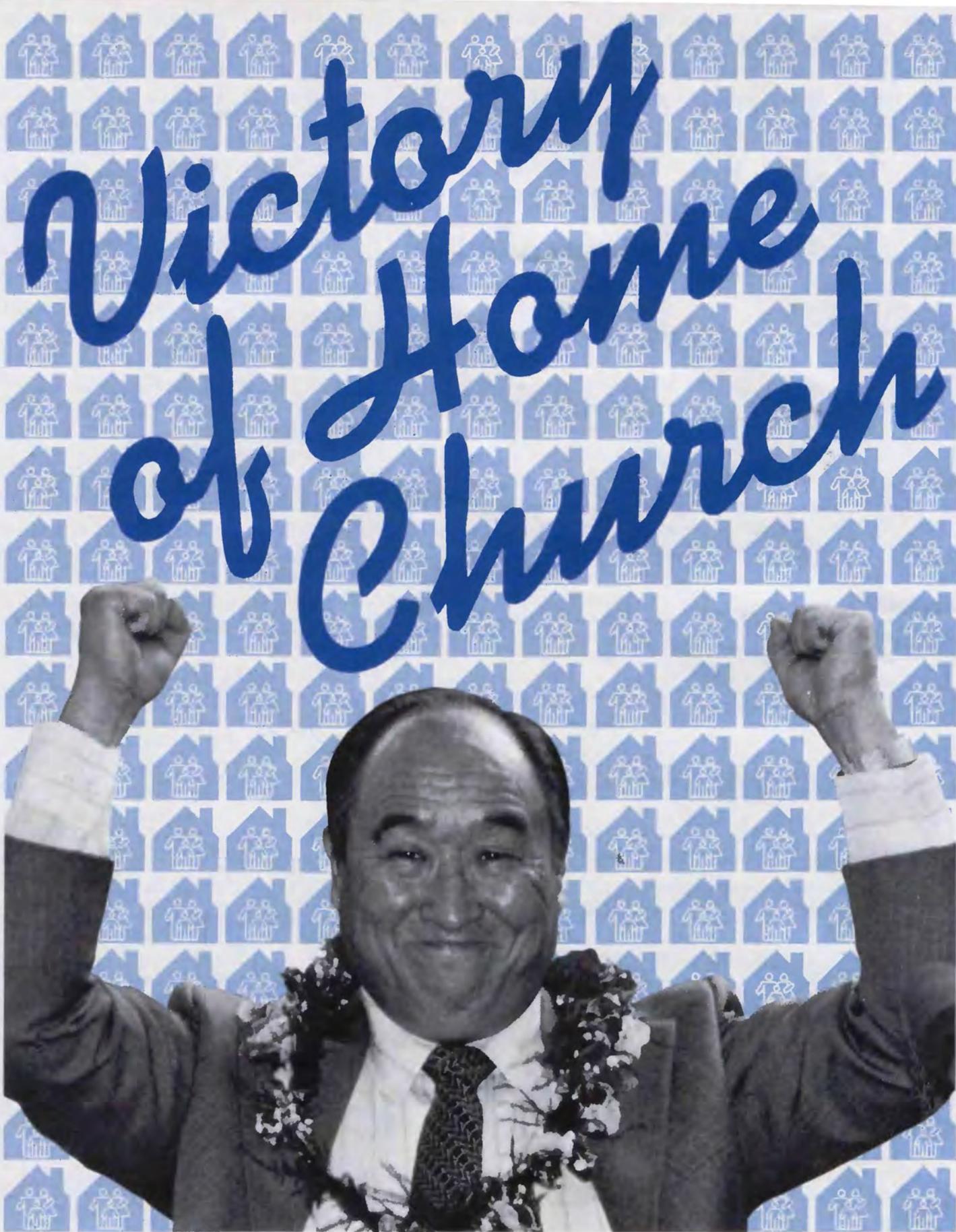


TODAY'S  
**WORLD**



MARCH 1982

*Inside: A Birthday Tribute to True Parents*



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Today's World is a publication of HSA-UWC.

# GOD AND US

*There is a magnetic field of eternal love, and you are part of it; for eternity you cannot separate yourself from the origin of love.*

REVEREND SUN MYUNG MOON

FEBRUARY 1, 1982, WORLD MISSION CENTER

Throughout history, mankind has been pondering one fundamental question: whether God exists. History has moved ahead, but that question lingers on. Of course, the center of the issue is religion. If we recognize God as a personalistic God, whatever He may think and plan is the ideal which mankind ought to seek. So what is the true relationship between God and me or us?

Let's think philosophically about us, or "I." Descartes said, "I think, therefore I am; because I cannot doubt that I doubt." What is the origin of thinking? Some say that thought comes from the brain, or head. Others say that thought comes from the heart. But is the origin of my existence also either the brain or the heart? Actually, the two have different origins.

## **Conception precedes perception**

The theory of evolution is an expedient explanation of man's origin, but it cannot actually be the fundamental one. Even evolution must have had an origin somewhere. Within the animal, is there the origin of spirit? Suppose that in the simple one-celled amoeba there is a little thought; then how did that little thought evolve into the sophisticated human spirit or human mind? The spiritual conception of man is even beyond human apprehension. How could the amoeba have evolved into the highest spiritual conception? Did the amoeba contain the energy within itself to push it forward into a higher element? Can the evolved being generate the energy which is capable of making it evolve into something greater than the energy itself? If not, our argument leads us to the conclusion that the greater being emerged from the third realm of energy. (The first realm of energy apparently refers to the evolutionary process, which cannot transcend the limited characteristics of the genes, and the second realm refers to the core-nucleus concept, explained in the following pages.)

What is this third realm of energy? Who can provide us with such energy? The theory of evolution cannot answer this question.

Even the simple amoeba has an external form and an internal form. If there is an interaction between the external form and internal form, how does it take place? What is the center of the interaction? In order to explain that kind of interaction, two major philosophical schools have emerged: metaphysical idealism and materialism. Does spirit precede matter? Does matter precede spirit? If the priority in the order of relation between mind or spirit and matter is upside down, then the philosophy which explains that priority will be upside down as well. If the interaction between the mind and matter represents a relationship of struggle, then history becomes a record of struggle.

From the internal viewpoint of the interaction, conception precedes perception. From the external viewpoint of the interaction, perception precedes conception. However, both viewpoints have to ask what the center of the interaction is. If the interaction is a sort of struggle, what is the subject which initiates the struggle? If the concept is prejudiced in favor of one viewpoint, the struggle becomes ever more serious, since it lacks a concept of harmony or center to guide the interaction.

Therefore, our historical predicament has been to determine the center and to focus upon it as the core of all interactions. For instance, communism says that spirit is incidental to matter and that consciousness is the by-product of material. The centrifugal force (or outward thrust from the center) is a relative concept, while that of the center is absolute. We have to seek the unity of the centrifugal force with the centripetal force. This is our historical view of struggle, in light of which the old view will fade into insignificance.

Something in the center of the atom, the nucleus, engenders the action; it is the subject. Each one of the more than a hundred types of atoms has a different form, yet in the center is a nucleus



that determines that atom's characteristics. As atoms combine, some take the vegetable direction, others the animal direction, and still others the mineral direction. The same principle applies to the amoeba, which has an internal nuclear character and an external orbital character. In the human body, each of the billions of cells has a nucleus. Even if the object is not a perfect circle, still there must be a balanced center.

---

### **A microcosm of the macrocosmic universe**

Then what kind of purpose does the center serve? The core-characteristic of the nucleus determines the substance of the whole body. The central nucleus is a key determining factor of everything from the smallest atom to the entire universe. The nucleus can expand into a bigger nucleus, which determines the character of a bigger structure. Thus, man is a microcosm of the macrocosmic universe. In this structure, man is ever expanding

to become the core of the universe and to reach out to the universe. This core-structure cannot be found in the theory of evolution. Therefore, the theory of evolution is bound to break down.

Each existence has its own character. Suppose two different kinds of vegetables, one a radish and another a chinese cabbage, want to become one. No matter how they go about it, the radish cannot become a cabbage, or the cabbage a radish. The determining factor is the nucleus characteristic. Man has a man-determining factor; monkeys have a monkey-determining factor. The monkey is created for a monkey's purpose, but man's essence is completely different from that of animals or vegetables.

Imagine a scientist in a laboratory commanding the elements of a nucleus to come together and to unite; no matter how many times he shouts at them, unless the components have a capacity to form a relationship, a nucleus will not result. Still, some people insist that the universe developed according to the theory of evolution, that some accident happened and man resulted.

*The monkey is created  
for a monkey's purpose,  
but man's essence is  
completely different  
from that of animals  
or vegetables.*

---

## **The universal nucleus consciousness**

Moreover, all men are in a way "cells" of some universal nucleus character, linked organically with something bigger than themselves. But the central common character of man is heart. That is what gives us cohesiveness and the ability to become a part of the human family. Also, we share some common aspirations: we want to pursue goodness and we strive for betterment. Because of these common human desires, we are always reaching out for new horizons. We long for some higher, wider universal character. We recognize some greater substance, and our consciousness is some effort to reach out to that universal consciousness and ally ourselves to it. Thus, the universal consciousness becomes subject, and we become its objects.

From the universal point of view, then, we have something in common—one universal, nucleus consciousness. We share a harmonizing factor which brings people together peacefully. That is the power of love. The power of love permeates every cell, making everything smooth, harmonizing it all, linking subject and object, mind and body. In a way, then, love is like glue, binding, cementing all cells together. This is why love is universal, love is good. Without love, everything would fall apart. Love threads all beings together.

Without love, the interaction between subject and object is very clumsy. However, with the power of love, we can experience total freedom of action, freedom of movement. You can do incredible activities. Love produces a shocking intoxication, and everybody will become drunk on love.

---

## **Love activates the nucleus**

The power of love pulls individuals towards each other: men love women, women love men. Within the action of love, no one can resist God; He is electrifying; to contact Him is like plugging into an electrical circuit. If man is ultimately to pursue the action of true love, he must first determine the nucleus. Love only goes through the nucleus, turning on every cell, telling each to wake up. The ideal means the fulfillment of love.

It is in the consciousness where the internal character is created. When we are pursuing ideals and love, we have to give recognition first to the existence of the nucleus—both the individual and universal nuclei.

There is only one way to become a true man, and that is to connect yourself with the truth of the universe, which is the consciousness, or nucleus, of the universe. True man is the cen-

ter of true love; thus, when true love activates the nucleus, the entire action will be true. Love will "turn you on," and true love will turn you on truly. When people find a true man, they compete with each other to establish a relationship with him. He is like a magnet, pulling everything from all directions.

This explains God very plainly and beautifully. Who is God? God is the center or nucleus of true love. The personalistic God becomes my God. This core of love of God is the prerequisite for unification. God is the subject of love, spreading out His wings, under which all of His creation can gather in His embrace. Through the magnetic force of His true love, all things of the universe are pulled towards Him.

Why do we exist? For the fulfillment of love. We exist in order to become the perfect object for the perfect subject. The central circle is God, where the nucleus of will and love exist. This love can radiate in all directions, 360 degrees. The amazing and beautiful fact is that even though God is almighty, without His object (you), He cannot fulfill His ideal and goal of love. Therefore, we become an indispensable existence in the sight of God.

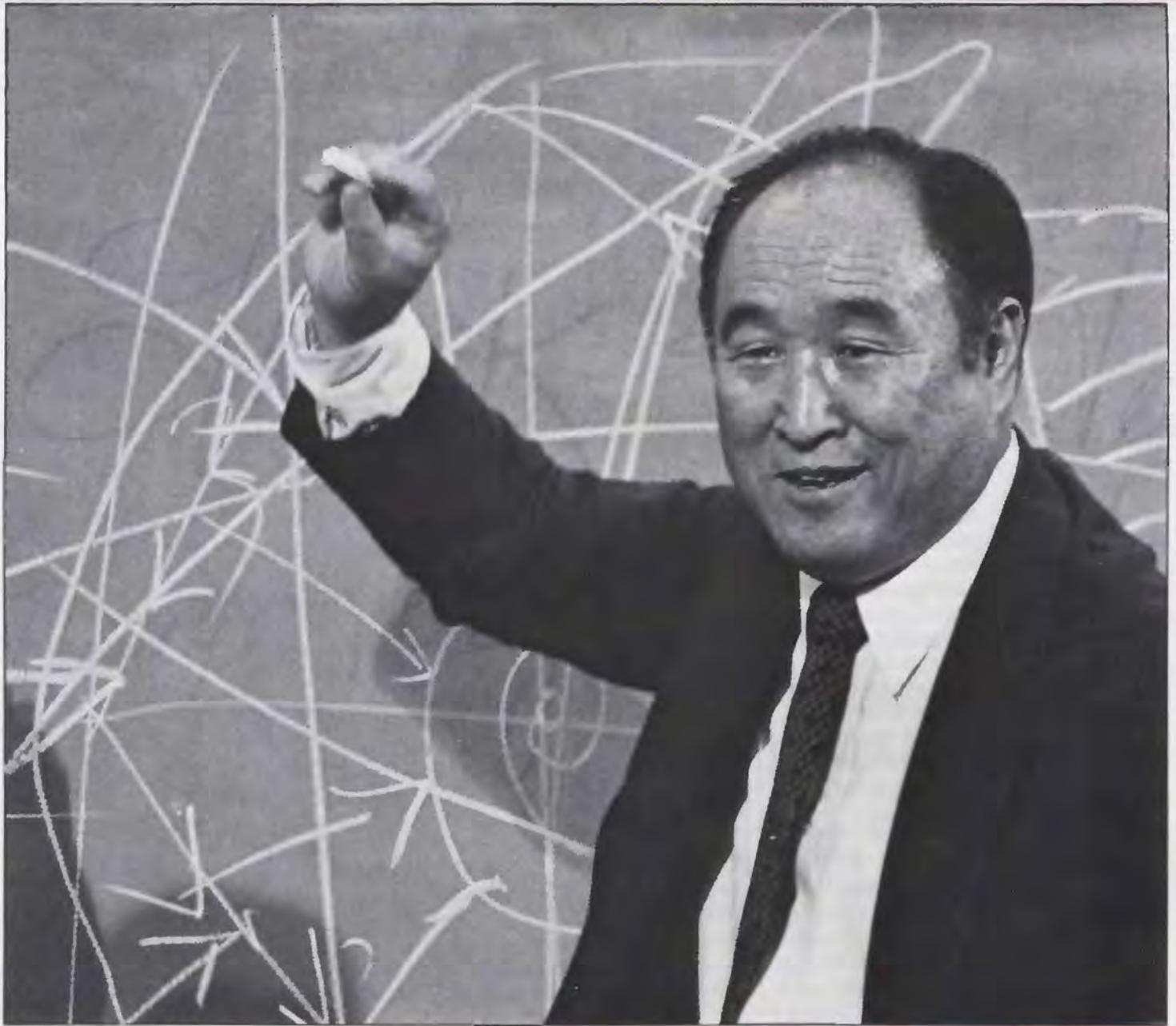
The ultimate goal is the center or nucleus of love. In order to reach it, we need the horizontal love between husband and wife. For this reason, the love between husband and wife is precious; it brings them into unity and into relationship with universal love. The Principle talks about universal prime force. The universal prime force is the power to link you with that central force of love. Prime energy is the energy which brings everybody into unity, united with the center. This is the way the universe was created.

