of your history. So please do Hoon Dok Hae every morning—or any time of day if you are busy. The best time is from six to seven o'clock in the morning.

Report on the Pantanal workshop

At the Pantanal national messiah workshop, Hoon Dok Hae is always in the evening. In the early morning we go to the river. This workshop is only for husbands. Several sisters came because their husbands were sick, but Father told them this workshop is not for women—except for the kitchen sisters and True Mother.

During the rainy season the Pantanal region is twice as big as Japan. Most of the Pantanal land belongs to Brazil, but it runs into Bolivia and Paraguay. The rivers are good roads by which most of the natural resources and farm products are transported out by ship. It is undeveloped land, so there is not much sightseeing done there.

The workshop site is near a small town named Forte Olimpo. Our church has purchased a small mountain in the area that the local people call Moon's mountain, while we call it Father's mountain.

Most of the fish in the area have teeth, especially the piranha. Piranha can cut everything, so the last section of the fishing line is made of steel. I will explain how strong the piranha are. There is another



(l. to r.) Mrs. Chung Hae Pak Kim, Rev. Zin Moon Kim and Rev. Jaong Hyun Pak at Pantanal
(Photo: Courtesy of Rev. Jaong Hyun Pak)

fish called serubi locally. It is very colorful, with brown, black and white markings. It looks like a painting. This fish is very big. I caught one serubi about as big as my leg. If five or so piranha fight with one serubi, the serubi will be killed. Sometimes you can see the fish fighting like this. Also, many South American fish have poisonous fins. You have to hold them a certain way, or you will be injured and have to go to a hospital. One national messiah never knew the fish was poisonous and it went up the leg of his pants. He was very lucky not to have been hurt by it.

The fish in that region make many sounds. Father said this is the heavenly kingdom and ideal world because even the fish sing songs! Many South American fish also have many bones, so you cannot make a filet. Father said if they did not have so many bones men like us would catch all of them and there would be none left. So the most delicious fish have many bones. Among the thousands of species of fish in South American waters, there are four that Father has asked every leader to

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Front Cover: True Parents receive a card and gift from the membership prior to Father's main speech on True Children's Day, November 19, 1998, New York City. (Photo: Ken Owens/NFP)

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LET US PERFECT THE ABSOLUTE OWNERSHIP AND ABSOLUTE RIGHT OF POSSESSION OF GOD AND HIS CHILDREN

REV. SUN HWONG LEE, M.D.

NOVEMBER 15, 1998

MANHATTAN, NEW YORK

[Interpreter: Rev. Peter Kim. The following contents are excerpted from a seven hour speech given by Father to New York area members at Sunday morning service.]

ALTHOUGH we are doing Hoon Dok Hae, the texts we are using are mainly taken from older speeches, some from over forty years ago. Today, instead of Hoon Dok Hae, I want to give a special speech to convey what I am teaching at New Hope East Garden. People can receive education and develop their characters there so that they can build the Kingdom of Heaven in the future. We have to develop our characters so that we can fit into the society of the Kingdom of Heaven. Adam's family could not achieve the four position foundation, so they could not go to Heaven but went to hell. Parents and children were lost as a result of the fall.

At Jardim, the essential theme is the establishment of the four position foundation. This means the restoration of the position of Adam's family. Adam and Eve's family lost this position because of the fall of man. This is the providential time when we have to restore the original four position foundation. That is why Father declared 4.4 Jeol.

As blessed couples, you must understand the significance of this teaching or you will not be able to transcend the fallen world. It is so important. I am giving this message under a special title: *Hananim gwa janyeo eui julde chuin gwa soyu-kwon wanseong haja*. "Let us perfect the absolute ownership and absolute right of possession of God and His children." [See end note.]

Do you all want to become absolute owners? We must accomplish this all the way up to the level of God. Do you want to be a higher being than God, or a lower being? [Higher being.] We all have that desire. Our thumb represents God—so

when we indicate "number one" with our thumb it means we want to become higher than God. By raising our thumb up we penetrate the horizontal line and connect to the vertical.

All parts of our body symbolize some aspect of the universe. Human beings go through three stages—the water stage (mother's womb), the physical world and the spiritual world. Our head represents Heaven. Our mouth represents the water stage and also the horizontal. We breathe through our nose which is one step higher. Our nose represents the physical world and also Adam and Eve. God breathes through Adam and Eve. Without Adam and Eve, God cannot breathe. One more step up are the eyes, which represent God. The eyes keep looking, and God is looking for love—He has everything else. This is because love cannot be accomplished alone. No matter how absolute God is, He still needs to be one with His object.



True Parents in prayer at the conclusion of the speech

PHOTO: KEN OWENS/NFP

The tragedy for humankind is that no one has understood God's heart. It is as if God has been under house arrest since He lost His only children at the time of the fall.

We inherit our bones, flesh and blood from our parents, particularly our mother. Our father gives us our bone structure, and our mother our flesh. Thus, as we received everything from our parents, we can claim nothing as our own. Where then did the idea of extreme individualism come from?

The 4.4. Jeol Declaration was possible on the foundation of the four Jardim proclamations. It can be considered the fifth declaration. The first Jardim proclamation emphasized absolute faith, absolute love, and absolute obedience. The second spoke of absolute parents, children, couples, and brotherhood. It also spoke of absolute family, the four position foundation. Have you become absolute parents and absolute children? [No.] What about absolute couples? What about brothers and sisters? Absolute means 180 degrees opposite from the fallen world. The tribe, nation, world, and cosmos were all to be connected in an absolute cosmos. However, ownership was lost. Where is the absolute owner? God could not have absolute property. Who caused this complicated problem? Man and woman. God lost His position as owner and He lost His property. What kind of ownership? In relation to children of filial piety. God wanted to see filial piety on the earth. Patriots, holy men and saints have taught us this. In His absolute position, God is seeking absolute children in the fallen world, which is owned by Satan.

The tragedy for humankind is that no one has understood God's heart. It is as if God has been under house arrest since He lost His only children at the time of the fall. We have to know this. For thousands of years since the start of history, God has been following behind humankind rather than leading them, with all this tragedy, and millions of martyrs in God's name. God's heart is nailed with the longest nail. Who can pull this nail out of God's heart? Even if it takes millions of years, God must fulfill His responsibility to restore humankind. No one has known this. God has been suffering and struggling doubly. He has to mend the broken creation.

ENGRAFTING THE TRUE OLIVE TREE

Thus, in time God sent His only son, a son of filial piety and patriotism, to enable humanity to be engrafted and restored. Does this mean engrafting the wild olive tree into the true olive tree? No, the wild olive tree must be cut down to the root. Thousands of generations of the wild olive tree can be eliminated by cutting it off. Then what is the mission of the Messiah? Should he merely say that everyone should follow Moses' tradition, or, rather, that they should turn around 180 degrees? There is no connection between good and evil. They are always separate. At the time of Abraham, the family of Lot was told to cut off everything when they left Sodom and Gomorrah. The condition they were given was to not look back or be turned into a pillar of salt. What about the Israelites leaving Egypt? They cut off from everything.

We must remember that when the Messiah comes we need to be able to cut off from our children, family and wealth and just follow him, or they may become obstacles to us. Once the wild olive tree is cut down completely, a bud of the true olive tree can be engrafted into it. It then takes three to four years

for the new bud to be fully engrafted and bear fruit. From this new bud, a true olive tree root and trunk will grow. The true olive tree energy will go down even to the root level. It will cut off the old stump which will become the fertilizer for the new tree. Even though the wild olive tree will be cut off, it will help the true olive tree grow and reach perfection. America is similarly in the position of the wild olive tree. So we should not abandon America, but should cut America off from the satanic lineage and use its power, knowledge and wealth as fertilizer in which to grow the true olive tree bud. As Unification Church blessed members, you should be pure white in color. But when I look at you, I see that you are all stained. Can you deny this? [No.] That is the reality.

Have you ever seen a Christian pastor come down from the pulpit and knock someone in his congregation on the head like this? [Laughter.] I am the parent of this congregation and I behave like your parent. There is a difference between one's congregation (who are like students) and one's children. What position are you in? Are you Father's children or his disciples? [Children!] With your golden hair and white faces, how can you resemble me? Your physical appearance may be different from True Parents', so if you want to truly resemble God and True Parents you have to completely abandon your past way of thinking and way of life and align yourself with God and True Parents completely. People say Reverend Moon is a dictator for saying such things and should go home. No matter how much they oppose Reverend Moon, however, these words will stay with humanity for eternity. I have absolute confidence in the liberation of God and the entire world. [Applause.] Do we want this to take thousands of years or a shorter time? [A short time.] But you are not ready yet.

BECOMING OWNERSHIP

Do you all want to become owners? Absolute owners or ordinary owners? To secure absolute ownership with God we must be absolutely united with Him. It is a logical and eternal formula that we must become one with God if we are to secure absolute ownership. We must practice a lifestyle of giving—offering our life even one hundred times. On this foundation we can finally reach the stage where we can say we are one with God. This is an eternal and unchanging rule.

We were born in the wrong way and were taught wrongly. We started with a false owner. So we have to turn ourselves around 180 degrees. What is the indicator that God gave us the ability and character to do that? It is our conscience.

God is the parent of parents. The original concept of parents was put into our minds before the fall. God is first our parent and secondly our teacher. But He is not an ordinary teacher. The world has many teachers, but God is the one who enables us to learn about love. He is the teacher of divine love. That is why our mind tends to seek absolute love. Isn't it true? God planted that kind of mind within us. God is, thirdly, the original owner of humanity. That is why we have a mind that constantly desires to become the owner of the entire world. Even though we belong to this fallen

True love is giving and then forgetting; as long as a selfish concept of oneself apart from one's husband or wife exists, there is no absolute center and no harmonized family.

world, because God originally planted such a mind within us, we still seek to become the original king, the original parents, original teacher and original owner. That is the force of our original mind. However we lost that. We should feel this is a tragedy and should lament because of it.

When it comes to the laws that govern electricity, if the input of electricity is measured as 100, the output will be something less, say 95 or 80; there is always some waste. But in the sphere of absolute love, if the input of love is 100 the output will always be 100. There is no waste because the lines of love are all connected with and go through the center. All the lines intersect with the center at perpendicular angles. When we observe the universe, therefore, we see that eternal beings always form a sphere. True love makes this possible. Therefore even if tens of millions of lines intersect this point there is no opposition and waste because there is no friction. It is true love's center point. That is why all things always want to go through this center point, which is God.

The time has come when we can absolutely declare the era for the liberation of our minds. As we reach a certain level, absolute unity with God is reached. What is the property of our mind? Our body. The mind alone cannot be happy. It needs the body, because together the mind and body form the absolute being in which God can dwell. Our mind should absolutely become the owner and subject of our body. Then our body becomes the property of our mind. Our conscience and our body absolutely should become one centering on true love. Then the right level of ownership comes about. That is why true love is necessary. When we reach this level, the mind and body can then exchange positions. But it is a prerequisite that there be absolute oneness between them. When this is achieved, ownership and property as subject and object become equal.

BEGINNING POINT OF GOD'S KINGDOM

No matter what it may take, the completion of restoration requires that our mind and body become one. This is the fundamental key to our life. Once you reach such a level, either body or mind can claim ownership. Because in true love the subject and object are absolutely equal, the ownership is therefore one. Once the body becomes one with the mind, together they become one unified being. In other words, when our flesh turns south, north, west, and east through 360 degrees it should not do so by itself. After becoming one with the mind it can travel anywhere with the mind as the center. That way the vertical world and horizontal world can be connected. This connecting point is the beginning of the Kingdom of God on earth as well as in heaven. Husband and wife represent a family. True love is giving and then forgetting; as long as a selfish concept of oneself apart from one's husband or wife exists, there can be no absolute center and no harmonized family. A world of peace and unification cannot emerge from there. Husband and wife should not have separate ways of thinking as man and woman. They should become absolutely one so that their positions can even be exchanged. With this kind of oneness between husband and wife there exists

the base unit of the family which is the center and beginning point of the Kingdom of God.

God prepared the nation of America in order to unify the entire world centering on Christianity. He wanted to see Catholicism and Protestantism become one and work together to unite the world centering on God's love. God's concern is how to love the archangel who became the enemy, and restore Adam's original family before the fall. That is why Reverend Moon advocates a universal heavenly love, saying that we have to embrace and love even our enemies. At the Blessing on June 13, I offered this kind of love to all the people of the world, including the saints and sages and even the worst people in the spirit world. Embracing humanity with a true love power greater than Satan's power can digest all problems. Without the concept of loving the enemy the unified Kingdom of Heaven on earth cannot be built. Love your enemy!

When a blessed husband and wife in the position of enemies love each other, a peaceful world begins for the first time, with a blessed child. To eliminate animosity between Koreans and Japanese, for example, Father has married thousands of Korean-Japanese couples.

You know now that the mind is the absolute owner. When your body becomes one with your mind and becomes the property of love, God is the absolute owner. When God created human beings, the main purpose was that He wanted to have "love property." From today on, we have to make a new determination and pledge to honor our absolute mind as the absolute owner of our absolute body.

Those who do not believe what I am teaching this morning, please wake up and think about it seriously. For women, your eternal subject is your husband. He is the one who is to become your eternal owner. Only on the basis of becoming absolutely one with your husband can you claim to be the owner too. We have to teach our children that parents are in the position of owner of the family and of mind, and children are in the position of body. Between mind and body there should be absolute unity. Just as we learned to unite our mind and body and to unite as husband and wife, our children have to learn how to unite with their parents.

Children learn from their parents' way of looking at and treating them. They are sharp enough that even if their parents pretend to offer their love in taking care of them, if they realize it is not true love they will shake their heads. They will realize it immediately. Your children learn from you by how you treat others---your father-in-law, your husband, your neighbors. Gradually, without even knowing it, they can lose their confidence and respect. Even infants learn to discern among true love, false love and mediocre love by looking at their mother's face and eyes as they nurse. When at a very young age if, for example, they make a mess on the floor, they learn what kind of love their parents have. They expect help and love from their parents. Yet if the parents do not look after them properly, and instead of loving them, spank them or do something wrong out of emotion, what kind of education are they giving their children? When they reach ages 5 to 7, if children see their parents fighting, they learn that way of behavior, and when they grow up they do

Once one secures absolute unity between mind and body, this will extend to the relationships between husband and wife, parents and children, family to family, tribe to tribe, nation to nation and to the world and cosmos.

the same. They test their parents and eventually see no hope in them and leave home. Whose responsibility is that? Is it the responsibility of the children or of their parents?

Who is the owner? [God.] What about in this earthly world? Our mind should become the owner of our body in the position of property and then become one with the body. Then between husband and wife, the husband is in the position of subject and eventually becomes owner of the couple. When they become absolutely one, husband and wife share ownership. By the same token, parents should be in the position of owner and subject of their children.

A wife should long so much for and miss her husband, her ideal husband, and long to receive this husband so that she can bear a child. After the fall, God sought the way to restore and perfect His son. How long He waited! Thousands and thousands of years. How much God yearned, how much He prayed, how much He invested until at last the Messiah, the perfected third Adam appeared! You have to have this aspect as a woman. Just as God longed for that kind of son, a woman should long to bear such an only child of God with her own body.

Can we find such a wife among American wives? What about you? If you do not acknowledge this and become one with your husbands, can you fit into this original eternal formula? Do you American blessed wives feel this way? As blessed wives, whom do you think you must love more between True Father and your husband? [True Father.] No, no, no! Of course you offer your love to True Parents, but the love relationship between True Parents and you is a vertical relationship, while your relationship with your spouse is a horizontal one in which you and your spouse share conjugal love. So on a horizontal level you have to love your husband more. Isn't that so?

Once one secures absolute unity between mind and body, this will extend to the relationships between husband and wife, parents and children, family to family, tribe to tribe, nation to nation and to the world and cosmos. Eventually this cosmos will be absolutely one with God. It will be the realm of total liberation of heaven and earth. There you will call God your own God and the entire world your own world.

Water seeks equalization. And air also. After we have gone through the water stage of life in the womb and the air stage in this physical world, eventually when we reach the spirit world we breathe the air of love. There, love too seeks equality. When we reach that level we will have eternal peace and happiness, which will be the Kingdom of God. As we pass through each of these three stages of water, air and love, it does not mean the previous stages close down. They should be kept open, like our mouth, nose and eyes are all kept open together. When you have a

stuffed nose you have to blow it to create a clear channel. If the mind and body are not united, it is like having a stuffy nose and not being able to breathe well. The same goes for the rest of the body. If the lips are not completely parallel, but even just two degrees off, then one cannot pronounce words well. The shoulder line should be straight. The same holds true for the legs and the chest line. The navel should be in the center, and when you draw a line from the forehead down it connects to the love organs.

When we know how to do something we can simply do it. By the same token, now that we understand the meaning of absolute ownership and right of possession, is it easy for us to fulfill this or is it difficult? As we know about it, can we do it or not? Once we logically understand something, we can do it with no problem. Then, is reaching perfection a problem or not?

FATHER'S PRESENT COURSE

Had Catholicism and Protestantism totally united at the end of World War II, centering on Christianity the entire world was to receive the Lord of the Second Advent and through him be embraced and united. The right wing, the left wing, humanists, materialists—they were all to be united and build the Kingdom of God here on earth within seven years, between 1945 and 1952. But due to the failure of the free world, particularly of Christianity, even though in many segments of the world people were prepared physically and spiritually—for example in royal families, and in the traditions of Catholic nuns and priests—somehow they failed overall. The Lord of the Second Advent was chased out into the wilderness and went through forty years of suffering and struggle, paying indemnity. He then came back up restoring step by step the original family of Adam lost at the beginning of history.

Father's wilderness course was indemnifying four thousand years of lost history. During this 40-year period, Father



Father speaking to members at Belvedere Training Center

*At the heavenly essence,
culminating at that place, there are
no satanic forces or walls there.*

paid indemnity and started building the ideal family on the family level, then came up to this level again [referring to chart drawn on blackboard]. In the seven-year period from 1992 to 1999 Father is completing his indemnification of four thousand years of history. That is why Father is now blessing couples on the worldwide level. Of course, ideally the heavenly blessing should be received based on the tradition of the value of the blessing, but because of the failures of Korea, America and Christianity, the blessing is given out now as a token to people all over the world. If we think about the value of the blessing, it is supposed to be dealt with very inwardly and with internal value. But it is as if a royal family member is being finally cast out of the royal family and marrying a beggar on the street. This much devaluation of the blessing is occurring. But God still embraces both extremes. By being embraced and pushed forward by God, oneness can be made.

The Messiah Catches His Net Here

The Pantanal is a place that can be described as a world of swallowing. Small fish are eaten by bigger fish and they in turn by bigger fish yet. Because there is very strict observance of the food chain, no fish can complain. The fish in the Pantanal did not have to go through the flood judgment at the time of Noah's Ark, so they are the original ones.

There are some unspoken rules when it comes to fishing in the Pantanal. Whoever catches the first fish of the day should release that fish as an offering to God. Also, I do not eat the fish I catch. The Bible says that the water being sat on by the harlot is the secular world. Peter was a fisherman. Likewise, I am fishing for all humanity, trying to catch the smallest to the biggest fish. In places such as the Amazon or the Pantanal region you can find every type of God's creation. There are so many different species of insect. On the water you can see a lot of floating plants, on top of which many insects are living. Small fish follow constantly underneath the plants so as to have a better chance to catch and eat the insects. The chain continues in this way.

When an alligator catches a big animal or fish such as a shark or a snake, the alligator first just makes sure that he swallows it. Of course birds and animals have fur, skin and bones and all kinds of dirty stuff, but they are just swallowed. There is no cleaning process. I came to understand then that God is the king of swallowing. It is like casting a net and catching everything. It does not matter whether small or large, dirty or clean, God is casting a net to swallow everyone, evil people, good people, and mediocre people. Likewise, when I give the blessing to the world, as for example at the Madison Square Garden Blessing Ceremony, I cast my net out to the entire world. Whoever comes into the net, even if they may have been criminals or murderers, is swallowed. That is why two thousand years ago God gave the message through Jesus Christ to love one's enemy. God's representative can swallow everything from the individual to the cosmic level, including the cosmic Satan, without a problem. Can you do that? As long as you have such a swallowing spirit,

even if you joined the Unification Church as the daughter of a president, and then even if I match you to the son of a street beggar you can swallow that, can't you?

The Culminating Point

Wherever I go and whatever I do, there is always controversy surrounding me. In the beginning when I went to South America people were crying and shouting, saying, "Why did you come to Jardim? We don't want you here." But within three years they have open arms and welcome me. After receiving my education, the people in that region came to understand my purpose in being there. Once South American countries become united, America will not be a problem; they can show America the way. Would you like that? Originally, as you know, South America is a Catholic continent, and was thus in the elder son or Cain position. But centering on True Parents, North America stands in the elder son's position. Once South America is completely united with True Parents, therefore, that continent will be in the younger son's position. Centering on the parents, when the younger brother unites with his parents, the elder brother will bow down. Once I turn through 180 degrees the positions can be switched. The elder son's position can be restored. It is the parental position that determines who can become the elder son and who the younger son.

It took Father forty years to re-establish what was lost at the end of World War II from the individual level all the way to the world level. Now Father has reached this level again [referring to the blackboard] and can fulfill what was supposed to be fulfilled at this point. Now I am giving family level education so that we can restore what was lost here. This is the culminating point. Because of the failure of the world at the end of World War II, the separation between God and True Parents is now culminating here at this point. God is guided into this point, and the universal messiah, national messiah, tribal messiah and family messiah are all culminating here together and we will have the 360 million couples blessing. The culminating point is the Ideal Family Education Center for World Peace in Jardim. All the heavenly essence is culminating there. There are no satanic forces or satanic walls there. However, not all the 360 million couples who received the blessing are fully ready yet to come here and meet God and True Parents.

The liberation of the cosmos and building of a world of peace take place based on this 4.4 Jeol. Father has given the first, second, third and fourth Jardim declarations, and this fifth declaration at Kodiak. We need to understand these different proclamations. What is the first proclamation? [Absolute faith, love and obedience.] This was not conjured up out of thin air and then became ours. Rather, this was the very concept God had originally, and which He gave to us.

Understand the Spiritual Reality

You must understand the value of this teaching. We have to cut off from the secular world's concepts and ideologies—

No matter who they are, if an ugly couple have absolute unity and a beautiful relationship of heart, when they go to the spiritual world they will appear as a young and very beautiful couple. One's mind never ages.

they are not connected with eternity. All the couples in the spirit world who received the blessing have come down to the physical world and are working with us. They occupy the physical world. These spirit world couples coming down will confront their relatives who are opposing the ideal of the blessing and force them to receive it. Many times spiritual phenomena occur in contradictory ways. If someone is blocking the way he will be removed from the path. Spiritual phenomena will occur. Up until now, without their ancestors' interference, people would not feel the difference, but now with their ancestors coming down and shaking them they will be unable to avoid feeling some kind of unease and urgency in their hearts. This time period is a very dangerous one. Who knows? Without intending to, you may end up being seduced by a beautiful woman and later die from AIDS.

Through the blessing you received an ideal spouse, but in your eyes she may be the ugliest person, and not ideal at all. So you run away and find someone in the secular world—someone you feel is ideal. But you do not understand that the spouse given by God and True Parents was not just given to you as an individual, but also on the level of your ancestors and descendants, and is the ideal one, the one who is like the offering table for your lineage—an altar of love, sanctified and dedicated. Do not forget that the concept of indemnity must be included in your marriage.

No matter who they are, if an ugly couple have absolute unity and a beautiful relationship of heart, when they go to the spiritual world they will appear as a young and very beautiful couple. One's mind never ages. If one enjoys and feels happiness through one's mind, one becomes younger and more beautiful. Dr. Lee testifies that there is no comparison between the most beautiful woman in this world who is not connected to God and the ugliest person who is close to God. External ugliness does not mean anything. So those who are not married should seek out the ugliest possible spouse! [Laughter.] I expected True Mother to be big and fat, but God gave me the most beautiful woman. As the Lord of the Second Advent, in a position to save even the lowliest person in the world, how could I say no if God had instructed me to marry even a very fat lady?

A spouse given by God is the ideal spouse. To me, True Mother is too good. This is a problem for me! Mother's heart is so big I cannot measure it. [Father tells about how Mother gave away all his neckties to visiting leaders.]

Dr. Lee said that in the spirit world when husband and wife make love, everyone can observe them, but a mysterious celestial power comes down and covers them, enrapturing even those who are watching. You have not really believed my teaching about the spirit world. Dr. Lee was in the same situation. He was not totally sure, so he had a "wait and see" approach. When he realized everything I had taught him was true, he had a strong urge to share this reality with the members. Dr. Lee confessed out of shame that he had not believed my teaching 100 percent. So we must become serious. In the Completed Testament Age we must understand the spirit world first. We must be fully aware of the reality of the spirit world and keep marching straight forward.