---

## **Analogy of the design of the eye**

So which came first, existence or consciousness? You can understand that consciousness came first. Still, however, you may encounter people who find it hard to believe in something they cannot see. Try using an analogy which I have found people respond to well: that of the design of the eye.

Your father had eyes, you can tell people; your grandfather had eyes, your great-grandfather as well, etc. So somewhere in your family tree, there must have been a first eye. Do you think that particular eye must have thought, "I want to have this shape, this color, etc.?" Do you think the first eye was such a genius that it designed itself, thinking, "I must be capable of turning. I will be very sensitive, so I need some kind of covering. There might be moisture coming down, so I need an eyebrow to absorb it. There might be dust in the atmosphere, so I



need some lashes to filter it out." Impossible. The eye must have been designed by someone who realized the environment it would need to function in. If the eye itself couldn't have calculated it all, there must have been some other will, which knows more than the eye, and which designed everything for the eye. There must be some consciousness in the universe which realized that moisture would evaporate from the surface of the eye, so some liquid would be needed as a lubricant; that sweat would be coming down the forehead, so eyebrows would be needed to block it. Before the creation of the eye, there was a will, a consciousness, a purpose, which determined exactly the environment in which the eye would be functioning and how the eye should be adapted to it.

In my student days there was a lot of discussion about God, and my opponents would say, "There is no God. Existence comes first; I believe in evolution." I would argue back. When I got to the eye analogy, everyone would surrender. So isn't this realistic?

### **A monkey's cousin or a child of God?**

So we are not the product of evolution, but we are created beings and harmonized creatures. Would you like to be a creature of ideal harmony, or a product of evolution? Would you rather be the monkey's cousin or the child of God? If you are a monkey's cousin, the only love you will find is carnal love. God alone has true love. God alone has eternity. So would you go to the zoo, look for the monkeys and bow down to them and say, "Oh, my ancestors!?" NO.

So we come to a logical and scientific conclusion that we were created by God. This is not at all a mystical or superstitious affirmation.

I do need a subject, I must relate to the thought of that subject. Therefore, I need God, I pray to God, I know God, I am a part of God. That is the proper way of life. God is the universal subject, and we are His objects, His cells. By being objects to

*All men are in a way  
'cells' of some universal  
nucleus character, linked  
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ourselves.*

God, we are united with the subject in an inseparable relationship. You cannot have any better way of life than this. By uniting yourself with the subject, you fulfill the ideal aspiration of your common mind. As human beings, we share common aspiration for great goodness and great development. The nobility of goodness is the balance of the highest virtues and can come about only through the fulfillment of love.

Every morning I am totally intoxicated by my own face. Not because it is anything special, but because of who designed this face. It must have been a genius. How could he have put the eyes there? Look how he positioned the nose, the mouth, the ears! I cannot think of any better combination. The eyes, the nose, the mouth, all have Divine Principle meaning. First of all, the eyes represent God, the deepest place. The nose stands for Adam and Eve; its two holes represent man and woman, joined in the center. The forehead portrays God's ideal, reaching down to the eyes and nose. The mouth is horizontal and symbolizes all things of creation, and the ears are sensitive to the four directions of time and space. Also, the nose is the highest point, like Adam and Eve standing at the peak of the universe.

## **God, hidden in the universe**

God hides behind the deeper things, so if you look profoundly into your eyes you may see Him. Your fingers have three joints, and your thumb, representing God, has two. Before being born, the infant's hands are clenched, and the thumb is hidden under the fingers, like God, veiled in the universe. The masterpiece of God's creation, of the whole universe, is man.

The Principle of the Unification Church embraces all the phenomena of the universe and history, fulfilling the ideal of unification through the way of restoration. To make a long story short, the method is home church.

Home church is a constant ideal, where the love of God and all human beings converge. We talked about True Parents, their heart and God's heart, but you don't know them until you do home church. Without making yourself go through the home church providence, you cannot think with Father. I have given you incredibly deep theological and philosophical teaching, but just study home church. By doing it, you will know what I mean. In order to perfect the universe, we need to create an altar, and that altar is home church.

I assure you that when you create an altar of home church and you go there looking for God, you will meet Him there. I guarantee you. Once you really know God—really and truly, not just in concept—you cannot do anything to hurt Him. If everyone knew God, not just by reason, but in his heart, no one could commit a crime, because everyone's eyes are watched over by

God. Your own eyes are looking into your mind, and if your mind is evil, your own eyes will call upon yourself to repent. When you look at yourself in the mirror, you are called to repentance. That same person in the mirror is God, looking over you. If you commit crimes or sin, how can you say to your leg, "Work for me"? How can you order your hand to feed your mouth if you are not good? All the things of creation, food included, want to become a part of God, when you are godly. When a God-centered man eats it, food can become a part of God.

## **The magnetic field of eternal love**

Are you making a determined effort to become perfect? Do you do so only out of duty, or do you do so from your own initiative?

If it weren't for the fall of man, everyone would have been born in this position, and within their lifetime they could have perfected themselves in their relationships, then go to the spirit world. That was the blueprint of God's creation, as you know. And even for us, within our lifetime here on earth, we have a golden opportunity. If you miss this opportunity, you will lose this position forever. When you think of it, nothing else matters; really you want to invest your life for the sake of the perfection of yourself and your relationship with God. Think, "I will become a man in whom God takes delight, because I will perfect my love and become an inseparable part of God."

God is searching after us, coming down and reaching out for us. As much as we need God, He needs us. This is such a gratifying fact.

Spiritually speaking, when you look at your hand, it radiates light. Your whole body is like that light bulb; you can truly become light-giving objects when you become the embodiment of God.

While you are here on earth, you must experience that ecstatic joy of love. Then when you lose your body of flesh, you will be pulled up to heaven and God as if by a magnet. There is a magnetic field of eternal love, and you are part of it; for eternity you cannot separate yourself from the origin of love. Every single element of the creation wants to become a part. When you have this aspiration, there is no way you can get tired. Even death would not be enough to stop you. It's an exciting life. I don't want to talk about it too much, or you'll get too excited.

You have to create lots of Acts of the Apostles in your home church area. Make your life dramatic and ultimately exciting. Let's prepare a gift package of love, to go and meet God.

*[Dr. Sam Lee, a professor of philosophy, assisted in the translation of the full text of this speech, of which the above is a summary.]*



# A BIRTHDAY TRIBUTE TO TRUE PARENTS

*If we search the annals  
of history we can never  
find anyone to compare  
with our True Parents.  
Father's suffering has  
set a historical record.*

*Rev. Chung Hwan Kwak*

**T**his year our True Father celebrated his 62nd birthday and True Mother her 39th birthday. In honor of this occasion, I want to share with you my convictions about the impact of their lives and testify to their devotion for the sake of mankind and God.

Father is like a mountain—so high I cannot see its totality just by looking straight at him. He is also much like an ocean which simply defies my efforts to fathom its depth. So in attempting to give tribute to our True Parents, I can only try my best, but it can never be enough.

I have a passion to know Father better. As I “drink” of him, I continually thirst for more; my craving is not quenched. How I wish I could unravel the inner working of his heart! Sometimes for hours on end he appears incredibly engrossed—staring beyond the horizon while in the midst of an immense ocean. In all he does, he is meticulous and alert, yet so sensitive. I search for glimpses into his rare moments of solitude. He is sojourning on this earth—which is not yet prepared to accept him for what he truly is.

When we are alone, I sometimes feel awkward and do not know what to say. But Father mercifully breaks the silence. I’d like to tap the shadow of his being when he bursts into laughter. Inevitably I feel he is so much more highly evolved than I am, and I worry that I might not be able to tune into him at all.

Still, I offer this brief portrayal of the man who has so graciously cast his own lot with so many of us throughout the world. But this is just my own version, seen as it were through the opaque and imperfect lenses of my own understanding and emotion.

## FATHER, THE CHAMPION OF SUFFERING

If we search the annals of history, we can never find anyone to compare with our True Parents. Men have honored Jesus, Buddha, Confucius and Mohammad as great saints and religious founders. But if we study their records, we find that during their

physical life, their efforts were focused on their own people.

Jesus spent the 33 years of his life within the confines of Israel, teaching almost exclusively the Jews. The Gospels record two stories of Jesus interacting with non-Jewish people: one incident of him talking to a Samaritan woman and another to a Roman centurion, planting the seeds of faith in their hearts. However, when he sent his disciples out teaching, he expressly told them to witness only to the Jewish people. Without being accepted by the Jewish people, Jesus had no opportunity to go on to Rome and influence the larger society of his day.

Gautama Buddha was born the son of a king of a small realm in Nepal. Upon becoming aware of the existence of suffering in the world, he abandoned the princely privileges in favor of an ascetic life. When he attained enlightenment, Buddha went to Benares and gave his first sermon there. For the remaining 45 years of his life, he taught in the eastern part of the Ganges River valley, in a part of India close to his native Nepal. Men of every caste—Brahmin, merchants, warriors and even untouchables—joined Buddha’s monastic community, but all his followers were Indian.

Confucius (K’ung-fu-tzu) was born in the Shantung province of China (a little south of Peking). He sought a government post in the feudal duchy of Lu, where he lived, in order to counter the corruption in society at that time, but he was never given a position of authority. In his middle age, frustrated that the rulers would not follow his advice, Confucius left the court to look elsewhere for recognition. However, after 13 years of endless wanderings, he returned to his native state, where he died at the age of 73.

Mohammad first taught in his hometown of Mecca, on the eastern coast of Saudi Arabia, and after 12 years fled to Medina, the nearest large city to the north. There he was able to win wide acceptance, and his influence spread throughout Arabia. His early disciples included a Yemenite, an Abyssinian and a Roman. However, during his lifetime, Mohammad never left his native Arabia.



*Even though God  
revealed to him the  
supreme ideal, Father  
began his mission from  
the most miserable  
reality of the human  
situation.*

In contrast, Father has devoted his entire life for the sake of all mankind. He has personally visited more than 40 countries and has gathered together leaders in all fields, in order to share with them his vision of a world based on God's truth and love. His words are now being taught and practiced in more than 127 countries. This is truly a miracle.

Furthermore, although founders of religions have all received persecution, what our Father has suffered sets a historical record in terms of the intensity of suffering and the number of nations which have opposed him.

Jesus was misunderstood by his own family and relatives and persecuted by his nation, Israel. He was accused of heresy, blasphemy, breaking the law, demon possession and disruption of society. When it became clear that the society of his time could not accept him, he focused on teaching his 12 disciples; at the end, he was abandoned by his disciples and even betrayed by one. Given a mock trial, he was tortured and crucified as a common criminal. However, even his suffering and death at the hands of the Roman soldiers resulted from the rejection by his people and the determination of the Jewish leaders to get rid of him.

Buddha gave up a life of ease for an ascetic course of renunciation, in which he tried to discipline his physical senses and uproot his passions. Still, he did not experience the liberation he sought in that way. Later, after his enlightenment, he devoted himself to teaching, wandering from city to city, until he was given a beautiful place in which to reside. Within three months of beginning to teach, he had converted 60 monks to his cause. He faced substantial opposition from the Hindu hierarchy of his day, who denounced him as a dangerous heretic, but he never suffered any bodily harm at the hands of others. Until his death, he devoted himself to teaching his faithful followers.

Confucius' father died when he was very young, and he was brought up by his mother in very humble circumstances. He sought a high post at court, but in the corrupt society of his time in that region, no ruler gave him a chance to implement his political ideas and straighten out society. So Confucius turned to teaching, developing a school for diplomats and courtiers. Although his advice seems to have been always rejected, he suffered no overt persecution. However, 3,000 young men became his pupils, and some rose to positions of considerable influence. The would-be statesman spent much of his time collecting and editing old books, and teaching; he was apparently the first person in China to devote himself almost entirely to teaching.

He died seemingly a failure, but his disciples could not forget what he meant to them.

Mohammad was born into an illustrious family in Mecca and married a prosperous merchant. At the age of 40 he received his first revelations and began teaching them to others. His teachings caused an uproar in Mecca, which even then, with its several hundred idols, was the center of Arabia's religious life. Mohammad's radical monotheism and denunciation of idol-worship aroused intense opposition. He was called a fool, a bigot, a mad poet, a man possessed of demons. For a time, Mohammad was protected from violence by his powerful kinsfolk, but when his uncle and wife died, further persecution, including a plot to kill the Prophet, forced him to flee to the city of Medina, where 70 people had pledged to follow and obey him. There he was handed the reins of absolute power. From that base, Mohammad was able to wage wars against Mecca and neighboring towns, finally bringing all Arabia under his power during the remaining ten years before his death.

However, none of these revered leaders endured anything like what Father has been subjected to, in terms of the number of countries which have persecuted him and in the intensity of the suffering they have caused him.

During Father's student days in Japan, he was jailed by the Japanese police, accused of being a leader of the Korean nationalist movement. The Japanese police used an extremely severe form of torture, which included such techniques as tying his hands behind his back, stringing him up by the wrists and giving him severe beatings.

Father's second and third imprisonments occurred in North Korea, a country which represents a most extreme form of communism. Shortly after beginning his public ministry there, Father was arrested for not having a proper identification card and placed in prison for about 100 days. He was tortured so severely that his tormenters left him for dead. His followers found him and cared for him. For many days, he vomited blood, and it was feared that he would not recover. However, by force of his indomitable will, he recuperated and immediately resumed teaching. Then in 1948 he was denounced by jealous Christian leaders and again arrested, tried and sentenced to a concentration camp, where he did hard labor for two years and eight months, subsisting on a diet and regimen designed to work men to death. Even in those miserable circumstances, he often gave his food and clothing to other prisoners, and always volunteered for the most arduous tasks. In this most difficult setting,



*Father holds the record  
for the most complete  
consecration of one's life  
for the public purpose  
and for speaking the  
most about God's will.*

where it was forbidden for prisoners to converse with each other, he gained more than 12 disciples. Miraculously, he was saved from execution and escaped to the South, where he resumed teaching.

Father's final imprisonment occurred in his own country, South Korea. In 1955, he was arrested by the South Korean police on a series of trumped-up charges. He was imprisoned for the only one which had a shred of truth: for not fulfilling his obligation to do military service in South Korea. (During the time in question, he was in the North Korean concentration camp!) After three months, he was finally declared innocent and released.

Even after such ordeals, Father has continued to be misunderstood, maligned, restricted and harassed by Japan, America, Europe, and either directly or indirectly, by innumerable countries around the world.

The scope and intensity of persecution heaped on Father has set a historical record, not just in the category of founders of religions, but in all fields of endeavor.

Men have been persecuted for holding unpopular political views, but no one as much as Father. Even though Father has dedicated his life to educating fallen people to know truth, beauty and goodness and embody these ideals (supposedly the goal or pattern of all true education), Father has been labeled a brainwasher; no educator has been so harassed as Father. In his concern for the quality of our environment and for the future well-being of mankind, Father has no equal. His vision for developing industry for the benefit of Third World countries has no precedent; yet no industrialist has ever been attacked with such villainy. People with access to material wealth commonly appropriate it for their own benefit, and justly receive accusation in return; but Father has never made any decision based even on hopes for personal benefit. His entire life has been suffused with suffering.

People accuse our movement of cloaking itself in secrecy, insinuating some connection with intelligence organizations such as the KCIA. However, our activities are open, and anyone can research what we are doing. Father's teachings lay bare the nature of original sin, and he summons us to live by the highest moral standard and strive to form the ideal family. The high character of the Moonie lifestyle is so clear, but Father has even been accused of teaching the exact opposite.

Clearly, in terms of the quantity and character of persecution which he has endured, Father has no peer. The fact that under such serious circumstances Father has built such a high tradition is truly a miracle. Men may strive their utmost to fulfill

their ideals; still, without God's help, even the most assiduous person could never have endured what has been heaped upon our Father.

Therefore, we can easily believe in him as a God-centered person, for without God's support he could never have persevered.

## FATHER, THE MASTER OF STYLE

Father was born with style. If God chose to "improve" his looks for effect, He would probably hesitate to add anything or take anything away. Indeed, all his movements bespeak his style, flair or personal touch. When he preaches, his masculine voice, sonorous and deep, stirs the hearts of all his listeners, easily moving them either to tears or to cheers. In a small gathering, he often sings and shows us his interpretation of dance. I feel that everything he does could never be said to lack his beautiful and unique style.

The most distinguished characteristic is his big-heartedness. When he was invited to address members of the U.S. House of Representatives, he said:

*During the last 14 months I have become an increasingly controversial figure for the mass media and have made headlines in the newspapers throughout the country. Some magazines have even had cover stories on my movement and have put pictures of me on the cover of their magazines. I am flattered that some of the pictures were even more handsome than I am and that, although I am not paying for one penny of advertising, they are making me very famous. I do not know how to thank them properly.*

This brought the House down! His keen sense of humor, along with this human touch, instantly broke the ice with the tense audience. As their laughter subsided, they could be truly receptive to what he had to say.

When he sometimes goes out dressed informally, with an open-neck shirt and sunglasses, strangers stop him—no matter if he is in a major department store of a large city or a small out-of-the-way town—and invariably ask him, "Aren't you Reverend Moon?" Smiling enigmatically, he mumbles, "Maybe . . ." in a natural and charming tone of voice. There is a personal touch in the way he handles himself on all types of occasions.

As soon as he began to address the audience at the Madison Square Garden Rally in 1974, several loud and noisy hecklers near the podium set about deliberately harassing and taunting



him in order to distract and disturb the audience. As the courteous(!) policeman took his time in escorting these people out of the place, all Unification Church members felt reactions ranging anywhere from annoyance to fury. Yet, Father kept calm and collected. He merely announced that he was going to sing a song. "In the mountains, flowers bloom, flowers bloom and bloom . . ." With deep feeling he sang the Korean song, "Sun Yu Hwa." Call it his style, flair, cool, personal touch, showmanship, magnanimity, it somehow touched the right chord in the hearts of everyone. All 30,000 people in the audience were deeply moved. As silence descended, the audience was struck with awe and reverence. There was no member of our family who was not moved to tears at that point, seeing in the incident the providential hand of God moving to help the accomplishment of His will. The noble image of Father standing on that platform was indelibly engraved in the memory of every family member.

Spontaneous and free, Father is also a lover of nature. His intimate associates and followers know only too well how much he loves and appreciates nature and how often he seems enraptured by the beauty and mystery of God's handiwork. He is often observed sitting for hours in a meditative mood, admiring the grass and leaves that have just turned emerald green in the early dawn of April. Once, pointing to the delicate petals of a flower on the dinner table, he spontaneously exclaimed, "Are there fools who, seeing the exquisite beauty of a flower like this, still deny the existence of God?"

Anyone who comes in close contact with Father usually falls in love with his humanity and warmth. On countless occasions people have observed him listening to an old woman's testimony of faith with more courtesy and attentiveness than any other person present, even though he may have already heard her testimony several times. While he was on an inspection tour of Unification Church local branches located in the rural districts of Korea, he was often seen in the company of an old farmer, talking and laughing with him for hours about various problems of farming in that particular district.

On the sandy beach of the Han River, he used to wrestle with the best student wrestlers. On a New Year's eve, when our family members played the Korean game of yoot, he was more enthusiastic than any other participant. A friend to all during such festive occasions—a strong, sensitive and humane leader always—he is also a loving and understanding father to each of us.

Father, who has dedicated his whole life to the love and service of God, is also devoted to the well-being of his fellowman.

He is keenly aware of not only their suffering and their hunger, but their possible feeling of "emptiness" as well. While he knows only too well an infinite variety of masks which man may wear, he usually pretends not to notice. He has always been a consistent giver. There are countless numbers of people who have known and enjoyed his generosity, good will and love. It is his personal style, so to speak, to give a great deal more than the beneficiary would ever hope for, so that the latter's gratitude is deepened by his contentment. It is no wonder, then, that our family members never cease to feel truly heartfelt gratitude and to hold him in the position to receive their highest esteem.

## FATHER, THE AXIS OF HUMAN ENDEAVOR

I think of Father as a universal man, encompassing in his embrace all axes of human activity. For instance, his idea and principle comes basically from revelation—that is one source of his insight. However, with his tremendous fount of practical knowledge, he embraces the opposite pole. Were he to content himself with merely sharing his revelation, teaching people just the ideal side, he would never have received such persecution. However, neither would he have ever accomplished very much. Father could have chosen this way, the easy course, one which many religious leaders have taken.

Even though God revealed to him the supreme ideal, Father began his mission from the most miserable reality of the human situation. He labored to build his foundation among fallen man, fighting the myriad evils and injustices hurled against him with his tears, sweat and blood.

We can use this polar structure of Father's character as a means of understanding him. Therefore, when we see him smiling and laughing, relaxed and easy-going, we have to look for the other pole, Father's seriousness and tearfulness.

Father's spiritual senses are finely tuned, and he can easily use his spiritual senses to check on people. This is one pole of his nature. But in his daily life he doesn't like to depend on spiritual power, preferring to share with us as an ordinary person. Similarly, Father prays for a couple of hours a day, engaging in deep communion with God. No one can be compared to him in this quality. But on the other hand, Father makes practical plans for external activities such as witnessing or home church or business. Spiritual leaders often concentrate on spiritual phenomena to the neglect of reality. More efficiently than even a computer, Father carefully maps out in detail the

*The establishment of the  
celebration days is  
the most important  
accomplishment of  
True Parents.*

various necessary steps by which he means to actualize the ideal on earth. Therefore, we have so much to learn from him.

Based on his many experiences with God, Father has come to believe one hundred percent in God's power, support and grace. This confidence forms one pole of his character. But, unlike many of us, he never asks for God's aid before he himself has poured out a hundred percent of his own efforts. As leaders and members, we must understand this quality of Father's and repent for our lack of it. When we listen to Father's ideas, we often find them too distant from our own present standard. Therefore, because of this gulf between his idea and our reality, we sometimes give up and forget about our high calling. This is a big mistake. If we believe in his idea and direction and if we carry them out in our daily lives, then all good things will be fulfilled.

In other words, one mistake we make is not to believe in God's grace or power. The other error is not to follow Father's detailed directions in our daily lives. We have not been strong enough, often taking the lazy course instead of investing our very best in the task.

Many religious leaders have taught high standards and ideals. For a little while, they tried to embody their ideals and implant them in others. But when they encountered obstacles and persecution in their path, they gave up and devoted themselves to teaching just a few followers. For this reason, the ways of religious people and ordinary people have been divided. Father's ideal, however, is even higher than that of others, and the persecution he has received is more serious than what others have suffered. But never has he given up.

He is now 62. His whole life is actually one of blood, sweat and tears. Still he stands on the front line. Who on earth can say he has worked harder than Reverend Moon? Who among the Unification Church members can claim to have endured more than our Father? He is the owner of the ideal, the leader of the Unification Church, but his daily life and schedule is more rigorous than that of the hardest worker. This is another pole of his character.

With one hand, Father grasps God's ideal, and with his other hand he grips practical reality. He is the champion of perseverance. In his one self, he encompasses both poles; his orbit encircles heaven and hell. He could never refrain from sharing his ideal, from unraveling the evil of the world.

### FATHER, THE VINDICATOR OF GOD

God's purpose is to fulfill the Kingdom of Heaven on earth, and our Father not only teaches this ideal but also has been putting it



into practice, challenging and overcoming all negative conditions that stand in the way of building this Kingdom of Heaven on earth. Religious leaders have emphasized God's ideal, but most of them have devoted themselves mainly to spiritual affairs.

To look at Father's lifework in another way, let's consider what he has accomplished in dealing with God's three major concerns in today's world. Father has focused his educational task to deal with these three scourges of modern society: the decline of religion (especially Christianity), the decline of morality (especially among the youth) and the spread of international communism. Not only has he attempted to reach this "impossible dream," but he has actually solved these three major heartaches of God.

1. *Revitalizing religion.* By raising up the Unification movement, Father is creating a model which religions should follow.



We remember well how Father has taught us about God's ideal and how often he has shared with us his love for God, while urging us to love God. What's more, although he emphasizes the importance of sacrifice and indemnity conditions, he has led us to devote ourselves joyfully to working hard for God's will. Even though as Moonies our activities and results are not adequate to meet God's standard, compare our devotion and hard work for the sake of the nation and the world with that of other religious movements. Our movement embraces people of all races, education, culture, religions and nationalities.

Furthermore, Father does not content himself with educating just us. Reflect on how much he has tried to communicate with the leaders of other denominations and religions. In the early days of our movement in Korea, Father began investing large sums of money in ecumenical work, even though in those days Unification Church leaders often went hungry. These were very

serious circumstances. Sometimes he spent for the ecumenical movement more than three times the budget for all our national church activities in Korea. Even now, he is underwriting worldwide ecumenical activities in many directions, including the National Council for the Church and Social Action, theological dialogues, theologians' conferences and the "God" conference, which are forums in which men and women of all religions can meet together, for the glory of God.

Father envisions the Unification Church as the exemplary church, a model for the declining churches of our times. His conviction is that religious teaching is the main education which mankind needs. Through this kind of teaching we learn about God's existence, His ideal and heart, His providence. When we hear this, we come to understand about our situation. With this enlightenment, every Moonie should make a determination to devote himself to God and share His responsibility.

*The victory of the  
national or worldwide  
levels are not really  
essential to the  
fulfillment of True  
Parents' mission; the  
establishment of the one  
true family was the most  
important victory.*

Father is summoning all religious people to be not just believing people but acting people. This is God's ideal and what He expects of mankind.