Because of this teaching, Father was persecuted when he came to America. Do you think it was easy? [No.] The culmination point is here again because of the support from families in the spirit world. Now, centering on God and True Parents, national, tribal and family level messiahs all working together can now progress with God upward from the individual to the cosmic levels and restore the lost positions. That is the Kingdom of God. Because of this, I declared 4.4 Jeol this year. The Ideal Family Education center in Jardim is where heavenly education is offered to families so that they can receive a pass to heaven. That is why when the blessed couples come they should ideally come as a four position foundation—as a family. Unless you go through the process of ideal family education, you cannot receive a pass to heaven and will have nothing to do with True Parents when you enter the spirit world. So I am opening my arms and asking the 360 million couples to come and receive their education.

CUTTING THE STRINGS THAT BIND

I know many of you are saying, "Well, I have my job, my children. Why can't we do this at Belvedere?" The reason is that we have to go to the original point where we lost everything. We lost everything at the North Pole so we must go to the South Pole to restore everything. If the competition becomes too strong, we may not be able to accommodate everyone in Jardim all at once.

Should you go as soon as possible or wait? [Go quickly!] You need to cut the strings that are attached to you and go. How do you cut them? You have to think that you must grab onto God and True Parents and glue yourself to them so that you never separate, like a small fly hanging on. You must continue holding on like that until the final destination. Even if you almost die from fatigue, you will still arrive there. You can make a quantum leap with True Parents. To cut off the indemnity strings and stick with True Parents you need an offering. This is the time we have to secure the pass that signifies total indemnity. What we need to make is a complete, living sacrificial offering: *Chong saeng-chuk hun-nap chaemul*. This offering will decide who is going to take ownership—God or Satan—and what level of ownership.

Without liberation there can be no unification or peace. We have entered the Completed Testament Age. This is the era to perfect the blessed couples. If not for the fall of man, a world of peace, unification and happiness would have come about. In this Completed Testament Age we received the blessing on the family level but must go one more step, the stage of peace, liberation and unification. This means we have to complete the Old Testament Age, New Testament Age and Completed Testament Age, and even this era of liberation, peace and unification. That is the significance of this offering.

In the Old Testament Age, the method of offering was to cut all things in half to divide God's things from Satan's. They always had to divide the offering into good and evil or God could not accept it. They offered all things on the altar—to prepare to receive the sons and daughters of God, the original Adam and Eve. On that foundation, when Jesus Christ

The Old Testament era represents all things, the New Testament era represents the children, and the Completed Testament era represents the husband and wife. We have to purify all these and place them on the altar of the Completed Testament era.

came, Judaism, in the position of Abel, was meant to unite with Israel, in the position of Cain, in absolute faith and love, and receive Jesus. Then, as the foundation nation, they should have connected with the world. The original son and daughter position could have been restored. Due to their failure, however, Jesus in the position of king divided himself—into spirit world and physical world. Therefore Christianity does not have its own nation, and its history has been one of martyrdom and sacrifice.

Jesus Christ's sacrifice prepared the road to receive the True Parents. So the Lord of the Second Advent came as True Parents at the end of World War II. Catholicism and Protestantism, representing Judaism and Christianity were supposed to receive him, but instead True Parents became the sacrifice for the liberation of God and the unification of the world. In order to open the era of unification and liberation, I had to walk the difficult periods of Old Testament era, New Testament era and Completed Testament era.

Many failures have attached themselves to humankind throughout history. To pass the sacrificial stage of offering we have to cut all the strings that are attached to us. Did Adam and Eve have possessions before they married? [No.] What about you? Before the blessing we also carried historical strings attached to us. These were our family, our home, our nation, the entire world and even hell. Isn't that so? [Yes.] So we had to cut them off and focus on achieving the goal of absolute ownership and absolute right of possession. The Old Testament era represents all things, the New Testament era represents the children and the Completed Testament era represents the husband and wife. We have to indemnify all these and place them on the altar of the Completed Testament era. Now we have to make our offering to God, not by killing and dividing, but by making a living offering of all things, our children and our spouse. That is what is considered a complete offering. If we do this, when we reach the level of becoming completely one with God, the absolute original owner, the blessing will come down upon us again and we will regain our belongings: husband and wife, children and all things belonging to us. This is the way to secure God's blessing.

MAKE A COMPLETE OFFERING

Originally, at the time of your blessing you were supposed to surrender everything: your family, your belongings, your wealth—whatever you had. But you could not do that. Now the time of liberation has come and it is God's blessing and grace that blessed couples can go through this time period and receive the eternal blessing of God. When it comes to our possessions, our wealth, when we go through the point of transferring ownership we have to go down to the absolute zero level.

This kind of all-embracing education is now being given at the Jardim education center. You must go through this type of education and receive your diploma. You must restore 160 families. The leaders who come to the Pantanal to participate in fishing training are instructed to catch 160 fish, 40 each of 4

different species. This is because the fish were not judged at the time of Noah. By catching these fish, we can be connected to God's sacrifice. We somehow have to align our offering with the number 160.

The gate of heaven is open. By setting up the needed condition now we can take our entire tribe and enter the Kingdom together. Restoration through indemnity will be completed. Amen! This is the completion of the history of restoration through indemnity. Amen. [Amen! Loud applause.]

Whatever library you go to, the congressional library or wherever, you will not find this kind of teaching. You will only find this truth in the library of Reverend Moon's heart.

[Rev. Peter Kim prays:] Our most beloved Heavenly Father, and our loving True Parents, What a blessing and what a message we received this morning, Father. When we think of Your providence, Father, we always think we know enough to do our mission here. But when we sit in front of True Parents, as we are this morning, we are constantly reminded that we have turned our back against You so many times. We have been self-centered so many times, Father. Please help us to wake up out of this nightmare and to fulfill our responsibility, which is building the Kingdom of God here on earth along with our True Parents.

We must unite our mind and body first. We have been taught about this again this morning, Father. Please let us make absolute determination this morning in front of You, God, and our True Parents that we will make sure that our minds and bodies will be absolutely united from this moment on as we continue doing our mission in our daily lives, Father.

Please give Your abundant blessing and abundant guidance to our True Parents, Father. They are always standing on the front line where no one knows what they are doing, and no one knows how difficult it is, but they do not back off from this challenge. They persistently continue marching forward, leading and embracing all humanity.

Father, please let us fully understand the significance of the Ideal Family Education program going on at the Jardim training center. Although we have not all participated in this training yet, Father, we will prepare to participate so that we can secure the ticket and pass to enter the Kingdom of God together with our children and all things surrounding us.

Father, thank you very much for giving us such a blessing and such an opportunity in our lifetime here again. We pray all of these things in the names of our True Parents, amen. ♦

[Editor's note: In this speech, and in many others, Father uses the Korean word *chuin* to indicate the position of an owner. The Korean word is broader in meaning than the concept of ownership in Western cultures. In family relations it denotes a level of heart and responsibility beyond mere ownership as we generally understand it in English. It is rooted in the relationship of love between God and humankind in which God is our Parent and Creator and we are His children and His creation.]

[Edited for Today's World]

The Fulfillment of Parents' Vision

HYUN JIN MOON
OCTOBER 27, 1998
SEOUL, KOREA

[On his recent visit to Korea, Hyun Jin Nim spoke to the general membership and also to church leaders. As many more senior church leaders have in recent years become national messiahs or been mobilized to Japan, the majority of church leaders in Korea are young.]

INSTEAD of going my usual route of asking the audience what I should speak about, I will go right ahead and address the topic I feel needs to be addressed today. Is that alright?

The first thing I would like to say is, we have to recognize that especially at this time we are entering a new era in God's providence. In the past whenever I heard people talking about a new era, it always

implied that there was some type of break or end to the previous era—or that this new era was separate from the era that preceded it. But what do I mean by saying that this is a new era? Do I see this era as separate from the preceding era? Or is it a continuation of it?

At this point I want to ask if I can walk around while I speak—is that okay? [Yes!] Standing before you I feel that we are working together. So we have to be one in mind and spirit. I'm going to forego the formalities and conventions and try to communicate with you from the outset on a level of heart. The reason being there is not enough time. This is a new era. Either you're with it or you're not. That's why in coming here before you, instead of building formality I want to come to you on a level where we can relate. Then you can truly understand that this is an era we have to be prepared for and accept.

So what do I mean by a new era? Does this mean that my vision is separate from the vision that Parents have given you? Or is it the fulfillment of Parents' vision? To answer this question I'd like to use an analogy. When I was at the headquarters church on Sunday I gave members the analogy of the Israelites following Moses to the promised land. God promised the Israelite people that He would deliver them from the hands of Egypt and give them a new land in which

they could create their own nation. Of course making the break from Egypt took forty years in the wilderness—before they actually saw the border of the land of Canaan. Do you think God meant for the people of the Israelite nation to perish in the wilderness? [No.] There was the promise of the land of Canaan.

If we look at that whole process, the people walking in the wilderness recognized that wilderness as their reality, as their vision at that time. They didn't talk about the land of Canaan; they had to think about finding food, shelter and clothing, the fundamentals of life. They could not think of other things. Yet when they came upon the border to the

land of Canaan, then they realized the ultimate fulfillment of God's vision and promise, which was to deliver them to the land of Canaan.

Parents have said that we have now entered the settlement era. What does that mean? It is analogous to the Israelite people arriving outside the land of Canaan. Yet before they entered, they had to leave behind all the baggage they had carried from Egypt and during their years in the wilderness. They had to start fresh and move forward. That was the new vision they had to accept.

This time is also such a time. We have entered the settlement era, the time in which we are to build God's kingdom. If we want to enter that era, we have to leave all our past baggage behind and start afresh. Think about it. At the last blessing in June, Parents gave a heavenly proclamation liberating even the worst people in human history, including Hitler and Stalin. This was unprecedented. Isn't it also unprecedented that the standard of the blessing is lower than previously? The conditions are very simple now, right? One accepts the four pledges and drinks the holy wine and is then a candidate for the holy blessing. Isn't it so? That is the reality now. Does this mean that all the past values and all that Parents have taught before were false and are nullified now? No. It means we are entering a new era.



Hyun Jin Nim and Jun Sook Nim with Shin Ha Nim at her 100th Day Celebration on November 9 at East Garden (Photo: Kim Oungh/NPI)

The blessing is not something reserved just for Unification Church members, just as the purpose of the Israelite nation was not to exist for the sake of Israel alone but for the world.

Does that mean the conditions you set to receive your blessing were just suffering that had no meaning because blessing in essence is this simple? No! Think about it. Those Israelites who followed Moses on the trek from Egypt to the land of Canaan, did they not suffer and have to set a higher condition of faith and loyalty? It was upon the kinds of conditions that they set that a foundation was created to build a nation—a nation that could work on the worldwide level.

So what is happening to the Unification Church right now? I have had the opportunity to travel around the country and around the world talking to members, and I know some are concerned about the standard of the blessing, by the fact that it is getting lower. Sometimes they say, "The blessing standard was so high before; I set such a high standard. Yet we give the blessing away so easily now. We are diluting the value of the blessing." As pastors, I'm sure you are faced with this kind of question or concern. Is the Unification Church just going for a numbers game; because we just want the number are we therefore diluting the standard?

I think to understand this we have to reflect on the purpose of the Unification Church and the purpose of God's providence and Parents' mission. Ultimately God's purpose is the restoration of all humanity. Why do we always come to Cain and Abel struggles? Because the ultimate purpose of restoration is to create an ideal family, to bring the Cain and Abel camps together, and to bring the vertical standard of parents and children together. That is our purpose.

The blessing is not something reserved just for Unification Church members, just as the purpose of the Israelite nation was not to exist for the sake of Israel alone but for the world. Father said that if Christianity had accepted him in 1945, the foundation for the restoration of the world could have been fulfilled in seven years, by 1952. Although our theology is very closely aligned with Judeo-Christian theology, especially the Old and New Testaments, do you think God's purpose of restoration in sending Parents here was for Jews and Christians alone, or for the world?

The foundation of Christianity on the worldwide level at that time was to receive True Parents. Parents were to use that foundation to build a God-centered world. But not for Christians alone—for the whole world. Because Christianity did not accept Father, he had to establish the Unification Church. All that Parents needed to be fulfilled through Christianity they had to re-indemnify through the establishment of the Unification Church. Father had to re-create a worldwide foundation.