Father's mind is not limited to educating just Moonies, but all mankind, all races, all religions. His educational program involves 2-day, 7-day, 21-day and 40-day workshops. Furthermore, Father's vision is that all mankind will be educated through home church work. Through home church, Father wants to serve and give loving support to all mankind. Father doesn't just want to preserve the name of Unification Church, for the church name is not important. His ultimate goal is to educate all mankind to understand God, understand themselves and fulfill their own responsibility, by sharing God's love and becoming God's sons and daughters.

2. *Reviving morality.* According to our Father's teaching, original sin is the misuse of God's love; after the fall, Satan's strategy has been to dominate all mankind in an immoral way. Thus, the effects of original sin have extended beyond the individual's personal immoral condition. Because man lost his moral standard and became weak spiritually, he has been unable to set a true family foundation; for this reason, an immoral society and immoral world have developed. Without a restored moral standard, this world has no hope for an ideal society and no guarantee of happiness.

This Unification theory and the moral standard of Unification Church members is the historical hope for all mankind. Therefore we cannot limit ourselves just to teaching this theory we have received from our Father—all members must try to uphold the heavenly moral standard. Furthermore, we are building an ideal family centered on God's love.

In such a miserable world of moral corruption and decline young members of the Unification Church have the mission of sharing this ideal moral standard with the whole world. The fact that all the world's races, cultures and nations follow this kind of ideal family tradition is a miracle of modern society. Our Father is the one who has wrought this miracle.

3. *Countering communism.* Wanting to embrace all mankind, our Father has been praying throughout the years for all the people living in communist countries. However, he cannot embrace the communist ideology, because this ideology denies

God's existence; it rejects the eternal Father of all mankind. Therefore, it is truly the enemy of God. Our anti-communism movement is a truth movement, rather than a militant movement; we are fighting against an enemy of God, standing up against communism because it is an untruth.

Twenty years ago, Father asked a group of leaders and scholars to construct a victory over communism theory, centering on our Principle. He has completely supported this mission, giving them the basic ideas which would serve as the core of their research work, concepts which they have developed and expanded upon.

Also, motivated as always by God's will and desire, he initiated anti-communist activity. This movement in Korea and Japan has stood on the front line against communist activities. Since the work he started is private and voluntary and not receiving any government assistance, not only has Father had to spend money to finance it, but also he has suffered damages as a result of communist attacks. Moreover, some of our missionaries have been killed because of this movement.

Our CARP movement in Japan has now completely overcome the communist movement in schools, but this result came only by going through an exacting and painful process. Our strategy in attacking communism is not that of violence or force, but of education: sharing love, offering a counter-proposal, holding open discussions and giving public lectures. Through these methods we have won a complete victory. Some people may recall the tremendous strength of the communist movement on the Japanese university campuses from 1965 until the early 1970's. Our CARP movement's victory was like a miracle.

The American CARP movement is now following the pattern of the Japanese CARP movement, and here, too, miracles are taking place.

Father has shared his heart with people of all nationalities, races, cultural backgrounds, religions, etc., gathering them all into one family under one father, God. In harmony, love and cooperation, we are marching forward to fulfill God's will. On this kind of foundation, Father has solved these three crises in modern society. How wonderful is the result of his teaching! Who can belittle his efforts? Who can deny such amazing

results? What's more, we can gain tremendous hope through his teachings.

## FATHER, THE RECORD-SETTER

In his lifetime, Father has set many world records. For instance, he holds the record for sleeping the least. Also, he holds the record for the most complete consecration of one's life for the public purpose; up until the present, 20 or more hours a day have been given to the public life. Often he does not even share his dining table with his family, inviting instead church leaders and guests, using mealtimes as yet another vehicle for educating mankind to live by God's love and ideal.

In addition, Father holds the world record for speaking the most about God's will. Of course, he gives sermons on Sundays, speeches on celebration days, etc., but this accounts for only about a quarter of the time he spends speaking; he expounds on God's providence at the dining table, when he visits departments, during many kinds of meetings. Every evening he gives internal guidance to the leaders. In other words, almost all his daily life is devoted to speaking God's word.

Moreover, Father holds the record for connecting with the most scholars. Nobody has met so many scholars of so many different fields and nationalities and been received with so much respect.

## FATHER, THE FULFILLMENT OF THE PROVIDENCE

All the above is but a general and external portrayal of Father. The most important aspect of his character is how he connects deeply with Heavenly Father, through prayer and deep communion, and how he has fulfilled the mandates of God's providence.

Our Father and Mother have sacrificed for us and mankind, producing miraculous external results. However, God does not really need missionaries in 127 countries or a given number of members. The most important thing God requires is a certain basic foundation on the earth, a foundation which has been set through the celebration days of our church. This is the basic, absolute content of God's providence.

Without God's Day, God's will is not fulfilled.

Without Parents' Day, God has no foundation. What is the four-position foundation? It is a foundation upon which God can act and move. Our members sometimes ask God to help them, but God cannot work on earth just by invitation; even though we may send Him thousands of emissaries inviting His presence, unless He finds a basic foundation, He cannot come.

The establishment of the celebration days is the most important accomplishment of True Parents. After creating Adam and Eve, God was there at the top of the growth stage, waiting for them to fulfill their perfection. However, Adam and Eve fell into a bottomless pit. You may wonder why Father's Blessing could not take place before 1960, why he had to wait until he was 40 years old. Father needed a foundation. We will never completely fathom what Father went through in order to fulfill this

first foundation.

After the fall, man's status was that of enemy of God. It is impossible to jump from the status of enemy directly to that of child of God. You may ask why God did not start over with a new Adam and Eve and through them restore the original Adam and Eve. However, God's ideal is love, and love needs one source, one fountain. God could not create another source of love, so He devoted Himself to restoring Adam and Eve, even though they were in the position of enemy.

The next step up was servant of servant. Noah's family is an example of the level of servant of servant; they were able to reach this stage of servant of servant by carrying out God's orders. There is a vast difference in level of heart between someone in the position of enemy and someone in the position of servant of servant.

The transition from servant of servant to servant is not an easy one. The master of the servant of servant is another servant. The former has no direct connection with the head of the house. The servant, however, can communicate directly with the master and receive his personal instructions. The difference between these two stages is not in the degree of effort or amount of work one does, but in one's heart. From Abraham's family until Jesus, the highest level accessible to man was that of servant.

When Jesus came, man could become adopted as a son or daughter of God. A servant can receive some benefit from the head of the house, but he can never inherit anything from his master. Adopted sons and daughters, however, can receive the inheritance. The servant has no family relationship, but the adopted children do. Until our True Father came, however, man could not pass beyond this level.

Although our Father's position was at the top of the growth stage, he became the servant of servant, caring for the oldest grandfathers and the oldest grandmothers. He visited the beggars and tended to their needs. He looked for the people in the most miserable condition, and those he served. With the attitude of a servant, he would always ask for God's instructions and follow them to the letter, before making a plan or system on his own. In the position of an adopted son, he looked for people whom he could attend as his parents.

How can an adopted son or daughter become a real son or daughter? The difference is that of blood lineage; the true sons and daughters share the same blood lineage as their parents.

As a result of the fall, Adam and Eve had experienced two types of relationships, one with God and one with Satan. Therefore, the good and evil within them was represented in their two sons, Cain and Abel. In their family and throughout the history of restoration, the Abel figure must dominate and win over the Cain figure.

Jesus needed a minimum of three disciples who could obey him absolutely, and he devoted himself to serving them. With these three disciples, Jesus was to form a four-position foundation. Then each of the disciples was to connect with three others, each forming an additional four-position foundation, interconnecting 12 disciples in all. Surrounding them were the 70 elders, who were to center on Jesus, through the disciples, and form a further protective layer around Jesus. If this unity had been established, then winning over the Jewish religion and Jewish society would have posed no problem.



In a similar way, Father also had to gain the unconditional love and loyalty of three disciples. In 1955 Father was arrested, tried and thrown into prison. Four disciples were jailed along with him, but they kept their faith. Even though there were few members in those days, their faith was so strong, and they fulfilled the requirements for the Cain foundation. Father, as Abel, loved and guided the members, who were in the Cain position to him, and Cain obeyed Abel.

When there is a good relationship between Cain and Abel, then the parents can come down. The mission of Cain and Abel is to attend the parents, and they must unite completely in order to prepare for parents. (Therefore, you need three spiritual children as spiritual sons and daughters, to fulfill the requirements for the Blessing.) Father himself fulfilled this pattern, gaining the loyalty and obedience of the early members, centered on three disciples. So when this was fulfilled, the condition was made for parents to appear. Since there was no parent, then Father himself became the parent. This is the invisible pattern of indemnity conditions.

Many serious circumstances surrounded the holy wedding of our True Parents. The day before, Father had to go to the police station to respond to a suit filed against him. For 6,000 years, God had been seeking the heavenly family and the restored foundation of His love on earth. Parents' Day means that God finally found His first son and daughter. Father is the first person in history ever to be able to proclaim Parents' Day. Of course, Father and Mother were not yet in the perfection stage; they had to grow to that ultimate level. But based on Parents' Day, Father and Mother were able to build the eternal family

foundation on earth.

Imagine, if you will, the whole earth covered with water, water being often used as a symbol of fallen mankind. Thousands of years ago, one rock was laid in the ocean depths. Far down on the ocean floor, one rock is piled upon another, slowly and painfully building the structure of the providence of restoration. Still, from the surface, nothing is apparent. In the course of 6,000 years, more rocks are gradually added to the pile. Finally, in 1960, the first glimpse of this massive labor of restoration broke through the ocean's surface. This was Parents' Day.

Centering on his family, Father could extend the holy family. Before his own Blessing, he first engaged his three disciples. His heart yearned to give everything to Cain, so he would have liked to bless his own disciples first, before even his own Blessing. However, first there had to be parents.

After his holy marriage, Father moved from the position of Abel figure to that of parent. Then he could begin to give the Blessing to others. So he blessed members as his Cain-type sons and daughters. True Children, then, become his Abel-type sons and daughters.

On April 17, 1960, Father proclaimed the day of spiritual resurrection, the day on which all Unification Church members could resurrect as spiritual sons and daughters. "If you believe in me," he told us that day, "spiritually you become my sons and daughters."

On October 1, 1960 (lunar calendar), Father proclaimed Children's Day. At the marriage supper of the lamb, the messiah took his bride. This event opened up the gate of resurrection for



the entire spirit world and physical world. Neither a Nobel Prize or a million dollars, not even the presidency of a major country, can compare with the knowledge of the location of the Kingdom of Heaven's gate. Those who cannot find this gate, who cannot locate the True Parents here on earth, are poor people indeed. The messiah came to earth in flesh and blood and met his bride. Together they celebrated and declared the true sonship and parenthood under God. That is the day of resurrection, the day of hope.

True Parents are our source of life. The world will be reorganized into God's lineage by being grafted into the True Father, True Mother and True Children. The establishment of the True Family was the prerequisite for the declaration of Children's Day. Before we can declare ourselves to be True Children, we need the assent of three persons: God, True Father and True Mother. The day we make our covenant with God is Children's Day.

On April 17, 1960, Father proclaimed the day of substantial resurrection. "If you obey everything," he promised us that day, "you become my true Cain-type sons." The Blessing of the 36 couples took place immediately following that day.

On May 1, 1963 (lunar calendar), Father proclaimed the Day of All Things. The desire of all things is to see the day when they can receive true love of God through men. All things of creation are looking forward to the fulfillment of the three loves: the love of God, the parental love of Adam and Eve, and the love of the children who receive this perfected love of God and parents. Children are in the most ideal position to receive more of God's love, because everything is consummated in them.

Following our Father's example, we should fulfill our position as God's representatives and His children, and truly love all things.

Centering on Parents' Day, man can climb from the position of God's enemy, through the stages of servant of servant, servant, adopted son or daughter, real sons or daughter of God and receive God's grace.

In this way, Father symbolically restored everything God had lost at the fall: parents, ideal son or daughter, and all things. Why did God create children, parents and all things? So they could return joy back to Him. Therefore, on January 1, 1968, Father proclaimed God's Day. What is God's Day? The day of God's joy. God longs for His own sons and daughters, so God's Day became a day of exultation, in which He could rejoice at having found His sons and daughters.

Each country has its own holidays. Many memorial days are celebrated, such as Mother's Day and Father's Day, but never had anybody proclaimed God's Day. Religious leaders have made many proclamations, but none mentioned this obvious omission, the central holiday—God's Day. Since 1968, we now have God's Day.

These were the absolute conditions with our True Parents had to establish. The victory of the national or worldwide levels are not really essential to the fulfillment of their mission, because the core, the establishment of the one true family, is the most important victory. From that central family, blessed families, blessed tribes, blessed countries and a blessed world can emerge. From these internal celebration days, a new world can take shape, history can begin anew, and the world acquires real meaning for the first time.

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cooperation with Father are two very important  
contributions towards the fulfillment of Father's mission.*

**MOTHER, THE IDEAL OF WOMANHOOD**

Before World War II, there were many important spiritual groups in Korea which were especially connected with preparations for the second coming. There was one group concentrated on the West coast of Korea and another on the East coast. In both of these groups, the founder passed his mission down through three generations of leaders. It was very significant that these spiritual groups predicted that the second coming would take place in Korea and, furthermore, that the Lord would come in the flesh. As a result, they received tremendous persecution from fundamentalist Christians.

Mother's mother was connected with one of the two spiritual groups which continued through three generations of leaders. Mother's mother completely devoted herself to God and received many significant dreams and visions, particularly during the time she was pregnant with Mother. She had only one child, our True Mother.

After Mother's mother joined the Unification Church, she dedicated herself to the movement and humbly served the members. Before the holy matching, nobody noticed Mother. Just a short time prior to the engagement, Mother was chosen through the guidance of spirit world.