Now we are at the stage in which we have a worldwide foundation, but do you think the purpose of restoration stops at the Unification Church alone? Remember, the purpose of restoration and True Parents' mission is to restore the world, to bring the Cain and Abel camps together. If the Unification Church stands in the position of Abel, and the world stands in the position of Cain, the purpose is to bring those worlds together. Therefore, Parents had to set the conditions by

which that unity could come about. Why? Because conflict between brothers can never be resolved by the power of brothers alone. They need the central authority of parents.

The history of humanity has been a history of conflict because True Parents had not come. That is the fundamental essence or core of our theology, isn't it? That is why we first have to understand what the mission of the Unification Church is. It is a public mission—to exist for the sake of the world. We have built the foundation up to this point, giving out for the sake of the world in order to fulfill this purpose.

What is meant by the settlement era? I think it is analogous to zero point, or the beginning point in time. When I compare this to the initial building of the Unification Church founda-



Myon Jin Nim speaks to Korean church pastors

tion, analogous to the forty years wilderness course and based on the conditions set then, at this time we can stand almost at a zero point or beginning point in human history. Just as God's purpose is to bring together the Cain and Abel camps of the Unification Church and the rest of the world; when we go back to even the individual level, doesn't it make sense that the internal aspect and the physical aspect come together? Many times we talk about this on the individual level. But I want you to think about it for one moment from an organizational perspective. Why? Because the settlement era is the time to build the Kingdom. The Israelites looking at the land of Canaan and in the process of settling there had to establish a government and an infrastructure, they had to build educational institutions, and so on. The attitude, the mentality and perspective they needed to have were very different from those needed when trying to find food or shelter or water for the next day. Don't you think so?

The time of settlement is one of putting down roots. What

As Unification Church members strive to establish mind and body union and perfection, we should strive not only for the highest place in the spirit world but also for the highest place on earth. That way we bring the two worlds together and establish the Kingdom of Heaven on earth as well as in the spirit world.

does that mean for the Unification Church and for our leadership? Does anyone have an opinion? I don't know. What does it mean? Should I leave you in suspense or should I explain? [Please explain!] If I always explain, you will never try to figure things out by yourself. Isn't that so? [Laughter.]

The answers have all been given. Father has said everything he needs to say. What I am saying is nothing new. So what does that mean for new Unification Church leadership? [Setting the tradition.] What else? Everything is revolving around tradition, which is good. But as we enter a new era there is new focus. I asked Appa, "What does the settlement era mean, and what does it imply for the leadership of our movement?" Father explained it to me in this way: In the past, our movement worked on the family level. That is why many of you are talking about tradition. Tradition is very important in maintaining a vertical standard within the family. However, now when we talk about the settlement era we are entering the level of the nation. In other words, the foundation on the family level having been fulfilled, we are therefore moving to the level of the nation. I don't want you to misunderstand me. It does not mean that tradition and understanding Father's heart are not important. They are absolutely important. When I began speaking I asked you if talking about a new era implies a discontinuation of the previous era. It does not. It is a building upon what was established in the past. But now we have to work on the national level.

All of you here today are pastors of your own congregations. I look at you as the leadership of our movement. When I ask this question, it relates directly to your responsibility. So I ask you, what does it mean for you? [Foundation of substance.] That's right, building the foundation of substance. Methodology is also part of building the system. The method used has an effect on what is created. For example, let's say you are writing something—the way you write will determine how the writing looks, won't it? You can write upside down, lying down, you can write on a table or on your lap. Try those different positions and observe your writing. The method you use will determine the type of substance you create. I think one way to put this in context is to go back and re-read the message Father gave during my Family Federation inauguration. Appa set there a new paradigm for leadership. It's not only the internal foundation. Appa said that the future leadership of our movement has to have a substantial foundation. Why is it so important at this time? Because we have risen to the national level. When you are working on a family level it is usually the elders who take responsibility and the leadership positions. But when working on a national level, we are dealing with many, many different families. Therefore the criteria will change. Those who have not only an internal foundation but also external capability can be effective leaders. Do you think the position of a nation's president is something that is determined by age or by ability? By ability. To you, the Unification Church leadership, especially here in Korea, this should be a liberating revelation. Have you not wondered, on reading the Divine Principle? It says clearly that we have

to build the Kingdom of Heaven here on earth before we build it in the spirit world.

I know there are many mysteries about the spirit world, but more and more we have been receiving revelation about what it is like. One such revelation has come from Dr. Sang Hun Lee. What did he say about the spirit world? What is it like? Do you reside close to Heavenly Father based upon the position you held on earth, the amount of money you had or other similar criteria? Or is your position determined by the merit of your life? Is it determined by age—by seniority? If so Adam and Eve would be the closest to Heavenly Father. Or is it based upon the merit of the life you have lived, the degree to which you have lived in dedication and service to Heavenly Father, that determines your place? It is focusing on the realm of shimjung. As Unification Church members who strive to establish mind and body union and perfection, we should strive not only for the highest place in the spirit world but also for the highest place on earth. That way we bring the two worlds together. Then we establish the Kingdom of Heaven on earth as well as in the spirit world. Do you think this is right or wrong? Effort and merit.

I had a chance to meet with all the regional leaders before meeting with you, and I also spoke to them about a new paradigm. The foundation that Parents have built is tremendous. The direction that Father has given me as his son is to put the flesh upon the bones of this foundation. However, I cannot do it by myself. I need your support. You have to come with me, walking side by side with me, to put the flesh on the bones of this movement. It is not going to happen easily. That means you have to strive hard to keep up and to follow.

Can you do this? If you want to be the true future leaders of our movement, you have to be able to keep up. You have to look at yourselves as historical people, as historical leaders setting the precedent for a new generation. Think about the situation right now. The young people of this world are lost, especially in modern societies. I'm sure that some of you are overwhelmed by the small problems in your churches, but you have to look beyond them and recognize, "As a historical man, as a representative of God and True Parents at this time, regardless of how small my foundation seems to be, I am connected to God's worldwide providence! This providence is moving forward, and I am moving forward with it!" That's the way you have to think. Can you do that?

This is a new time. The slate is clear; a blank slate. What we harvest in the future all depends upon what we sow. This is not a time for self-centeredness, or for petty rivalry or differences between, for example, first and second generation. It is not a time for comparison with others, for thinking one person is better than another. Remember what I am saying, that the slate is clean. We are at the borders of the land of Canaan, and just like the Israelites we have to leave all our old baggage behind as we move forward. This is a time in which we have to work together in common effort with the focus of building God's kingdom first. It is the people and the leaders who put His kingdom and providence before themselves that God needs in the future.

CONTINUED ON PAGE 27

39TH TRUE CHILDREN'S DAY CELEBRATION

New York City

November 19, 1998



True Parents lead the True Children's Day Pledge Service.

Left: Hyun Jin Nim's family celebrates Shin Ha Nim's 100th Day and Shin Eh Nim's 9th Birthday on November 9

Hyung Jin Nim and Yun Ah Nim at the Eight Day Dedication Ceremony of their first child, Shin Pal Nim. He was born weighing 8 lbs. on November 12 at 2:22 p.m.

Congratulations!

(Photos: Ken Owens/NFP)



HEALTH SCIENCES CENTER INAUGURATION

Bridgeport University

November 20, 1998



True Parents cut the ribbon at the inauguration of the Bridgeport University Health Sciences Center



True Parents with a picture of the Health Sciences Center presented to them in recognition of their contribution towards its establishment

*Father writes a calligraphic motto for the center
(Photos: Ken Owens/NFP)*

On Prayer and the Spirit World

RECORDED AT THE MOUNTAIN VIEW
CHURCH, ANGLICAN, 1965
LONDON, BRITAIN
PART V

[As there has recently been great emphasis on the spirit world and our relationship with that realm, these historic words of Father's are especially relevant today. They were originally recorded at Father's meetings with members and guests at church centers throughout the United States in March and April of 1965.]

WHAT, then, about the message received last year entitled "Co-Creators," which indicated that mankind was responsible, by giving love to animals, for their spiritual growth? The indication was that they have a spirit potential which remains dormant unless we act with them in the same way that God acts with us, drawing their love to us, which in effect creates their spirit. This makes us co-creators with God. He creates our spirit, we create the animal spirit.

By loving your dog, you can create animal love in him and make him feel an attachment to you. In that way, even though this love is on an animal level, you and your dog have give and take and become very close, just as God has a very close relationship of give and take with you. In this way, all things will be in harmony with man, and man with God. But the degrees are entirely different. You can not say that you are developing the spirit of the animal. An animal which is attracted to a good person senses good feeling with that person. Such an animal would feel immediately if a person was bad. That does not mean that the animal has any discernment to distinguish good from evil. He can simply compare the feelings.

Many religions speak of seven levels in the spirit world. We speak of three stages. Where is the special location of these levels of the spirit world?

Suppose your have a great light here. The degree of brightness will be different in accordance with where you stand. There is light even under a cloud. At the foot of a great mountain, you still have light. Wherever you are, there is still light, but there is no specific mark which tells you the distance from the light. When you are spiritually low, you are under the mountain. When you are high spiritually, you are above the cloud. It is you who makes the difference.

When we leave our physical bodies, will our spirits stay around the earth?

Where is your spirit now?

Right here.

When you sleep, where is it? Where does it go? You say it is right here now. In which part? In your finger? In your head? Where? Once you leave your physical body, you are in the spiritual realm. This is like coming out of water into the air. The individual God is omnipresent. He is everywhere. So you can be everywhere in spirit. But, according to the degree of your growth, according to your closeness to God, your spirit can be closer to God or more distant. After you die,

your spirit can come back right here, but it does not occupy space in this air as you do now. Your physical being occupies so much space in the air. But your spirit can go through even a tiny hole, or can exist in the space where an atom can exist. Your spirit could go right through my body and out the other side. It still has form, but it can go through anything material. It is not restricted by the physical.

What is its actual size?

You may see spirit forms as life-sized. But that spirit can live and work in the realm of an atom.

What about other planets. Do spirits live there?

Yes, spirits or angels.

What realm would that be? Like ours, or a realm where relatively higher spirits reside?

Spirits of a different stage or degree will group by themselves and dwell there. Spirits on some stars may be higher than those on other planets. They look like they are floating everywhere, but they are all related to one center—God. Just as your heart or mind is in one place and yet is free to go everywhere, spiritually gifted people can see your spirit form right where you are, and yet that spirit form can go everywhere.

We went up on Mt. Wilson once to pray, and while we were praying we saw three groups of four deer each. What does this signify?

That vision signifies that you will receive a special gift or grace from God. They can signify the 12 disciples. You will receive special privilege if you live up to the right thing in God's eyes. It may be a promise.

If God could have direct communication with Adam and Eve, why did He need messengers?

In Adam and Eve's case, the angels' position was not as messengers, but to help them grow. After the fall, however, there was a big gap between God and man and God could not speak to us directly. So He used angels as messengers.

Are there female angels?

Love is to start between human beings on earth. It is not allowed to start from the angelic world. So there is no love relationship among angels. Until now, the angels have been in a neutral position in terms of love affairs. This doesn't mean that the Archangel was neuter. He was masculine and could therefore tempt Eve. But in terms of love relations, they have been in a neutral position. When the restored angels have a perfect relationship of give and take with God and become positive (plus), then the negative (minus) is to come about naturally. Whether this will be from the existing angelic world or from a new creation, we don't know.

Was the Holy Spirit an extra creation? Where did she come from?

The Holy Spirit who worked with Jesus was the element of the original Eve. In God there is the essence of male and the essence of female. These essences were given to Adam and Eve as representatives of the Word of God. When Adam and Eve moved away from God, these elements returned to God. When Jesus came, the male element or essence was given to him as the male Word of God. But there was no woman on earth to whom the female element could be given. So when Jesus was working in spirit after his crucifixion, this female element of God worked with him as the Holy Spirit.

Was this visible and tangible?

It is like wind or power. It has no body. In Genesis, it is said God "breathed" His Spirit into Adam and made a living soul. That breath is the power that was given to Adam. That power was taken back when he fell. This doesn't mean that the breath was Adam's spirit man. Adam's spirit man is in hell now. Eve's spirit man is in hell, too. It is not their spirit man which was given to Jesus and the Holy Spirit, but the power to make them the perfect man and woman. When you are speaking of the Holy Spirit, it is all right to say "it." You don't need to say "she." If it is just wind or power, we can say "it."

What do you mean by hell?

It is a lower level of the spirit world. Even those in hell have hope of a vertical relationship with God. And God still has hope for them.

Are we right in saying that a third spiritual being can take part in the sex act of two physical beings? That is, that God is part of the act when we are united with Him, and that Satan has been part of the act since the fall?

The sex act is the highest form of love on the horizontal level between a couple. But God's love for them is the totality of three kinds of love—parental, marital and filial—which is much stronger, higher and broader than simply the couple's love alone. The couple's love for one another will be recognized by God after His blessing. Adam and Eve did not have this recognized love.

It is said that the universe is both spiritual and physical. What is the nature of the spiritual world?

Non-material.

Have many people in the spirit world have been blessed?

None of them have been blessed. I will not bless those in the spirit world until I die.* If I were to do so, they would not help you to achieve your perfection. Eventually, the physical world and the spirit world will be equal in stature. But now, in the spirit world, because they know everything, their attitude of attendance will be perfect, whereas the attitude of attendance of earthly people will be imperfect. Earthly people would be left behind while the spirit people advanced, were I to bless them now. Those spirits in Paradise have nothing to do but attend and worship. They do not have to earn money or witness. [*These question and answer sessions took place prior to Heung Jin Nim's ascension to the spirit world. Father has given Heung Jin Nim the authority to bless people in the spirit world along with Daemo-nim. See Father's prayer in Today's World, March, 1998]

After the restoration of both the spiritual and physical

worlds, will the spirit world be more in the subject position?
Yes, therefore I will not bless them until I get there myself.

Doesn't this, then, simply follow the pattern of growth? People have to have more knowledge of spiritual things in the spirit world.

No, it doesn't follow the pattern of growth. Perfection means complete restoration of the whole world. In that perfected world, all men and women should live freely. After they really become perfect, there is no new growth but they must enjoy and glorify God in eternal youth.

As I understand, when one is in the stages of formation or growth one can receive help from spirits. But when one reaches the perfection stage, must he go by himself?

[Miss Kim] Father had to go by himself, but he opened the way for us. Now we don't go alone. The way is now open, if we just follow him, everything is all right.

[Father] Adam and Eve were to be the father and mother of mankind. The Lord of the Second Advent is in Adam's position, and because he was in Adam's position he had to go alone. We need only to follow him in the relationship of father and children. The top of the growth stage is spiritual Calvary or Golgotha. All people have stumbled here. They couldn't find the way, and got lost. Those who got lost here concluded that there was no further spirit world, and that it was not wholesome to communicate with the spirit world. Many people turned away. There were many spiritual experiences among the early Christians, but when they reached this point they got lost because they did not know the Principle.

To have spiritual gifts and have extraordinary spiritual experiences is not important. To know the truth and understand it is most important. Then you can go the right way.

Is there such a thing as reincarnation?

Man was to rule the whole world as the Lord of all creation. Since he fell, the providence of restoration started from an individual level. Until one individual is restored, the family, tribe and nation cannot be restored. So God started restoration on the individual level. From there, He could proceed to restoration of the family, clan or tribe, nation, world, and cosmos.

Now supposing Enoch, or some other righteous man, must come to earth to help this individual who is to be restored. When God's providence developed to the family level, Enoch must come to earth and help on that level also. In that way, Enoch also receives the benefit of this level of restoration. When it reaches the level of the national restoration, Enoch must again descend to earth in spirit and help the people to prosper. In this way, this same spirit must descend again and again until everything is completed and his own restoration is completed. So the spirit people who died a long time ago must come to earth many times to receive the benefit of that age. When they descend in this way, they may say to you "I am Enoch," as if the life of Enoch on earth was your own previous life. But this is not true. Enoch is simply coming to you to receive the benefit of your age.

These spirits do not go to just one person but to many persons. This is not in flesh form, but only in spirit. When a spirit comes to you, you may not be able to tell the difference at times between your own spirit and the spirit of the one who has come to you. You may behave like someone else.

If reincarnation is right, then where did Adam come from? A righteous person like Enoch may appear like a sheep, or a

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Witnessing on the Global Level: Central Asia

Dr. Thomas Walsh
United States

[Rev. Chung Hwan Kwak's outreach to influential figures in Asia continued with his visit to three former Soviet republics in Central Asia.]

ARRIVING late at night on October 30 in Alma-Ata, Kazakhstan, Rev. Kwak was welcomed by Mrs. Sang Sup Lee, wife of the Korean national messiah in the Kyrgyz Republic, and the local members. Following a brief welcome, we set off for Bishkek, the capital city of Kyrgyzstan. After a five hour drive through the night, including frequent stops to clean a fuel-line clogged with dirt from inferior gasoline, we arrived in Bishkek around 4:00 a.m.

As the sun rose on that October 31 morning, we could see the beautiful snow-capped mountains that surround Bishkek. After a brief rest, Rev. Kwak met with Rev. Sang Sup Lee to discuss the day's schedule. The first meeting was with the chairwoman of the Federation of Women's Organizations in Kyrgyzstan, Ms. Tashybekova, a very powerful, well-connected woman who has been instrumental in helping with and promoting the work of FFWPUI and the Blessing.

Rev. Kwak's translator (from Korean to Russian) was a Kyrgyz citizen of Korean descent. There are many Korean people living in Central Asia—many of whom were of Korean families who fled to Russia during the time of Japanese occupation, whereupon, according to Stalinist policies, they were later forcefully re-located throughout the Soviet Union. These people of Korean descent all speak fluent Russian, the basic language spoken in Central Asia at the present time, as well as Korean.

Rev. Kwak spoke directly to Ms. Tashybekova of FFWPUI's true family ideal, stressing the importance of monogamy, fidelity in marriage, and the need for children to remain sexually pure prior to marriage. He spoke passionately of how children never want to see their parents divorce. Rev. Kwak even mentioned candidly that, on some occasions with his grandchildren, he will call attention to their sexual organ by saying, "This is very precious."

In the afternoon of the same day, Rev. Kwak met with the local Kyrgyz members. About 30 people gathered—a wide range of elder members, relatively new

she would be highly placed in heaven. She had a dream, however, in which she was at heaven's gate, but not permitted entry, while others filed through the gates. When she inquired, she was informed that heaven is for couples and families. Father's teachings are so precious for they unlock secrets of the spirit world, one of the most significant being the familial nature of life in God's Kingdom of Heaven.

Following the meeting with the local members, Rev. Kwak went immediately to meet with a group of high-level contacts over dinner. The schedule remained mercilessly full with every spare moment

devoted to meetings that called for Rev. Kwak to be ever center-stage. And, he always came through, despite lack of sleep and despite continually meeting people from diverse cultures and languages.

November 1 began with a simple pledge service in Rev. Kwak's room, followed by time to develop and practice his speech to members of the Kyrgyz Parliament. There was also some time to share the delicious fruit grown in the Kyrgyz Republic—apples, grapes and pomegranates. Later

that morning, Rev. Lee took us to his humble apartment for a wonderful Korean breakfast his wife had prepared. We sat around a small table, along with the Lees' three sons.

Since it proved difficult to schedule meetings on Sunday morning, after breakfast we loaded into a car to drive up to the nearby mountains. After a drive of only about 40 minutes we were in the foothills of some spectacular mountains. We could see why Kyrgyz is often described as "the Switzerland of Central Asia." As we got out of the car to hike into the mountains, we found the air so pure and the mountain streams beside our path rushing with

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Rev. Kwak and Dr. Walsh pose with leaders and members of the Kazakhstan church. (Photo: Courtesy of Dr. Thomas Walsh)

blessed members, and some just beginning their Unification life—in a small room. Rev. Kwak's message emphasized the quality of Father's relationship with God, noting that this factor was of greater import than any external result or effort. Rev. Kwak shared aspects of his own testimony, his time as a law school student, his religious life prior to meeting True Parents, and his relationship to his own parents who, living amidst poverty and post-war chaos had sacrificed so much for his education, only to see him apparently abandon them in favor of Father's teaching. He also shared a story of one very strong Christian woman who always assumed

Being Who God Wants Me to Be

Kiyomi Kobayashi
United States

THEY always made it seem like SFT was all work, effort and investment for God and True Parents. That didn't exactly turn me on about going. It did seem a bit too unrealistic for something I would do, especially since I'd pretty much been someone just plainly confused about life, and even a bit resentful around that time. Actually, I think I was also just scared. But honestly, the only thing I've done in SFT is grow, and gain more than I could ever imagine I was capable of receiving.

It wasn't my parents' encouraging me, my sister's praying for me, or Yoon Sun obba's constant nagging that changed my mind about going. I knew it couldn't have been, being the rebellious girl that I was. Well, I am. Actually, the very fact that I came to SFT is one of the reasons I eventually realized that God exists and that He wants to guide me in the right direction. I believe that God captured me, in a way, through my conscience. Because, even though I am a very reactive person, especially when I get upset, I always end up following my intuition. And somehow I get the feeling that God is behind all that.

I felt a little discouraged that I

would probably have to let go of my old self, but I needed to find my true desire in life. I felt I would be entering a new world of strange CARP people and a controlled lifestyle, and so I was in tears the whole plane ride to L.A. However, everyone was so embracing the second I walked through the door. George was just great. He was so understanding and so down to earth. And if my sister weren't there, it really would have been unbearable.

I guess what broke down my concepts and barriers was God, and only God. I didn't even believe He existed before. But through fundraising His existence was proven to me.

I never knew how beautiful people could be just by their hearts, just by how they had God in their lives. When I met Him face to face on the front line, all I could do was cry. I couldn't believe how fulfilling and liberating it was to know that He had been with me my entire life. He had protected me from messing up and I couldn't feel grateful enough. I had never felt so completely happy as when I could feel Him, and I never imagined that I would crave His love so much once I had tasted it. I'd always been near True Parents my whole life. But I felt the closest to them at this point in my life, after experiencing a fraction

of what they went through. I finally understood. And because of the foundation my physical parents laid, I know I owe them so much.

I chose to stay longer because I received so much in my first year. I also wanted to try tackling my fallen natures and all those limitations inside me that have been preventing me from being who God wants me to be—reaching my fullest potential. Of course, it's easier said than done. The second year was like an endless battle most of the time. I determined to get rid of my fallen natures, and I found them just pouring out of me. I realized so many of my limitations. But at the same time I realized my potential.

I feel that I received a lot of preparation for my future from my time here. It really brings me hope that I'm slowly coming out of the shell I built around me during my childhood. I know that if we have enough desire, we're capable of doing great things. That's something I strongly realized, and it helps me to know that God is always up there—willing to help if I just ask; if I just make the effort to connect to Him. And the rest is up to me. ♦

[Edited for Today's World]

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Unity with Providential Farming Worlds

catch 40 each of. Everyday we rose at five and soon after had breakfast and went out on the river by boat. It was very hot and we wanted to bathe in the water. But we could not because piranhas would come. It's a big problem! Also there are problems with ants. One national messiah became very sick from an ant bite. It's a dangerous place. There are all these problems, but Father just says, "Ah, the purity of nature!"

I think most Western people are crazy about taking showers. I usually only shower on Saturday! [Laughter.] If you have just a slightly uncomfortable feeling you take a shower! [Laughter.] But in the Pantanal at Olimpo you cannot often have a shower. There is a shower and toilet for only three people at a time. If someone is in there you cannot go in. There is also no washing machine, so washing clothes is very difficult. Someone who says "I cannot sleep without a sleeping bag" cannot build the ideal world. The heavenly kingdom comes from within oneself. It is a way of thinking.

From the viewpoint of civilized society such a place is primitive, but from the viewpoint of Divine Principle, such a

primitive place has the original purity of creation. As I get older I have come to like the countryside even more. If I could, I would like to stay there.

The Pantanal workshop is not a fishing workshop. Although externally we are fishing, internally it is very much a time to reflect about ourselves. What will you think about? Eating? There is no food. You want to enjoy being with your wife? No wife! Catching fish—if it is difficult to catch fish, you have to think about what kind of indemnity condition you can make to catch the fish.

Father asked us what we thought the purpose of the workshop was. My response was that I thought fishing was not the real purpose, but that it was for reflecting about oneself, repenting about oneself, and redetermining oneself. To the outside observer, we look like people fishing, but internally, we are not fishing people.

Both the Pantanal and Kodiak workshops may be very disorganized from a practical viewpoint. Internally, however, they are very special. At the farewell meeting, many participants gave a short reflection. Every person cried because they felt so much gratitude to God. Internally everyone had changed a lot. ♦

[Edited for Today's World]

A City with a Revolutionary Spirit

Gale Alves and Ina Conneally
Newburgh, New York

[Sometimes the home grown efforts of sincere members have a powerful influence in their local community.]

WAS it that hourly condition of reading Father's speeches that had convinced us to have a rally "all our own," right here, in our adopted hometown, right now?