Our Mother's way is not simple, not only because she is the wife of a historical leader but also because she is the mother of all mankind. Her internal pain and difficulty is the same as Father's because of their joint mission, which on the one hand is to restore the entire fallen world, and on the other hand to build the eternal ideal family, society, nation and world.

In her daily life she concerns herself first for everything which has to do with Father, who actually cannot limit himself just to being a good husband to her; he must totally invest himself as a leader of members in the public work. If Father were just in the husband's position to her, then she could support him as a wife, and they could have give and take; but because Father's life is completely devoted to public work, they cannot enjoy give and take just with each other and with their children.

I believe Mother holds the world record for having enjoyed the least private time over the years with her husband. She has set the record for sharing the fewest private meals with her husband and children, because normally their three meals per day are shared with their disciples, church leaders or outside guests.

I have so much respect for Mother and feel so proud of her. Under this kind of living situation, she sheds continuing tears for God and the members (instead of for herself) and invests her love and care for the members. Truly she wants to give many things to members with a real mother's heart. I believe that the attitude she exemplifies and the quality of her cooperation with Father are two very important conditions which have contributed towards the fulfillment of Father's mission.

Mother's smile and bright face touches each of us and remains in our minds and hearts. Because of her attitude, we



*Without God's help, no one could ever have  
endured what has been heaped upon our Father.*

*Therefore, we can easily believe in him as a God-centered person.*



feel so close to her, even though she rarely speaks publicly. My hope would be that you could have the same feeling about me.

### FATHER, GOD'S TREASURE

Fallen history, fallen man, fallen society—none of these has any meaning or value in front of God. God's feeling is that without Reverend Moon He has no foundation. In God's eyes, Reverend Moon is a treasure, a priceless jewel. God's glory, joy and pride come from our True Father.

On celebration days, God wants to come down and visit His museum. Father has told us that there is one display God will never miss: the beautiful love between husband and wife. Certainly, our True Parents are the most priceless displays in God's museum. But each of us as well should strive to become worthy museum pieces in God's treasure house.

Father has truly opened a new chapter in history, centering on God. The kind of foundation he has established through these providential celebration days is an unchanging base for God and for goodness—a foundation which Satan cannot destroy.

Human society is filled with so much confusion and struggle, and so many evil conditions beset us. This happened, we know, because of the fall. But think about the consequences of fallen man's motivations in the spirit world. How much confusion and struggle must exist in the spirit world because of Satan's dominion! How much darkness and evil! In the priority of Father's providential activity, restoration of society in the physical world is actually secondary; results in the physical world are not primary. Before being able to devote himself to physical restoration, he had to focus on the spiritual world, which is the motivation and source of this world. We can only imagine how seriously he must have fought with Satan and how difficult it was for him to overcome the evil spirit world which opposed him. Therefore, he can proclaim these celebration days as historical events, but we have no true idea of how much he had to overcome behind the scenes.

Throughout our Father's arduous search for the Principle, the spirit world was extremely complicated and under Satan's dominion. In the midst of this confusion he tried to find the source of evil circumstances. How laborious it was! Even though he has never explained the details to us, we should at least try to imagine how difficult it must have been.

Actually, a child never penetrates to the core of his parents' situation; he will never understand them completely. If children knew everything about their parents, they would no longer be children. Usually parents retain their own internal situation, beyond the child's reach, outside the limits of his imagination. Similarly, Father is our parent, and we cannot completely plumb his depths.

His way is a unique way, trod by nobody, before or since. He has overcome the barriers which have hindered people in the past. Even though we do not know how much blood, sweat and

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Because of this basic foundation, Father could begin a new age. Strictly speaking, Father's first 21-year course lasted through 1981, but by True Parents' Birthday 1977, he had fulfilled the basic conditions of his course, so he was able to proclaim the beginning of God's ideal: day one, year one of the Kingdom of Heaven.

On that day, Father proclaimed the victorious foundation for the ideal creation on the worldwide level and the birth of the true Adam's world. This Adam's world will bring dominion over the angelic world and remove both heaven and earth and the entire spirit world from Satan's accusation. From 1977 on, our Father said that whoever calls upon the name of God and the True Parents shall not come under the accusation of Satan.

Father's heart is so great. He pleads with Heavenly Father to give His special grace and forgiveness to those who are suffering in the dungeons of hell. He yearns for those people to be able to see the light and love of the True Parents and thus come to life. Father's determination is to liberate hell.

Furthermore, Father asks God's forgiveness for the Christians who have been opposing him and his homeland, Korea, which has caused him so much suffering. As our True Parents, he intercedes with Heavenly Father on our behalf.

On True Parents' Birthday, February 23, 1977, Father said that the Kingdom of Heaven was opened and we could all enter proudly into that realm.

## CONCLUSION

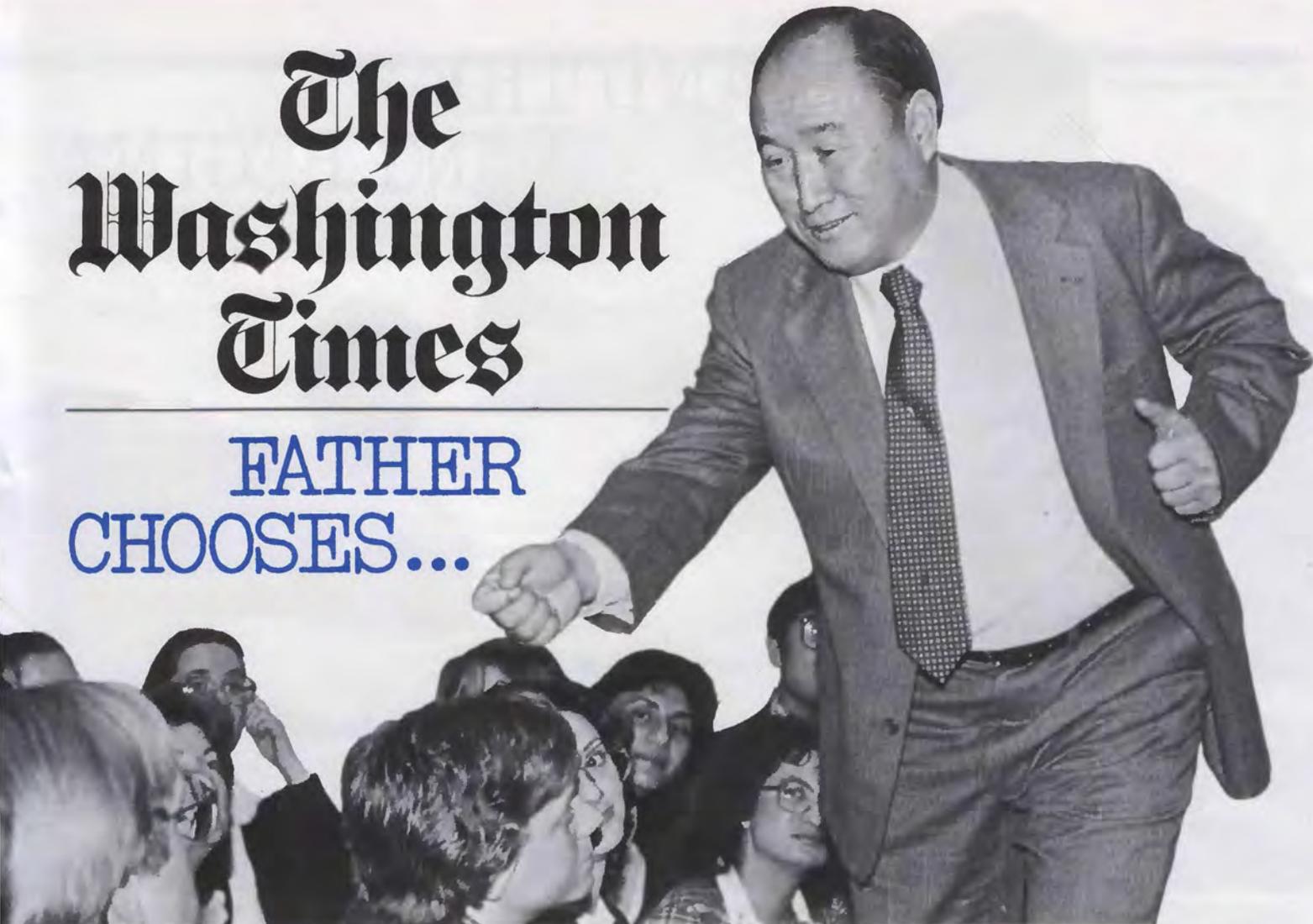
When all that needs to be said about Father is said, the truth of the matter is that for all his greatness, he has not received the universal acclaim and plaudits due him. His great work goes largely unappreciated. Though he has suffered so much humiliation and abuse as well as many insults fit only for the worst of criminals, he has borne it all with superhuman fortitude. Master-originator of many lofty ideas, he sweats and toils like the lowest of the lowly slaves to actualize them. To do God's will—to establish the Kingdom of Heaven on earth—he has walked a long, lonely and miserable path, bearing the cross of unspeakable suffering. No one knows for sure whether the day will come when his sincerity and determination to bring about restoration for all mankind will be appreciated, or whether it will be forgotten altogether when he is gone. Whatever we happen to know of him through our investigation is but a fraction of the whole. In his private as well as his public life, he has continued to walk through the thorny thicket of Satan's opposition. We do not yet know all of his joy or sorrow—what elates or grieves him.

He was born a free man, yet he has led a shackled life. Wherever he goes, every move he makes—the personage of Reverend Moon is watched. By nature, he is so active that he cannot breathe freely when he is cooped up in the house for too long. Although the United States is a big country, it feels too small for him, for if he could, he would like to go around the globe a thousand times a day.

Heavenly Father, hasten the day when our Father can be completely free and unshackled, once and for all.

# The Washington Times

FATHER  
CHOOSES...

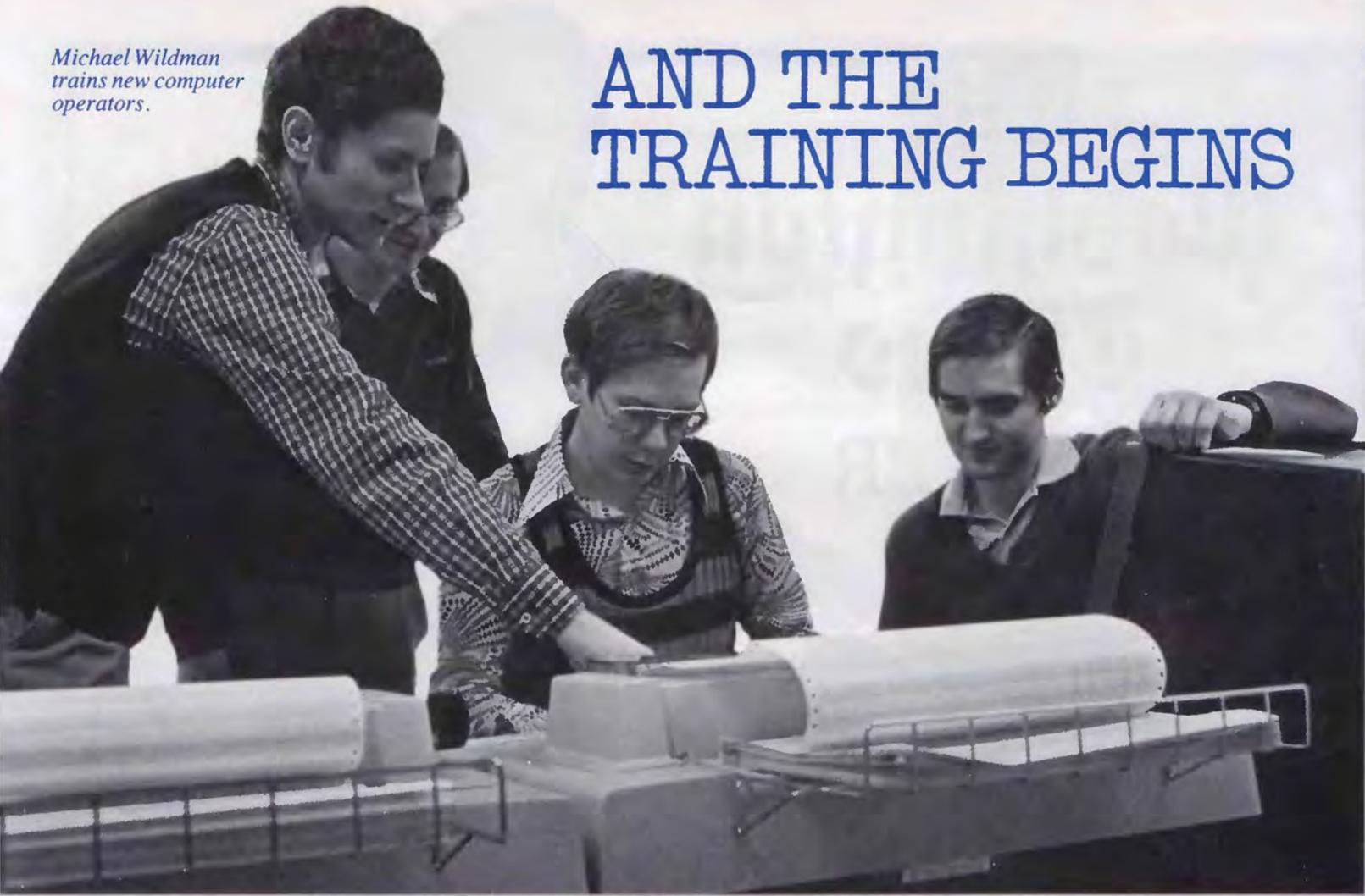


*Photos of the God's Day  
Washington Times meeting,  
in which Father and  
News World staff selected  
newspaper trainees from  
among a roomful of  
volunteers.*



*Michael Wildman  
trains new computer  
operators.*

# AND THE TRAINING BEGINS



*Lisa Patterson shows future designers  
layout techniques.*



*A photo of True Parents  
gives Doug Wetzstien an  
opportunity to teach new  
photographers printing  
techniques.*



*Carroll Ann Brooks  
demonstrates to new feature writers  
the use of typesetting terminals.*

# Returning to my country

## IN HEAVENLY FATHER'S HANDS

Annegret  
Landwehr



Recently I had an incredible experience showing me that our lives are truly in Heavenly Father's hands, no matter how much Satan attacks us.