This city of Newburgh certainly was the right environment for what we suddenly envisioned in our minds: to have a revolution, nothing less than that, marching down the main street together with religious leaders, parents, teachers and maybe even the Mayor herself; we would stand right where George Washington had gathered his soldiers, waiting for the final peace treaty between the British and his own troops. For just the two of us, though, it seemed a bit much.

Making up a flyer was not so difficult, and we had one brother helping us on the computer. The next step was to get a permit from the city and from George Washington's Headquarters. With a baby in one arm, we went back and forth between the police and fire departments, to deliver the permit personally. The original had gotten lost and we didn't have much time to lose, for the rally was to take place within only a couple of weeks.

But the hardest part was yet to come: it wasn't really clear to us who exactly would participate in this rally that we had so proudly advertised all over the city. The secretary from Orange County College made things difficult by asking the names of the sponsors our flyer had described as "members of the religious community." Well, there was Nettie from the Baptist Church and a woman from a mosque, and yes, a Buddhist monk had said he would come, too. At least it was ecumenical, but who would want to walk down Broadway with two women and a monk? We decided, nevertheless, that we would hold that rally under any circumstances.

A youth pastor from one Catholic church was rather surprised: an event like that, she said, usually takes months of preparation, with many churches and organization involved, committees cre-

ated and funds raised. We realized we had none of those things yet would still have that rally.

The first rays of hope shone when suddenly the priest of another Catholic church called and responded with interest to our flyer that we had left at his church. Being a priest, he is very concerned about today's moral standards—especially here in south Newburgh, with prostitutes parading up and down the streets at night. And, yes, he would come and bring his youth group on Saturday.

That gave us new energy, but still many churches had to be contacted. We could see how much of a spiritual foundation members previously working here had made, and how much more we ourselves could have invested. Many guests from Women's Federation events and True Family Values workshops were re-contacted, but in some cases the freshness of an ongoing relationship was missing. "Haven't seen you for a while—how many months has it been?" But we also felt that people were happy to see us again.

Yet not all churches could immediately relate to the theme of "purity before marriage and fidelity within." One minister of an Episcopalian church handed us a letter of protest against welfare cuts in response to our flyer. One Presbyterian pastor was not sure whether purity was something he could identify with, commenting "After all, are we pure ourselves?"

Since our church is part of the Ministerial Alliance here in Newburgh, we are somewhat protected and have the status of being underdogs, which is a friendly gesture, in a way, because ministers can see the persecution our church has had to suffer. On the other hand, who wants to be an underdog?

Going back and forth between Hispanic, Black and White churches, we felt like two balls bouncing all over the place. Since the Catholics seemed to be more inspired about purity and fidelity than the Protestant churches, we gave it another try at Mt. St. Mary's College. During that same week, there was an Aids Awareness Program on campus. We walked by an office that counsels gay and lesbian students and went over to a building where retired nuns lived. Would they march with us? Well, they

were already past the age of marching, one friendly sister said regretfully, and showed us her leg.

On Sunday morning we drove to the Unification Theological Seminary in Redhook. What we had to say was basically, "Can't you all come, please?" We hoped especially for the African brothers, great drummers and singers. Every army has drummers, so why shouldn't our moral revolution be spearheaded by those nice brothers? They certainly would be an inspiration to our Black community in Newburgh.

We also obtained the number of one brother who works at a radio station twice a week. We called him up and were able to advertise our rally over radio. One day later, another radio station called up and asked if they could air an interview with us. Who were we, why were we doing it and what was the message of the rally? We felt it was best to appear in our role as two concerned mothers. Morality in the media, in schools, health institutions—that's what we were looking for and couldn't find. Who can say anything against a concerned mother? The only surprising fact was that these mothers seemed to have such a large pool of unusual contacts to draw from: monks, imams, ministers...But the interview was friendly and we were congratulated for our efforts.

Saturday came, and the weather was bad. The balloons that we had blown up were taken over to the priest's office, and there they floated feebly over his desk. Fortunately we had a rain date set, which was March 28. The good thing was that we now had more time to prepare and contact more people. And besides, it was True Parents Day, which we could celebrate simultaneously with the rally. We hoped that Michael Balcomb and Robert Kittle from the Pure Love Alliance, who had promised to come, might find it easier to drive up here from Belvedere and maybe bring other families with them from there. We had already received seven megaphones from them; another substantial contribution was 22 creative signs (from the Redhook Sunday School) for the march, with slogans like: "Fidelity forever" and "Save sex, not safe sex." One sister from

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The Healing of a Young Life

Jeanette Henry
Minneapolis, United States

[A testimony of faith and to the healing power of the angelic realm.]

AFTER we returned from Chung Pyung this time it took me a while to absorb everything, especially as we had seen so much improvement in Anellia. It has taken time for us to just observe her and to look at the changes in her whole situation.

Our first visit to Chung Pyung was two years ago, in 1996. Anellia was then eight years old. Already she was older, as an autistic child, and had gone through several years of frustration and difficulty. She had all the problems of an autistic child—difficulty in paying attention and, especially, social and emotional problems.

Following our first visit to Chung Pyung, Anellia had become much calmer and gained better focus. She paid attention and was more interested in the world around her. She was able to learn through a program we had already started at home a year earlier. After Chung Pyung, that program took off really well. Instead of spending two months teaching her some skill, it took less than a week. She improved so quickly and steadily in speech, in interaction, and emotionally.

We made two more visits to Chung Pyung, each time for not more than three weeks. And each time we saw Anellia steadily improving.

I was told at Chung Pyung that Anellia needed to stay there for longer periods. Not until this last summer did we decide that we could really give this more time. We started right at the end of June, after the blessing. The whole family eventually went there and we stayed for the summer. It wasn't easy as a family, but we felt Anellia was making so much improvement that we had to really give it our best.

This time we stayed 67 days. One of the factors that helped our visit be successful was the support of our Korean regional leader couple in the U.S.A.—without which it would have been impossible to have traveled there and stayed there with all my children. To be able to stay there, continuously concen-

trating on Anellia, was the key.

Preparing to go to Chung Pyung is almost as important as being there. So there was preparation of heart and mind, and offering some prayers and conditions to God. Having a child with a disability is a situation in which one can naturally be grateful for such an opportunity. Understanding the providence of Chung Pyung also makes it possible to be grateful—and clear that we should be—for the opportunity to liberate our ancestors and also that blessed couples can be liberated and uplifted. As we read Father or Daemo-nim's words about the providence at Chung Pyung, we have to think about what tremendous effort has been made



Jeanette and her family at the time of blessing Anellia's life again

there. The foundation required to create such a place was very great, and to have such an opportunity is actually a blessing and grace from God.

As blessed couples we understand that the course we are going makes us responsible for our ancestors and tribes. There is a tremendous spiritual responsibility. It makes sense that all these spirits want to descend and be liberated and cling on to those who have the chance to liberate them. From that point of view alone we can think that such a place has tremendous value. Once we are thinking this way and connected with that heart, that is the beginning point of guidance from God and preparation to go there. I am grateful for the guidance and support of Heavenly

Father and also for the people who prayed for and supported us.

Secondly, at Chung Pyung there is a tremendous feeling of seriousness. The atmosphere is so intense and serious that one cannot avoid being focused. That made it easier for us, because to be doing what we did at Chung Pyung we needed to be focused and serious. I think being focused makes one become absolute at the same time. It is training and practice.

In working toward liberating Anellia, I think that the heart we offered there, the heart of pleading to God, and the hard work we did, being focused and serious, together brought about the possibility of liberation and healing for her. With a situation such as Anellia's, which was seemingly impossible, that thinking and that doing of being absolute and focused has brought about the possibility of doing the impossible, which is healing her.

According to Daemo-nim, autism is the most difficult condition to heal and liberate. Knowing that scientists, psychologists and doctors have found no solution or cure for autism as yet, when we see the improvement in Anellia, the impossible has been done.

Working on liberation and healing requires absolute faith, absolute love and absolute obedience. These are the things True Parents have been emphasizing lately. I think it goes for everything we do if we want to achieve our goals. While we were there I felt that every moment really counted and I wanted to take advantage of every moment—using time and opportunity absolutely. I knew that Anellia needed to be there even longer than 67 days. I was so desperate therefore in expressing to God, "I only have this much time; we need to go back in September for school." Considering our whole situation financially, time-wise and our family situation, I really prayed to God that we needed to achieve something in the time we were there. That is why every moment was so precious.

The value of going to Chung Pyung Lake was that in coming back we could apply the program for teaching autistic children ten times more effectively than before. Our excitement now after our

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Rescued by God

Françoise Niwemugore
Kigali, Rwanda

[The first of two testimonies by sisters who miraculously survived the 1994 genocide in their country and subsequently joined the church]

I greet you in the names of our True Parents and wish you the blessings God prepares for those that love Him.

I was born in Kigali, Rwanda, on November 30, 1972. Among four brothers and two sisters I am the eldest. I attended primary school in Nyanza and secondary school in Kicukiro. The war began when I was in secondary school. I could not continue my education, but now I work and study at a professional school of Hotels and Tourism.

My parents were Catholic, and farmers by trade. My mother liked to pray very much and was also a member of many church organizations. She was educating us to respect and love others and always to pray more. I had no difficulty joining church associations.

My father died in an accident in 1991. Although I lost my father, I still had a mother and was the eldest child; thus, I could understand my mother's heart. Even though it was my mother who had all the problems, I felt that I was also carrying them. I could endure them. It became necessary for me to leave school and I looked for a job with the Catholic nuns in order to solve some of the family problems. Our mother always said to us that the solution to all problems was through prayer. At that time I belonged to many religious and charismatic associations and our church choir. All of these made me happy.

Escape from death

In 1994, the war broke out in our country, which left many people dead. That is when I lost the family I had been given. I still needed my family very much. It was on April 9, 1994, that our family sought refuge. We went in the direction of Gahinga Parish. We arrived around midnight, finding more than five thousand people there, and slept until morning. That morning, there was a massacre. All the people were massacred, including my whole family. After I fell down, they continued to kill people, piling them on top of me. I remained

under the bodies, in the pool of blood of the murdered people. They killed until seven o'clock at night. All the time I was with the dead bodies and when they could not imagine there could be anyone alive, they went home. I immediately jumped over a fence and hid in the bushes where I spent five days. It was raining a lot on me without food and nothing to drink.

After some days, the murderers again discovered me and started beating me. I convinced them that I was not one of the tribe that they were after to exterminate. I asked them to be kind to me because I had done nothing wrong. Then they said they would kill me at the office of the local prefecture. When we arrived there, they put me in a house with around thirty people. That night, at about ten o'clock, they came to kill us and took us to a deep hole where they were going to put us. An old man came and said that he knew me, and that I was innocent. All the people who had been together with me were killed. I went back alone.

A day later, the same people who had killed my family and who knew me found out that I was still alive. They came looking for me. When they arrived I became very scared and immediately hid under a wooden chair on which people were seated. The women there sat on me and covered me with their clothes. The enemies looked for me, but could not find me. I really think it was not because they could not see me, but because God had blinded them. After they were gone, I came out from under the chair and began to pray very much. I had a Bible and opened it at one place, where it was written, "I rescued you from the hands of the evildoers so that they can know that I am forever." I immediately felt strong and that God was with me. After the killers had gone, they gave one man the mission of looking for me until he found and killed me. This man continued to ask me many questions.

The day he was supposed to kill me there was heavy fighting with the soldiers. We were ordered to go to another prefecture. There was no one there I knew. God is the one who knows how much I suffered over this. I immediately went, with some other people. It took us two days. On the way, I was drinking water from the swamps. I was among a

crowd of people but no one knew me. Even when I met someone I knew, I would hide from so that they would not kill me. When we arrived at the place where we were supposed to take refuge, I looked for somewhere to stay. I was lucky: God was with me and I met an old woman I knew, and she gave me a place to stay. There was fighting until I reached Kigali. A week later, the war ended in the capital city and then it was safe.

Previously, when I was running away, I did not have time to think. But after it became safe again, I started thinking about my family. I began to think about how I was left alone. I thought about our destroyed home. When I thought about these things I felt like crying. But I could not cry because I felt I had become like wood. It took some days to get home to where my family had lived. When I arrived there, I found everything was destroyed. At my grandfather's, at my uncle's, at my aunt's. All those places had grown bushes. I was shocked but continued to endure, although I felt this was too much for me. Later I learned that my aunt was alive and had survived. I looked for and found her. They had killed her husband as well as her children. They had disabled her. They had hit her a lot on the head. We began to stay together. When the war began I weighed 70 kilos and when it ended I weighed 58 kilos. When my aunt saw me, she could not recognize me at first because I had changed a lot; even my skin had changed.

Joining the church

When I was working at the convent, I met a sister named Mukautesi Dancille. Before the war, she had asked me to visit her. The day we had arranged to meet, we missed each other. She had arrived earlier and I arrived after she left. Then the war began and we could not meet again.

After the war, while I was staying at my aunt's home we met on the street. She visited me and I began to visit her at the church. The first time I visited it was Sunday and I found them praying. I prayed with them. After the service they gave me the introduction to the Divine Principle. It was good, and I promised that I would come back. Although I had had problems with

other religious groups, I felt this one was from God and that He had rescued me. However, I decided to pray to God at home, because I felt that there was no one who loved me. But I realized that I must go back. When I did, they taught me Divine Principle and when they had finished I was very happy. I immediately felt that all my questions had been answered. What pleased me the most was to know True Parents. On February 25, 1995, I decided to follow them, to obey them, and to work with them. Later, because I went to pray many times at the center and attended many days of seminars, a problem developed in my relationship with my aunt. She started persecuting me and trying to stop me from praying. But I felt there was nothing that could stop me. I immediately told the church leader. He suggested I should stay at the center. So

I began center life.

I thank God and True Parents, because since joining the Unification Church I am no longer an orphan. I have True Parents, I have brothers and sisters in the True Family. When I am in the center, I feel very happy. I feel that although I lost my family, God gave me another family to comfort me forever. I felt I was born anew and though I met many problems, God knows the reason why. I believe I alone survived not because I am better than those who died, but because God has some purpose for me. That is why even if I meet problems, nothing can block me from the name of True Parents.

I thank the national messiahs and Japanese missionaries. The national messiahs and missionaries have helped us in this difficult life. Since they came to this country it is clear that many

things have changed. God's providence is moving fast. They help us with the problems we meet. I thank the national messiahs for having given up their countries for the sake of Rwanda. I pray for them very much so that they can succeed in whatever God wants them to accomplish.

There is no way I can express the happiness that is in my heart, which is from True Parents. When I think of where I came from and the trials and persecution I went through, no one other than True Parents could have managed to comfort me. There is nothing I can give in return other than to love True Parents, to work for them, to follow them, to fight to advance their purpose, and to testify about them to those who do not know them. ♦

[Edited for Today's World]

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A City with a Revolutionary...

our own community had contributed a lead banner.

Finally True Parents Day worldwide and locally True Love Day arrived. Although we had taken our kids out sledding the previous weekend, this Saturday we might have felt inclined to take our beach chairs—if it had not been for the rally.

A tropical breeze blew through our 36 balloons as we carried them over to the parking lot where we would meet all those righteous, pure-minded people. While walking all the way down Broadway ourselves (to see how long it took) we had made up some slogans to shout for the march. "Don't be a fool - purity is cool!" "That's the rule - marriage is a jewel!" Those slogans were handed out first to the imam from the mosque who arrived with his youth group, along with balloons. A few minutes later, the priest arrived with his group bringing along their home-made church banner. One after another people came together, while five police cars waited for us to start the rally. Of all the about sixty participants, twenty of our church members were present. President David Kim suddenly appeared, taking pictures and wishing us much luck. It was time to get started.

We looked at each other and felt suddenly the pressure of it all. Boy, we hadn't done anything like this before. Couldn't Robert or Michael maybe just lead all those people down Broadway,

with us marching behind? But the police car had already entered Broadway and we had to keep up.

Right behind the front banner walked the Muslim imam, the Catholic priest, one evangelical minister, one Mormon bishop and the Buddhist monk. People came out of their shops to see what was going on while cars drove slowly by. Since our group was very diverse in character, it wasn't easy to have everyone sing and shout at the same time, but we knew already that this wasn't going to be like one of the strongly unified Pure Love walks—it was rather an "of the community, for the community" potluck type of march. Half an hour later, we arrived at George Washington's Headquarters. The stone stool that Washington had used to mount his horse was now our speakers podium. First we greeted everyone and then read a proclamation of our "revolutionary army" that called for a society of God-centered true love, true parents, and true children with purity and fidelity as the two pillars that hold America up. The speech ended with George Washington's final words to his officers on March 15, 1783: "Had this day not been, the world would have never seen the last stage of perfection that humankind is capable of attaining."

Father Bill then weighed heavily upon our hearts as he told the story of a pure, young girl who had been killed by her schoolmate because she didn't want to have sex with him. The imam, Mohammed, who had worked for some time in a prison, pointed out the relationship between a lack of parental love

and the seeking of premature sexual love instead.

Between the speeches that the clergy gave, Diesa Seidel from Redhook, a second generation sister, freshened up the spirit of gravity by her testimony. Finally, Michael Balcomb concluded the purity-fidelity circle by saying that without absolute values, America will continue to have problems. The names of other churches were mentioned that couldn't participate but that had verbally expressed their support. More people had arrived by then so we counted between seventy to eighty participants.

After a last prayer was offered, the rally concluded and the crowd dispersed. We then shared a light luncheon in one of our member's homes with almost all the speakers present.

We both felt that, though small in number, this "declaration of a moral revolution" was truly significant. Almost everyone who participated had been personally invited. These people were not mere bystanders. Almost all of them were activists in their own religious and moral-educational fields.

Thinking of how doubtful we ourselves had been at times, when our dream seemed not much more than a nice idea, we realized once again, that without God as our general and True Father's strategy of relying on spiritual support, we would not have been able to make this rally a success. But with our church family's network and inspiration, all obstacles could be overcome and all battles won. ♦

[Edited for Today's World]

Pure Love '98, Baltic Lithuanian Style

Gunnard Johnston
Lithuania

THIS year of 1998 has been a time of great advancement for the cause of pure love. We have seen the blessing of 360 million couples worldwide, and in the nation of Lithuania over 600,000 couples were blessed. As this was being done, we initiated a Pure Love Tour in the four major cities of Lithuania. From late in February through early June, one brother carried out a "one man lecture tour" that reached more than 14,800 students, teachers, and administrators, all in their own schools, auditoriums and classrooms. Starting in the capital city of Vilnius, then moving on to city after city, brother Aistis Vaicekauskas, traveled all the way to the Baltic Sea and the port city of Klaipeda. During March, April and May, the speaking tour gained tremendous momentum, as Aistis was giving lectures sometimes six times a day, literally running from one school to the next! The usual schedule was four lectures a day in four different school locations, sometimes several miles apart. We started by telephoning school headmasters and principals, stating that we were representing the Family Federation for World Peace, and that we had a lecture to give on pure love and family values. We told them up front that we wanted to give young people the straight facts on why they should refrain from sexual relations before marriage and should have sexual relations only within marriage. No one rejected our offer! All together Aistis visited 124

schools, colleges, and technical institutes. The average number gathered was 150, aged 14 to 19 years old. Our emphasis was on strengthening the students' consciences. As there was little time for extensive meeting—only one lecture—we had to make the most of the short time we had. After the 90-minute presentation, we invited all those present to make the pure love pledge. One out of ten would make this pledge, standing publicly in front of the whole group. They all filled out the pledge card, with their names and addresses. Aistis even spoke very strictly, saying that they should not have boyfriend/ girlfriend relationships, no kissing before marriage, and such. In today's climate, these are harsh words, but still over fifteen hundred students made this pledge.

Some students were skeptical; they wonder if what we say is possible, but in their heart of hearts, they know it's right. They know it's the best way. And with today's problem of AIDS, it's also the safest way. Some students were in tears or close to tears because they finally had someone who was telling them what they knew in their hearts was true. Young people especially have strong original minds. They only need support and reinforcement.

Lithuania is a small country, by U.S. standards. We are only 3,700,000 people. But that's a lot for one lecturer! So we are moving to another level now. We are giving conferences and seminars to teachers, administrators and family care professionals, based on the true family values/pure love ideal, a lecture series

prepared by the International Educational Foundation (IEF). We have very excellent slides and very powerful information on the current state of the family



in the world, the problems of disease, the dissolution of the family unit, crime, and societal ills. We talk about solutions that are being tried from a purely external, materialistic position, and the limitations of such an approach. Then we talk about values that have been developed and refined over the centuries, originating in religion and philosophy. We conclude with the need for a new value imperative, a value base that addresses the internal needs of the heart, that applies to people everywhere and that has timeless value. ♦

Gunnard and his family are presently living in their mission country of Lithuania; he and his wife Satsuko participated in the 2075 Couples Blessing in 1982. They have one son.

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The Healing of a Young Life

last visit is to see her a completely different person. Anellia has been calmer and more peaceful. That is very important to see in her. She is now showing so much ability to learn, to absorb and really grasp things, and she has a lot of interest in learning. We are moving away from the special program we had developed for her toward participating in an environment in which normal children learn and develop. She is now learning acade-

mic as well as other skills together with the other children, whereas in the past she would not tolerate being in a classroom or with other children and her course of learning was very tedious and difficult. She will be catching up with her grade pretty soon, I hope this year or next. That is our goal.

As we see her progress and improvement and healing, this gives us more inspiration, more determination and more faith to continue with our task of helping her. The healing process is not only for her. There have been other gains for our family—for the other chil-

dren, for my husband and I, and eventually extending to our relatives and other families.

I am so grateful we had these opportunities to go to Chung Pyung and experience the process of spiritual liberation and training, and to gain so much energy and ability to fulfill our responsibility as individuals and tribal messiahs. ♦

Jeanette and her husband Steve participated in the 2075 Couples Blessing in 1982. They have four children.

[Edited for Today's World]

On Reincarnation and the Spirit World

dove, or a human being. An evil person may appear like a serpent, or a wolf, or as some other animal.

We have never believed in reincarnation, but there are some unanswerable questions which reincarnation answered, such as how little children can die at a very early age, before they really have a chance. It doesn't seem fair.

It is all restitution. In the case of a child dying, some of his ancestors must have caused something which called for his young death. If not, the child's death is indemnity for any blessing the family may receive in the future. Either the child paid restitution for the evil caused by the ancestors, or he paid indemnity for the blessing his family was to receive in the future.

Would the child know this?

No, but it doesn't make any difference. He doesn't lose anything because he is used as a sacrificial offering. For this he is blessed. He can be even higher by becoming the offering

of indemnity than he could possibly achieve in his long life on earth. Many war victims were also indemnity. For instance, during the war many people died in Korea. They cleansed the sins of our nation, and made a condition for future blessing of our nation. Those individuals who became the victims or the sacrifice by giving their lives for such a cause will have privilege on the spirit side. It is better to fight and die for a good cause than to live a long life on earth.

In the Principle, I don't believe the word "karma" is used in the same section with restitution. Are they the same?

Yes. For every result, there is a cause. But this is the difference: the reincarnationist thinks that his present life has its cause in his previous life, whereas we say that our ancestors' lives can have some effect on our present lives. Then, what we do today can result in the quality of our future life. It can also affect the lives of our offspring. The law of karma is correct, but not as it concerns successive lives on earth of the same individual. ♦

[To be continued in the next issue]

Witnessing on the Volga

clear, snow-fed waters. The sun was shining and the mountain peaks sparkled. A beautiful day and a well-deserved break for Rev. Kwak.

On November 2, Rev. Kwak met with the chairman of the Kyrgyz Parliament, Chairman Erkebaev, and several members of Parliament. Rev. Kwak's address emphasized the importance of *The Washington Times* and the need to solve the problems of alienated youth and family breakdown. At the conclusion, Chairman Erkebaev reflected fondly on the time he had met Father in Washington, DC, when a group of formerly Soviet Parliamentarians were brought to the United States and to *The Washington Times*.

That afternoon, Rev. Kwak met with a group of 30 PWPA professors at the Kyrgyz-Russian Slavic University, headed by Dr. Lelevkin. Dr. Lelevkin had recently returned from a PWPA meeting in Moscow, organized by Dr. Gordon Anderson, and he was clearly inspired by his experience. Rev. Kwak spoke about the history of PWPA, as well as other organizations and federations founded by Father. He then invited the assembled professors to report on their activities. Each, in turn, introduced themselves and spoke of their research and how it related to the vision of PWPA.

That evening of our final day in Kyrgyz, there was a farewell banquet with several members of Parliament, Ms. Tashybekova, and some of the professors.

Rev. Kwak spoke at the banquet, never ceasing to take the opportunity to share Father's vision of the true family ideal. After Rev. Kwak's presentation, each guest rose, one by one, to make a special toast in appreciation for Rev. Kwak's words and the work of FFWPU in Kyrgyzstan.