Part of my new country, Equatorial Guinea, including the capital, Malabo, is on an island about 70 kilometers off the coast of Cameroon, Central Africa. Three flights a week used to connect the island with Cameroon, but two days after I had taken one of these flights, the only plane crashed. When I heard that, I already had a premonition that Satan was trying to prevent me from going back to my country.

Before going there in the first place, I was prepared for anything, because that country had just survived 11 years of a very bloody dictatorship. The country is in a desolate state, like after a war, and the living conditions are very difficult. So I expected the worst and hoped for the best. Little did I know that just to reach there again would in itself be an adventure.

There was no plane anymore, but I was determined to reach there somehow. So what should I do? There are no regular boats going back and forth either, but I had heard that there are a few pirogues which traffic with Malabo. Since I like adventures and had an African brother, Zinga Luemba, accompanying me, I thought we would give it a try. We contacted those fishermen in Victoria, a town on the Cameroonian coast, and after a few days, with the help of one young man, one of them agreed to take us across.

We left early in the morning before dawn, and it was then that I fully realized that I was actually in a smuggler's boat. Since there is a shortage of basically everything in Malabo, these "fishermen" take advantage of the situation by selling things like flour, rice, onions and drinks over there. Naturally, they try to avoid paying customs. Now I understood why they had put us off a few times. Since we were not regular passengers and carried no merchandise, they were quite suspicious in the beginning. Did they really think that we were spying on them? How surprised they were when they realized that we were serious. They never thought that a "white lady" would ever

enter a pirogue. I was glad to be able to rectify some of their concepts about white people.

We had just left the outskirts of the natural harbor when the "canoe-man" realized that the propeller of the engine was broken. Since the sun had already risen, we had to hide behind an islet, out of sight by the customs officials and to wait for another canoe to pass which would get us a new propeller. The pirogue had certainly seen better days; now it was leaking, and one young man had to continuously bail out the water with a bucket. But it seemed reliable, having made this trip many times.

Eventually, three hours later, we were heading for Malabo. Normally, the trip takes about four hours. After three hours, the other people in the pirogue began to argue in Pidgin, a kind of local broken English which sounds very funny. From what I could gather, they had quite different opinions about where "the Malabo" was supposed to be. The canoe-man tried to follow their directions—all at the same time, it seemed. Everybody was so convinced that he was right, since he had been going this way hundreds of times. It was a clear example of disunity among fallen people. After a while it was quite obvious that we were lost! Since we wanted to save petrol, we had to stop the engine. The arguments continued. People's morale dropped continuously. The merciless sun kept burning incessantly. They complained about thirst and hunger.

During the rainy season, visibility is very good, so the island can be seen from Victoria. However, during the present dry season, or "Harmattan" season, it is always misty. Harmattan is what they call the dry northeast trade wind here, blowing from the Sahara desert. During this time it is quite difficult to find Malabo by boat during the day. During the night the pirogues find their way with the help of the lighthouses. But because of our broken propeller, we had left long after dawn.

Thinking about our situation, I realized that I didn't have the slightest feeling of fear or worry. I knew that Heavenly Father wanted us to reach Malabo, and I was sure that He had guided us so far in order to succeed. In spite of recent incidents of people drifting on the sea for days without finding their way—some

were lost forever—I had faith that we would reach either Malabo or Victoria that same day.

At about 3:00 in the afternoon, we sighted a ship and immediately made for it. What a funny situation: a small pirogue trying to stop a big ship! We tried everything to make them notice us. But it passed. Yet, I was sure that Heavenly Father had sent this ship to help us, and I was right. Shortly afterwards, when people had already given up hope, the ship turned around. It was a French ship on its way to Cameroon. They were quite amused at our situation, but agreed to help us. They led us in the direction of the coast of Cameroon. After only 15 minutes (how close we had been all the time!) we could see the shoreline, and the ship took its own course. Everybody was relieved. Just before reaching the coast, however, the petrol was finished. Fortunately, there were a few canoes, so one person was sent to buy petrol. He returned—it seemed after an eternity—at about 10:00 p.m. We reached the safe harbor after midnight, having spent 21 hours on the sea—on top of numerous sacks of onions. We felt aches and pains in every bone and every muscle of our bodies.

The following day we made new arrangements with the help of our friend. It dawned on me how much Satan was actually trying not to let us reach Malabo, when this young man, while helping us, escaped death by a hair's breadth, when a coconut dropped right in front of him. "This is getting really serious," I thought. But I told Heavenly Father we would not get discouraged by Satan's attacks. After this, I was even more confident that we would actually reach Malabo.

Three days later, we took course again for Malabo. We left together with a second pirogue early in the morning, before dawn. Everybody was convinced that this time we would make it. It was the same pirogue, with the same people, but the canoe-man was the brother of the first man. He was more experienced—so they said. They call him "Fine Face," though his appearance doesn't live up to that name! This time the sea was very rough, the waves were constantly sweeping into the boat, and soon everyone was completely soaked. It was still dark. Soon we discovered that we had lost the other pirogue. I couldn't figure out the reason why, but most of our petrol supply was in the other pirogue. Since we couldn't go ahead without a sufficient supply, we had to turn back. By the time we were eventually ready to leave again, the sun had already risen.

Three hours later, I was wondering if the experience of a few days before would repeat itself. People started arguing again. The canoe-man, though keeping a steady course all the time, wasn't so sure any more that he was going in the right direction. Well, we

seemed to be in a quite familiar situation. You might ask why these fishermen don't use a compass. Well, this is Africa, not America or Europe. At one point, we saw another pirogue in the distance, but when we came closer it turned out to be a big log, which I was sure we had passed during our first attempt. Suddenly somebody pointed to the horizon, quite sure that he saw the silhouette of Mount Malabo. Soon we all saw something and get all excited. What a disappointment when Mount Malabo turned out to be Mount Cameroon, the very place where we had come from. We must have made a big circle. How was this possible? We took a new course, 100 percent sure this time that we were now heading for Malabo. Believe it or not, after another few hours, Malabo still wasn't in sight. Did we lose track again? The continuous arguments about who was right and who was to blame for our predicament were interrupted by the noise of an airplane that seemed to be descending. It had to be heading for Malabo! Full of new courage and hope, we followed the direction of the plane. Fortunately, this time we had taken enough petrol. After about two hours, we dimly made out something in the distance. It had to be Malabo, finally. But what was it? It wasn't possible! The silhouette of that mountain looked too familiar. It was Victoria again. By this time, the canoe-man got really worried. He had made this trip hundreds of times without ever failing to reach Malabo. Some kind of witchcraft had to be involved. He didn't know that I understood most of what he was saying. Looking at everyone, he said, "Somebody in this boat must be wearing an evil ring; someone ask that white woman there. Maybe she has something to do with it." The worst thing they could do, I thought, was to throw me overboard. They reminded each other that recently a boy and girl had lost their way and had drowned at sea. The arguments became hotter. Someone suggested to pray to "Papa God."

Some evil force seemed to have an influence over the pirogue. I began to realize that what these people intuitively figured out wasn't so wrong at all. The brother and I really seemed to have something to do with the whole problem. Of course they couldn't understand that a spiritual battle was going on between Heavenly Father and Satan—with us right in the middle.

Again, I wasn't a bit frightened throughout the whole trip. It became more and more real to me how Satan is using people, especially when they are laying a base for disunity. Each person in the boat was so sure that he was right. They were so worried about the money and the time they were losing throughout this adventure. Since the canoe-man refused to pay back any money, they continued arguing. I





prayed that they would not become violent and cause the pirogue to capsize. Finally people came to terms and decided to return to Victoria. This time we had spent “only” 13 hours on the sea. Were we to try again one more time, after two unsuccessful attempts, or did Heavenly Father want us not to risk our lives again? That night I wasn’t so sure. Was it Satan attacking, or was Heavenly Father telling us to give up because it was too dangerous? We were praying for an answer.

The next morning when I woke up, my whole body was aching, as if I had literally been beaten up. My brother told me he had dreamt that “Fine Face” had beaten me. I had had a dream, too, in which Rev. Kwak came to see me here in Africa. Shaking my hand, he asked, “Now what is the problem?” He seemed to know and understand our situation. Now both of us, my brother and I, were sure that while Satan had succeeded twice in preventing us from reaching Malabo, the third time Heavenly Father would without a doubt be the victor. So we were going to try one more time. This time, however, we would not take the same pirogue again.

Four days later, late at night, we were about to leave for the beach again when Satan attacked one more time. Running to stop a taxi, my brother fell and hurt himself so badly that blood was dripping from his hands, elbow and toes. This must be Satan’s last big attempt, I thought. He surely wanted us to give up and go to a hospital. But the brother and I were determined not to do so. On our way we stopped at a pharmacy—which fortunately was open so late at night—and then

rushed down to the beach. This time—the third attempt—we reached Malabo in just four and a half hours, without any complications.

It’s incredible. It took us exactly 17 days to finally reach our destination. What an adventure! It had really been a fight between the good and evil forces. We were so grateful when we approached the island and realized how precious and important this country must be for Heavenly Father. Otherwise, Satan wouldn’t have tried so hard to prevent us from reaching there. The “Victoria” adventure had ended in victory for Heavenly Father. This experience showed me so clearly that I have no control over my physical life, but if I am willing to give it up for the sake of the providence, then Heavenly Father takes care of it 100 percent. It was a good opportunity to test our faith and determination.

All the time on the sea, I thought about our True Father and how much time he spends on the ocean. During the night, at times the sky was covered with millions of stars, and the waves caused by our pirogue showed a phosphorescent glow. Surrounded by the peace of nature, I felt so close to Heavenly Father and could understand our True Father’s relationship with the ocean more deeply.

This experience has truly been an unforgettable adventure. All in all, the whole adventure took exactly 21 days. I felt like Moses leading the Israelites through the wilderness. Because my brother was able to overcome his fears and worries and we were united centering on the goal, we could be victorious and enter Canaan—Equatorial Guinea.

Interviews by Jonatha Johnson

To meet the needs of home church and to be able to encompass a much wider variety of persons in our church's activities, the Education Department in New York began to develop a guest seminar program last spring, under the guidance of Rev. Ken Sudo, who was subsequently made director of national education in the Unification Church of America. Five lectures give an overview of the Divine Principle. Guests then are then invited to attend the 7-day evening seminar (covering the contents of a full-time weekend workshop), a 21-day evening seminar (covering the contents of a 7-day full-time workshop), and a 40-day evening seminar (covering the contents of a 21-day full-time workshop).

This article is composed of interviews with Rev. Sudo and three members on his staff, describing the background of these programs, followed by interviews with some of those who have been attending this part-time educational program. Their testimonies of why they were attracted to the Principle give many interesting insights to the way God is working now.

## WIDENING HEAVEN'S GATE

*Through part-time  
education*

### Rev. Ken Sudo

**T**o drop one's activities and attend workshops full time is very good for those who are able to do so, but because of other responsibilities, many people cannot make time. For such people, the *force of attachment* is bigger than the *force of their desire* to go. Recently, we began to make a way for people to finish their Principle education part-time, without leaving their family or responsibilities. This system will be the mainstream of education for new people, with the camp system used only for those who are joining as full-time members. For those who cannot join as live-in, or core, members, the camp system is not appropriate. Then, as people's desire becomes greater than their attachment, they can choose to quit their jobs and join the full-time education system; or they can continue to study on a part-time basis. So these two systems are complementary, like day school and night school, each helping the other reach people.

Our idea is to provide people with a chance to develop their desire without cutting their attachment. For desire to develop, people must understand more. Therefore, instead of asking people to go somewhere, we can provide an environment for them: we can bring the lecture system and the family experience to them.

At the Down Home Inn (on the first floor of the World Mission Center) they can have some dinner, share in a family atmosphere, and listen to an introductory lecture. Basically, when they first arrive, they know they are coming to listen to something about the Unification Church teachings, so they are happy to hear a lecture. After the introductory talk, they can decide whether to go to the full-time camp program or continue here.

This program is especially appropriate for home church activities. People we meet in home church, like housewives, doctors, teachers, various professionals, have more social responsibilities; also they have already made some foundation through home church and thus can come to listen to the contents of Divine Principle. For them, it is a much easier system. Then, as their desire grows, some can join the full-time schedule of activities, and others can continue as home members, still quite deeply connected with our movement.

Many people have attended our programs from home church areas, but it's not so easy to come to the Down Home Inn from New Jersey, Brooklyn, Queens, the Bronx or other outlying areas. Therefore, this system of education will be taken to the boroughs, as home church activities progress and expand.

### Carl Hagen

**T**he first 120-day leadership workshop in New York started about a year ago, and it included an intensive witnessing schedule. In the beginning, we met people, invited them to the Down Home Inn for an evening program of music and an introductory lecture, and then tried to get them to come to the camp for a weekend workshop. The approach was to try to find someone who could come on the spur of the moment, such as travellers or backpackers. Someone who could join very quickly. Through this kind of witnessing, in a 60-day period, we were able to bring about 400 guests; of those about one percent joined.

Father had given us the 1-1-1 goal, which meant that we had to bring four spiritual children during the 120 days. Desperate to discover how to fulfill Father's goal, we felt we had to try to find people who were searching for God. We felt we had to change our whole approach, to specialize our efforts somehow. One person suggested using book tables; several suggested using charts; others wanted to make a survey. So we developed a trinity of witnessing tools: book table, survey and charts. None of the ideas is uniquely new, but they converged when we made a concerted effort to bring spiritual children.

Using Father's picture and the Divine Principle book made it immediately visible that we are Moonies and gave us a lightning-rod spirit. Negative people would come and say bad things, perhaps knock over the table or cause a scene. But when they left, usually some very good people would come. We observed that without the persecution, the blessings could not come; the persecution was even very cleansing and purifying, inspiring us to "Be a Proud Moonie," in Col. Pak's words. It felt very liberating.

The survey helps us discern whether a person is prepared or not; it is designed to zero in on original-minded persons.



*In the yard of the actionizer center in Flushing, Queens, the staff, actionizers and their spiritual parents enjoy a picnic.*

Conscientious people are attracted to dinner and entertainment, meeting friendly people, listening to discussions about an ideal world. This kind of person comes out of joy and happiness, attracted to love and fellowship. But through the survey, we could meet original-minded persons actively searching for truth, without going through a lot of small talk.

In other words, we are making the gate wider, for people to enter the Kingdom of Heaven. Thus, the whole Down Home Inn and guest seminar program is arranged to accommodate the original-minded people. If they cannot go to camp, we'll bring the camp to them!

After the first 120-day workshop, Rev. Reiner Vincenz reported to Father, showing him photographs of our tables, surveys and charts. The difference in results was so dramatic (as many as ten percent of the people were attended the program were joining), that Father gave his blessing to the idea of book tables, dubbing them "corner tables."

This is a kind of renewal of the old style of witnessing used many years ago, through which many early European, Japanese and American members had joined. It seems that the American movement had to pass through a certain historical period of sacrifice or denial in order to qualify for later blessings, in order to be able to receive home church.

1972 through 1976 was the campaign era, when we were called upon to be very mobile, very sacrificial. We had to make Father's name a household word in America, regardless of the negativity that resulted. It seemed like we had to make up for 10 or 12 years of lost time, in order to raise the providence to the worldwide level. Father was pushed by God, and we were caught up in the whirlwind of the providence. To join in those years was an all-or-nothing proposition. "Come and join the family," we shouted, "we are on the go; join us now, there is no time to lose." Upon that foundation, Father was able to complete his public-speaking responsibilities.

We had to become like an army for God before we could settle down to become a family. We had to develop that discipline before we could receive home church. Now, it's a whole new age.

## Ron Pappalardo

**T**he guest seminars put more emphasis on teaching the Principle than the experience of the workshops, so our lectures are very meaty, so to speak. We are teaching

a series of five introductory lectures: Creation, Fall of Man, Mission of the Messiah, Principles of Restoration, and a final one combining Last Days and Parallels of Human History. These five lectures are scheduled at consecutive hours of the day, so that someone can come in, have lunch, and hear an entire overview of the Divine Principle in a one-day seminar.

Because we are concentrating on the contents of Divine Principle itself, we witness directly about a new religious ideology and identify ourselves as members of the Unification Church and followers of Reverend Sun Myung Moon. Standing on a busy streetcorner of New York, with traffic going by and people rushing back and forth—amid the dirt and noise, one good person stops. We begin to realize that their "preparation" is not something which we do; it has to be something they do.

Of course, we are living in an age in which God has made incredible preparation in the hearts of people. He could not have sent the messiah at this time if humanity in general and Western Christianity in particular did not have the seedbed to receive the messiah. So there must be a percentage of people today who are ready. I personally believe that if we were to go today on nationwide television and teach the Divine Principle, hundreds of thousands of people would flock to our doors.

In one speech, Father said that most of the people in the Unification Church are here because it's their destiny; others came because of a stroke of good fortune; without a lineage of good saints and sages pushing on this way, they just happened to meet the movement and receive the incredible blessing of becoming a part of it. In these cases the effort of the spiritual parent is essential. Any member who develops his heart according to the principles of heartistic relationship will have the power to move people, whether or not they were previously "prepared" to begin this way of life.

There is a certain type of person who lives in New York City who is different from those in rural areas. I am engaged to a woman who grew up here in Man-

hattan. Her spiritual father asked her if she felt that God was suffering. Here was a deeply religious dialogue in Central Park with a sensitive religious girl who was raised amid the skyscrapers and concrete. Maybe even because of growing up within this environment, native New York members seem to be a bit tougher, a bit more able to persevere through the internal and external trials that accompany this lifestyle.

To believe that religion should be pastoral is a gross generalization. Religions developed in rural areas and then came to the cities. Jesus taught in the countryside, Buddha started in the countryside; Mohammad and Confucius as well. Gradually they influenced rural areas, but many times the cities deteriorated before religion was able to influence the entire country.

Father's strategy is completely different: he goes right into the heart of the corrupted city, knowing that when he conquers the city, automatically the surrounding area will be conquered, because all social and cultural influences develop in the city and permeate the surrounding countryside.

## Cathy Aherne

**T**he Down Home Inn (of which I am manager) is a very precious place. In a way it is very public; guests can come in and leave any time, and we can have a variety of activities going on at the same time. We use the back room to give introductory lectures, while someone else may be watching a videotape recording about our church. Somebody else can bring his home church guests here, just for tea or coffee, and talk in a heavenly environment. It's a place to meet brothers and sisters in a very informal way.

Members can be creative in the variety of ways they relate with guests. It's not designed just for young people, it's more comprehensive. It provides an opportunity for people who are hearing the Principle but who have not made a commitment to become involved with the church. They come and help by serving behind the refreshment counter, or doing different things.

We have our own Corner Table inside. Putting books and magazines here provides guests with something to study alone. It's very beautiful to see this. It's difficult to ask guests to study, because

sometimes it's hard for them to study at their homes. Even our family members who live in the New Yorker sometimes use the Down Home Inn as a place to study.

Two or even three times as many people come here as the number who specifically attend lectures. Summer evenings usually bring 100 people here for the dinner program.

People often come the first time with a member, but many times they come back alone because they want to hear a particular lecture. Once they are hooked on the truth, they return for more and more. Members distribute flyers listing the times for lectures. A few people pick the flyer up off the sidewalk, without anyone giving it to them, and they come here. Others don't come the same day they received the flyer, but show up two or three weeks later. We have people walk in and ask, "You have lectures here?" Last week an Israeli girl and a young man from Egypt walked in, separately, right at dinner time. Both of them emphasized to me that they did not come for dinner, they came for a lecture!

In our heart, we are really desperate to see the people come here. We have a very free atmosphere here, and we aren't too pushy with people. They decide when they come and how long they are going to stay. We make it known that this is their place, and they can come here at any time.

We are located in a very unique place, 34th Street and 8th Avenue in Manhattan. There are all kinds of people walking around this area of the city, and all kinds of people enter.

I had a very unusual experience with one young man who came here several months ago. When he first walked in, he told me he did not want to live any more. We talked with him for several hours, realizing that he was not ready to hear Principle very deeply but just needed friends. He would come just to have a cup of coffee when he felt like it. Gradually, he heard the Principle, but his strong Christian ideas made it very difficult for him to accept what he heard. Just this last Sunday evening, he happened to walk in when we were holding the home church banquet. I invited him to stay, and he was deeply touched. The next day he came back and said, "I feel like I really have a family, I feel like I am really loved." And he was almost crying.

We have a lot of truth to give to people, but what people really need is love; and we have lots of love to give. Love

*What really moves my heart is to see the spiritual parents taking care of their guests in the Down Home Inn, spending many, many hours with them.*



comes from caring, and it means being able to smile at people every time they come in. I don't necessarily have to say anything special—just be here.

One evening somebody started yelling just when we were inviting guests to go inside the hotel for a formal lecture, and I knew that Satan was trying to distract everybody through this one person. So I took personal responsibility to go to him and ask, "Oh, what's the problem? Why don't we go over here to this booth and talk about it? You can tell me everything." While we were talking, the members invited the other guests out of the room to the lectures. I explained to the man that we respected his right to share his feelings, but also he had to respect us and our right in the Down Home Inn. He understood and did not return.

Because of our location, anybody can walk in off the street. Once every two months a bag lady walks in, very confidently, and explains that she has an appointment with Reverend Moon. Very kindly, I reply, "I'm sorry, but Reverend Sun Myung Moon isn't here today. He must not know about your appointment. What is your name?"



## Alvin, from Barbados

**M**y life was a very unusual life, because until I was 17, I was very disordered in my thinking. People said that someone my age should be having a good time, but I never felt like I should have a good time.

I never thought of God in a deep way like I learned in Divine Principle, but I thought of God as a father. Not having a father, one day I asked God to be my spiritual father and also to act as my physical father. So usually I would sit under a coconut tree and talk to God; I would let my whole heart out.

What is so funny about me and my family is that I am the clearest (light-skinned) person in my family. The others are completely dark, and I always had this feeling that I was destined for a different course. I did many things that no one in my family ever did, like becoming a boy scout. As soon as I heard that we must do our duty to God, I really knew that this was for me. I did not have such a strong understanding of who God is, but I always thought of Him as a superior being to me and I should try my best to serve Him. But I didn't know how I was going to go about it. I did know I wasn't going to do certain things that others do that cause pain, hurt or destruction.

I always read the Bible, and I always tried to understand deeper what the preacher was telling me. When I went to the church, I was always praying to God and asking many things. And after church at night, I would be on the streets with another brother and preach. When we came up to people who were drunk on the street, I would say, "You. You are doing something wrong. God doesn't like this; God loves you, He doesn't want you to do this kind of thing." I would be very direct. I got this directness from being a scout. Based on my whole love for scouting and on the pledge that I would do my duty to God and my country, I really believed this very strongly, and I put my whole heart into it and tried to develop my whole self.

Now that I look at it, I see that this is what Father is doing; he is teaching us a Principle, a way of life, that can really strengthen us, and we can one day take it into the world; then the whole world can be united. And this is what I was thinking of when I was a scout. All of this I've found in the Unification

Church, but I'd never even heard of it before.

I came to America on June 29, 1981, in search of God. I prayed to God so much concerning coming to New York City, even though I'd heard so many bad things about it. When I prayed, I didn't know if God would allow me to come. But one day, when I was really down, this thought came to me, "My son, do not worry about New York City. You will be going."

And then one morning, I woke up and the radio was playing this song, "New York, New York, Get Up and Go!" I was really surprised.

When I came, I was so scared. I had heard so many things about how people brainwash you, and here I was in this big city. I came over to this place called Penn Station. Someone spoke to me and asked me what I thought about America.

I told him I wasn't from America, that I just arrived and really I didn't know, but that I thought America needed a new spiritual awakening.

And he said, "Oh, I think God brought us together."

I had never heard anything about these Moon people. But for some reason I had a desire to speak to this person and tell this person about my whole life. What he said was so deep and so unusual that I became a little bit suspicious, because I had heard that Americans are very smart. He pointed over to this building and called it the World Mission Center. He offered to walk me over there and show me some literature. But I was a little suspicious.

I went back home, because I was going the other way, and I told my brother and friends that I had met someone from the Unification Church. They told me about brainwashing and such things.

One day I just told my brother, "I think I need a little brainwashing anyway, because this world is getting so mixed up, so confusing, that if my purpose in New York City is not clear to me, then anyway, I might as well go and get brainwashed."

I went to listen, and the one point which brought me here was about Unification bringing everyone together, from all nationalities, and teaching them about one unified family. The first time I heard the lecture, I thought, "Oh, no, now they are going to tell me that Reverend Moon is the messiah." I really knew in my heart that this is what they were going to tell me. But I had a really strong



"My name is Mrs. Mao Tse Tung."

Because members come here from many departments, we don't necessarily know whether a person is a church member or a guest. One time a young woman came here who looked so much like a family member; she seemed so much at home that I naturally assumed she was a member. I ignored her and didn't say anything to her. Finally, after several hours, she came up to me and introduced herself as a guest. I was very embarrassed. We want our brothers and sisters to know that we take care of their guests and spiritual children.

What really moves my heart is to see the spiritual parents taking care of their guests in the Down Home Inn. I see their investment; they are loyally coming to take care of their spiritual child, spending many, many hours with them.

Sometimes the most heartbreaking experience for me is to have to close this place at 10:30 at night. There may yet be one spiritual parent with his spiritual child, still talking and sharing deeply at 10:30, not wanting to go home. To say, "It's time to go home," is very hard, for I feel like it is really God, right there."

feeling that I can't leave now. So I stayed and listened, and for some reason, I accepted everything.

I thought I was just being crazy or stupid, because I am a Christian and everyone thinks that Jesus is coming on the clouds, and that everyone will see him. But then I heard this revelation about the fall of man, then history, and everything comes together so much. About John the Baptist being the Elijah who was to come . . . and then it hit me, that I should try my best on this. Now that I've discovered it, it means so much to me that I want to share it.

In Barbados I had written my autobiography, and I saw my life going around in a circle and coming back, based on one thing. When I tried to share the love that I had inside, I wanted to give it to people not in a way that would hurt them, but in a way they could freely take. But people didn't understand it, and I would always end up getting hurt. I wanted to give my love so purely, but their minds were distorted because of the fall, and they didn't understand me.

Always I thought that maybe God had a plan for me, maybe I'm someone special, with a special purpose. I think that my life has become a straight line, focused on something that God wants me to do. And Reverend Moon gives me a strong focal point to make sure my life goes straight. I want to inherit whatever it is, to the top, and then go to spirit world.

I once said that I cannot die until I become a True Christian. I say that very strongly, and I really mean it. Especially as Father once spoke of not wanting to start a Unification Church, but bring the Principles to Christianity.