At the close of dinner we bade farewell and immediately began our long-night journey back to Alma-Ata. We arrived at about 4:00 a.m. on November 3. After a brief rest on the floor of the church center, we rose at 6:00 a.m. to prepare for a 7:00 a.m. meeting with the local members from Kazakhstan. Rev. Kwak spoke to the 40 members gathered, emphasizing sexual purity and the need to study about the spirit world, our ultimate destiny. He said there are many arrival points in spirit world and it can be very confusing. What address are we looking for there? How do we travel when we get there? Are we looking for a specific gate to enter? Rev. Kwak spoke to the members for two hours that morning, leaving about ten minutes for a hurried breakfast and an immediate departure for the airport and a flight to Uzbekistan.

On our arrival in Tashkent we were welcomed by national messiah, Rev. Ki Young Kim. We proceeded to the new Parliament building for a meeting with several ministers in the Uzbekistan government, then straightaway to a meeting with the vice-prime minister, Dichbar Gulamova.

That evening there was a banquet in honor of Rev. Kwak. Over one hundred government ministers, journalists, schol-

ars, artists and civic leaders were in attendance. Rev. Kwak delivered an inspired address on the FFWPU true family vision. The content was quite strong and direct. Rev. Kwak himself described his speech as an "atomic bomb," so direct and bold was its content on the youth problem and sexual morality. However, upon polling the various guests, they were all generally in full agreement with Rev. Kwak's message.

The next day again included a full slate of meetings with various government ministers. In the late afternoon, there was a special program at the headquarters of the FFWPU with about 400 guests in attendance to hear Rev. Kwak's speech and to enjoy a lovely cultural program. Then, in the evening, there was a gathering of the full-time members for a farewell dinner with a joyous send-off for Rev. Kwak. Our flight back to Seoul departed at 2:00 a.m. After the eight-hour flight from Tashkent to Seoul, Rev. Kwak was met at the airport by a half-dozen department leaders, each with a set of pressing issues for him to address.

Central Asia—Kyrgyzstan, Kazakhstan and Uzbekistan—made a beautiful offering for Rev. Kwak's visit. In each country there is a thriving and growing movement and that part of the world itself shows signs of great vitality and development. Rev. Kwak's visit was indeed a great blessing to this region, bringing inspiration and stimulation for the work of our movement there. ♦

[Edited for Today's World]

East and West: Use of the Hands

Lynne Kim
Seoul, Korea

[This is the second in a series Lynne Kim is writing with the aim to make True Parents' native culture more accessible to members in other countries, and for the sake of inter-cultural understanding.]

I hadn't been in Korea long when one of our nephews came to visit. He had a meal with us and then had to be going. I went with him out the front door and we bowed in parting. When he was a way down the street, I waved goodbye. He looked at me and came running back. I asked, "Did you forget something?" He said, "No. You called me back. Why?" I was puzzled. I hadn't meant to call him back. I had waved goodbye. It was then that I realized how similar an American wave goodbye and a Korean gesture for beckoning were.

In certain instances like the above, Americans and Koreans use their hands in opposite ways. More than once has an American waved "goodbye" to a Korean only to have the person come quickly towards him, or a Korean beckon an American to come, only to have him walk away. In Korea, an up-and-down movement of the hand is used to beckon someone. It can be a small gesture with the four fingers (not the thumb) moving up and down, or a very large gesture involving the entire forearm. The larger the gesture the more intensity it seems to express. Because of this gesture's similarity to an American goodbye, I soon discovered that in cross-cultural situations a sideways wave is probably safer to use. These days Koreans also wave goodbye, but I noticed that they—and this includes True Parents—usually use the sideways or horizontal wave.

The most important point about this beckoning gesture is its direction. In Korea the gesture must be with the palm downward. This is just the opposite of the American beckoning gesture, where the palm is upwards and usually only one finger, the pointer, is used. In America, that gesture is used mainly by and for children, but it can be used by adults, especially a woman, to call someone to herself. The gesture often

includes a kind of coyness, even a sense of alluring someone. However, in Korea the palm-up hand gesture is reserved for dogs or other animals. Consequently, if an American beckons to a Korean using the American gesture, it may be interpreted as an intentional, demeaning insult. I have seen my very "Korean" children intentionally tease each other using that hand gesture, clucking to the other as though to a dog and saying "Come here. Come here." And the other will inevitably get upset. It is not hard to imagine an American wife trying to coyly gesture to her Korean husband



Mr. and Mrs. Kim pose with their four sons and one daughter. (Courtesy of Lynne Kim)

and ending up with a fight on her hands instead. When within hearing distance, of course, it is better to speak to the person rather than gesture.

As an American in Korea, I find many people wanting to shake my hand. That is fine for me, but I have realized that one can not interpret Korean handshakes in the same way as American handshakes. Americans are usually quite conscious that their handshake tells something about them. They are counselled to give firm, friendly handshakes and to avoid handshakes referred to as the "dead fish", "hulk" and "prissy" handshakes. The "dead fish" handshake is one with no strength, no feeling. The hand is just there, lifeless. To Americans, it implies the person has no "backbone." For some reason I have encountered this handshake in Korea many times—even from men who requested to shake my hand. I am not sure why so many Korean people do this, but when I have asked about this, people usually answered it's because

they just don't have any fixed concepts about handshakes which are originally a western greeting. I can certainly testify that some of the men using the "dead fish" handshake in Korea are not wimpy or lacking in backbone. When I mention these American attitudes in lectures, the men are usually surprised but happy to have learned them. I have never experienced "the hulk" handshake in Korea, probably because I am a woman. It refers to the kind of handshake which becomes a knuckle-squishing competition. When I mention it in lectures to Korean men, however, they seem to

know very well what I'm talking about and usually laugh. It is to be avoided in America because it implies the person is willing to hurt others, and probably should not be practiced in inter-cultural handshakes until people know each other well. The "prissy" handshake refers to grasping only the ends of the other person's fingers. To Americans this kind of handshake generally implies an unwillingness to relate, a looking down on someone. It is not recommended, as Americans usually want to give a friendly, open impression. However, in Korea women often seem to think this is

the only handshake proper to a woman. In fact, most often Korean women will only bow and not even offer their hands. Correspondingly, Korean men usually wait to see if the woman offers her hand before extending his. Handshaking is still very much considered the woman's prerogative in Korea as it used to be in the west. This probably comes from the very strict attitude dominant until very recently that no man dare touch any woman other than his wife. Consequently in trying to be demure, from a Western perspective Korean women often seem to be disdaining the other when they shake hands. I think we have to be very careful not to let our own cultural expectations lead us to judge others inaccurately. As can be seen from the above even such simple actions as handshakes can be fraught with cultural implications the other might not know.

None of the problems with those kinds of handshakes compares with the next one, however. Once in a while

when shaking hands in Korea, I had a man I knew tickle the palm of my hand with one of his fingers. I froze. I nearly fainted. These were people who knew I was married, who knew my husband, who knew or shared my religion which absolutely stresses faithfulness in marriage. "How could they do that?" I wondered. Very easily. To them it was just a playful gesture, a kind of extra, "I'm happy to see you." They had no idea that to an American woman it was a proposition to sleep together! It took me quite a while not to be shocked by it, and any time I had a chance I warned people against doing it to westerners.

A similar difference is when pointing fingers. Once a student asked me to help him understand a sentence. When I told him to show it to me, he very innocently pointed to it in his book with his middle finger. It really looked like he was subtly using a well-known sexually suggestive gesture. When I explained about the meaning of his gesture, he turned bright red, apologized, and said he had not known that. These days, most Korean children know the meaning of a purposely raised middle finger and know the vulgar English phrase that goes with it. Nevertheless, when pointing to something they will often use their middle finger with no bad meaning implied. American teachers new to Korea have been known to run out of the classroom when male students point to things on the board with their middle fingers, but I believe there is no hidden meaning in the gestures. When it comes to actually pointing, the longest middle finger is also acceptable in Korea.

Perhaps it should also be mentioned that in Korea it is considered very impolite to point any finger at someone, or to shake a finger at a person. If one needs to gesture towards someone, the whole

hand is used, not one finger.

Also, patting someone on the shoulder or the head with one's hand is something only elders can do to juniors in Korea.

We should also discuss the use of our hands to give or receive something. In Korea, politeness requires using both hands to give to or receive something from an elder or superior. To use one hand is very crass. Sometimes a symbolic two-handed gesture is used, by placing the left hand near the right elbow. This is often used with handshakes, too. I have to laugh now at my first impression of that gesture which was that the person's elbow was itching or he had a spot he wanted to hide. Many times when I was first in Korea, people made me take back an object I had given with one hand, and give it to them again with two hands. They just could not accept something given with one hand. And if I received something using just one hand, they would take it back. This, of course, is how Korean children are taught that particular manner. But for Americans the two-handed gesture seems awkward and unnecessary. And there is no meaning of impoliteness when giving or receiving something with one hand. There is a completely different expectation. For that matter, Americans casually toss things back and forth with no implication of insult. But such behavior would be an insufferable insult to a Korean elder or superior. I still remember when an elder Korean member at *The Way of the World* asked me to pass him an eraser. I tossed it across the desks to him in a very gentle, friendly manner saying, "Here you are, catch!" The look on his face was so horrified, so hurt, so confused, so insulted. He told me never to do that again. He walked around the desks, set the eraser down and asked me to give it to him

again. For myself, I was shocked by what I thought was his overreaction, but handed it to him with two hands to get the confrontation over with. Now, he was very interested in English and the west, and wanted to go to America. I was interested in Korea and wanted to live there, but without knowing it we were able to shock and hurt each other over such trivial things.

Even for activities that are done with one hand, Koreans have expectations which Americans do not. Koreans are absolutely expected to eat and write with their right hands. It is considered a matter of manners and not a matter of whether one is right-handed or left-handed. Consequently many Koreans are quite ambidextrous. My mother-in-law, who, I believe, is naturally left-handed, easily eats and writes with her right hand, but sews and uses a knife with her left when chopping or slicing things as the latter activities are not governed by manners. Even famous left-handed baseball players eat with their right hands. On the other hand, Americans generally feel that a person should be allowed to use the hand he or she naturally prefers for all activities. In fact, American psychologists counsel against trying to "correct" such a child. Since Americans are allowed to demonstrate their left-handedness it may seem that there are more left-handed people in America, but actually the percentage is considered to be consistent over all populations. In Korea, there are many semi-hidden left-handed people.

Isn't it amazing how differently we can use the two hands God has given us? ♦

[Lynne participated with Chong Moon Kim in the 1800 Couples Blessing in 1975. They have four sons and one daughter. Lynne has been living with her family in Korea for more than twenty years.]

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The Fulfillment of Parents' Vision

All of you gathered here today, are you such people? If you are, raise your hands. Great! I'm glad that you are such people. Then this movement has a future, and our future has a foundation.

One thing I would like to emphasize is, although we have entered this new era, it is not a time in which we will face no opposition. Doesn't the Bible say the Last Days will be a time of judgment, and that great chaos will flow through the land? Don't you feel now that the spirit world is working more than ever? Just as the Christians in Korea have stood against the advancement of the Unification Church, so too there is interference from the evil spirit world. But the way I view this is

not from a position of defeat or cowering. I look at it as a challenge for our movement. I look at this time of unrest as one in which leadership can rise up. When people are confused and lost, isn't that the time when true leaders arise? True leaders, through the blood, sweat and tears of their own merit, rise and lead into the future. I look at this as that kind of time, and I want to propose a challenge to each and every one of you. Will you become that type of leader? Will you be strong enough, regardless of how hard the wind blows, to lead your congregations and the Korean people in the building of God's kingdom? Yes or no? [Yes!] Those who make their pledge, raise your hands and stand up! How great!

[Hyun Jin Nim leads three cheers of mansei:] Hananim, mansei! Cham Pumonim, mansei! Hanguk Tongil Gyohae, mansei! ♦

[Edited for Today's World]



True Parents greet audience at evening program on True Children's Day; November 19, 1998 in New York

(Photo: Ken Owens/NFP)

To secure absolute ownership with God we must be absolutely united with Him. It is a logical and eternal formula that we must become one with God if we are to secure absolute ownership. We must practice a lifestyle of giving—offering our life even one hundred times. On this foundation we can finally reach the stage where we can say we are one with God. This is an eternal and unchanging rule.

REVEREND SUN MYUNG MOON
NOVEMBER 15, 1998
MANHATTAN CENTER, NEW YORK CITY