## Ninoska, from Venezuela

**M**y deep reason for leaving my country was that I really wanted to be able to make my own decisions. At home in Venezuela, there was too much protection from my family, too much attention and too much care. At 22, I wanted to find out what it was like to relate to others and to find freedom—not to do crazy things, because I am not a crazy person—but to think, study and see from a perspective other than my family and my culture.

I was raised a Catholic, but ever since



*That God really suffers because of what happens in the world touched me deeply.*

I can remember, I was searching. The feeling I had is that God is everywhere and God has a message for everyone. Even through a small rural church or in conversation with another person, God could speak His message. So I went everywhere, but neither my friend nor I could really find the meaning of salvation; we really couldn't feel like we were "saved." Still I found good things present in all the churches. Everywhere I went I could see their faith, especially among the evangelicals. They would pray, and we could feel their energy. But when I asked what they meant, their explanation didn't satisfy me, and I couldn't go farther in studies with them.

Two years ago, when I first came to New York I was so alone. I couldn't speak English, and I prayed, "It's just me and You, God so I rely on You to show me what to do here." I would write letters to God when I was lonely, and pray. In prayer I would practice my English with God. In America, they were all too busy to talk English with me, so I talked English with God.

In the summer of 1981 I came to the shopping area on 34th Street, and I saw literature tables, and I heard these people shouting and preaching about God. I passed without stopping, and when I saw the second table, I thought they were very brave. Others were shouting and persecuting them. Then I thought, "Well, why not? Here in New York they offer you sex on the street, drugs on the street, many, many things offered on the street, so why not something about God?"

The young man was teaching the fall of man. He explained the meaning of the two trees, that the serpent was an angel, and I thought it was logical. "The fruit is love," he said. And he continued to explain the motivation of the fall. "How do you think the archangel felt?" the lecturer asked.

"He was jealous!" I answered.

The lecturer was very surprised, and looked at me. He thought I was someone from the church, just acting like a shopper who was stopping to listen. What he said was simply logical. He came to speak to me and invited me to lecture, but already I had a ticket to return to Venezuela to visit my family. After a month, I came back to New York and to school, and then I could come for a lecture finally. I attended for 2 evenings, 7 evenings, and 21 evenings, and I felt I was living in two worlds. I compare it to being in a room with a little light, and

then going into a brighter room. When you go back into your own little room, it is dark and you can't see anything! Here it was so exciting and bright, and I could see and study so much through the lectures. I prayed to God to guide me whether I should continue with college, but it just seemed darker and confusing to be there, so I didn't continue. But here, there is so much hope and so many things to do.

## Masaya, from Japan

**S**hortly after graduating from junior high school, I went to Tokyo and got a job. I became a public worker, and in those days I met a famous poet in Tokyo, who advised me to go to college. I obeyed her advice. In that school I got so bored, and I talked to her about my feelings. She advised me to leave Japan; she even gave me some money, and I went to Madrid, crossing the whole continent, Russia and Europe, all by train. Like Dr. Zhivago.

I went to Madrid with the purpose of studying Spanish, but I missed registering by one day, and I came to New York instead. Shortly after I arrived, I was hanging around on the campus of New York University with a Swedish acquaintance. We needed help in registering, and the person we asked was from the CARP center. She invited us to come over. At that time I was almost indifferent to religious things, but in that center I found many young people who are a little different from others. That's why I decided to stay with them.

I just don't know what the purpose of my life is yet, but recently I came to feel very happy when I love people, when I serve people. I think it is because I listened to Principle. I have been to several workshops, and now I am staying with brothers and sisters in the CARP center. But sometimes I feel dejected, honestly, because I can't have any time to be alone. Sometimes I feel restless and nervous, being around people so much of the time.

I write poetry; that's why I feel I need to be alone, but this church is very systematized. I feel pulled between doing activities with brothers and sisters, but wanting to write poetry. I write Haiku. I used to write modern, long poetry, which was concerned about the nothingness of life. When I was 13, I started writing that kind of poetry. (Reminded that "nothingness" was part of the cor-



*I came to feel very happy when I love and serve people. I think it is because I listened to Principle.*

ruption of the West, not Japan, Masaya said, "Unfortunately, I was born with such feelings. There is no way to cure such feelings.")

Recently I came to write about more things which are valuable for my life, and more beautiful things:

A girl  
laughing - laughing  
and then  
became a tulip.

On this moonlit night  
of what do they think  
these trees and rocks?

A cold sunset  
on the cliff - me  
without wings.

Sometimes I feel very dejected when I write, but lately I discovered I can be happy even when I am writing poetry.

Just recently I came to understand about Principle, and about God a little bit, and I'm planning to continue to study Principle more. One thing I am realizing is about leadership. Inside, each person should feel like a leader of everyone, but this should not come from a haughty feeling. We should have the feeling of doing things voluntarily.

## Rita, from the United States

**I** wasn't a religious person at all, even though I had been raised in a very religious way. My parents are very faithful Roman Catholics and go to church everyday. I went to Catholic schools for 12 years. But when I was 17 I moved to New York. For a couple of years I went to church every Sunday, but I realized I had absolutely no connection other than a sense of duty. I stopped attending and never even thought about religion until I started coming to the Unification Church.

I had developed a very individualistic philosophy, because I am a very determined, independent person. My idea was whatever you get out of your life is what you invest into it; that it is really up to you to make something out of your life. You can do anything you want. But I really didn't have so much concern about doing anything for anybody else, although my whole family was very concerned about others.

After studying at the Fashion Institute of Technology, I went on to get a degree from Columbia University, and then on to graduate school. During that time I

worked to support myself, so it was necessary to become very single-minded to do that.

I never really clarified my goal even to myself. I think it was to "be somebody" or somehow find myself. When I first got out of school I worked as a designer for sportswear, but the people were very cruel to the seamstresses, who couldn't talk back to them, and I just despised working there. So I went back to school, not really knowing why.

I took a career-change course on "What do I want to do with my life," and spent three months intensively thinking on this topic. To start the course I wrote my autobiography. When you place your life in front of you, you can find patterns in it which you can draw out and develop. I came up with all kinds of goals and five-year plans, but somehow I never really got started. My plan was to renovate houses. It combined my love of designing with the possibility of going into business for myself and have an independent income.

Last year at this time, I was shopping at Macy's late one Saturday afternoon, and I was in a rush. This young German stopped me. Normally I would never stop for anybody on the street, but I stopped. I decided it was okay to talk with him because he was nicely dressed with a white shirt, and he was a foreigner. I refused his invitation to the lecture, because I had to go shopping, but he came along with me. We talked very easily together, and he walked me to the Down Home Inn, where we talked for a couple of hours.

Immediately I felt that there was some missing spiritual link in my life, like a link with God. I hadn't thought much about God, but I was at a point in my life where something had to change. The first thing that really moved me was when he talked about God in terms of emotions. I thought that God just sat up there on a throne, somehow unrelated to the world. That God really suffers because of what happens in the world touched me deeply. It seemed like my entire experience was being drawn in. He was presenting me with some kind of total vision of the world, a cohesive picture of what was going on, for which there was some kind of solution. All this made sense to me based on my experience.

When I found it was the Moonies, I didn't want to have anything to do with it, but I met him again because I trusted him. He was really patient and invested

a lot in me on a one-to-one basis. I met him after work and talked to him individually for a couple of months, and he taught me the Principle himself. Afterwards, I went to the evening guest seminars. I knew very soon that this would change my life, and that this was important, but given my work schedule, I never was able to attend for seven days straight, and I had no interest in going to camp. I wasn't inclined at all to go to a workshop with lots of people singing.

The one area of my life which I did not develop so well was personal relationships. I was good at setting a specific goal and accomplishing specific things, but less able to relate to people. Always I felt this lack in my life, but not until I heard the Principle did I realize how "handicapped" I was in that way. That's the part of my life which has already started to change.

In general, I am a very competent person, always choosing my own direction. But now I feel like God can lead me in the direction where I can apply my natural abilities, and where I can be the of the most value to Him and to the whole purpose of doing something for this world.

It was six months before I decided to move into a center, and even then I kept my job for two more months. I lived a very structured life. When I give my testimony, I know one thing for sure, that it gives a lot of hope to brothers and sisters that they can witness to people like me.



## Mrs. Roberts, from New York

I've lived here a long time, most of my adult life. I studied the writings of the Rosicrucians, Buddhism, Rama Krishna and other gurus, in addition to astrology, and especially theosophy and the teachings of Madame Blavatsky, who was the first to teach reincarnation in the Western world. Even before turning to Eastern teachings, I spent long hours in the library studying the German, Russian and English philosophers. It made me more tolerant towards people, and set me to thinking more deeply about life.

My father immigrated from Italy. I was raised a Catholic, but married into the Jewish faith. I loved all religions and searched into many. I find them all beautiful. They all have a great message to bring to mankind, of truth, and love and faith, and sharing God's wondrous world.

I have had revelations of Jesus. He was glorious and glowing, like a light in human form. He spoke to me saying, "There is great love in the world. Keep on your present path, and you will find it."

I feel all religions are really interwoven, but a person must have the receptivity to know and really feel this. I feel Christianity is incomplete. I'm still reading to find how the East is revealing some things, while through the West God is revealing completely different things. I am happy to find the Moonies. I feel there is a lot of love here, and I see the young people searching to do good for the world. I've met members before on the street and seen Reverend Moon on television. Now I understand Catholicism better, and I am here to learn more about his teachings.

## Waldo, from India

A serious man, an engineer studying filmmaking in New York, Waldo warns the interviewer from the start that not everything he has to say about the Unification Church is favorable. "Is there something about the Principles which you do not like?" the interviewer asked.

"Oh, no, the Principles are beautiful, of course; it is the teaching style which I do not completely agree with. It is not necessary to put down the work of Jesus to teach your Principle."

He likes the principle of universal brotherhood which we teach, but feels it is not a new idea. His observation is that we are the only ones really tackling the problem through our efforts. He sees the persecution which the Unification Church gets as mainly a response to the personality of Reverend Moon and his involvement in business. "Business is a only a kind of cheating," he says, explaining that the world of religion and the world of business are completely separate and cannot be united because the very inside psychology of business is corruption. And yet he admits it is only by the use of very much money that it is possible for us to have the New Yorker and to be there for us to meet him.

We asked him if his colleagues knew he was spending his time with the Unification Church, and he immediately said, "Of course! But they know how I am. I am not one to be swayed by such things."

His Christian roots are very deep. His wife is Catholic, and he is Methodist, but in India the distinctions are not stressed as much as in the United States.

While we are interviewing Waldo, he is asking questions and taking notes on the testimony of a brother who will play the guitar for him the next day during a filmmaking session at the school.

"Tell them about your music and tell them about yourself," Waldo urges emphatically. "Tell them you are with the Unification Church, and that you are inspired by studying this new ideology."

"You want me to say that for the filming?" asks our new brother.

"Yes, of course. I want you to tell them."

## Gamal, from Egypt

I came from Egypt seven months ago; I had finished my college, but I wanted to take some special courses in street theater. In street theater, we go to the people wherever they are, to parks, schools, cultural centers. The idea is to perform with people more directly, so it is partly educational. It needs to have some philosophy or especially new ideas to tell people, so it will become more powerful.

The day I met the family was really unique for me. Never do I stop to talk with anybody on the street. What captivated me was the harmony and the movement, the kind of beauty they were making there while street preaching. They were standing kind of in a circle, two by two, moving in a beautiful way,



and I stopped to look at it. One by one, they started teaching. One sister saw me watching and came to talk to me about the ideal society, ideal family. Actually, that's my dream all my life, to find the ideal life.

My background is Islam. Because I couldn't find the whole answer in that religious life, I started searching in history, civilization, in humanistic sciences, psychology and social sciences. I have some kind of ideals, but they were not clear in my mind. When she talked to me I felt something very special.

Even back in Egypt I had heard that there are many different groups and religions in New York, many directions to follow. So I wouldn't just go with some group. But I realized these young people were serious, and when we spoke, I knew that they believed what they are doing. So I felt there was something good behind it.

That same evening, I came to the Down Home Inn and heard my first lecture. I like history a lot, and when I heard how history repeats itself, it was very interesting. I came back the next evening, since I worked during the day. The following week, I attended the full seven evenings. I felt there was something very important about the lectures I heard, so my thoughts and feelings were really pushing me to continue. I felt that there was something really big behind all this. I thought that I had to understand it deeply.

I had heard many different philosophies, so words themselves don't strike me; words alone cannot stop me in my life. But the Principle and the life they live . . . I started watching: do they really believe what they teach? do they really live what they teach? I watched and saw that these people were really living the Principle, and I saw that this is the ideal. It was so great, so beautiful to

me. If that ideal could become reality, nothing would be more important in life. So I had to continue. Then I had to see how I could find myself in that ideal. So I continued for 21 days. Still, I was working.

This was a very good experience for me, and very difficult also. Life became "outside" and "inside" for me. I called it like this right away. Inside was the ideal society, the Principle way of life, and outside was the world. Outside, it was feeling of "I couldn't take it no more." There was this struggle in me at that time. People here were taking care of each other, loving each other, but I had to discover that it wasn't just in a humanistic sense that people were taking care of each other. It had to be deeper than that, because this is the plan for life, life after death and the spirit world, extending from where mankind came from in the beginning to where mankind is going. I was able to understand so much that I couldn't find in religions or philosophies, this explanation about life and history. I asked myself, since this is the most important thing now, why am I struggling?

After the 21 days were over, I knew that 40 evenings were coming up. I decided I had enough struggling between "inside" and "outside," so I decided to move in and live this life. I have had spiritual experiences through prayer. Prayer here is very sincere and very honest. I used to pray five times a day, according to the Muslim tradition, but I did not feel anything. Of course, I felt I was doing it for God, but here I can connect my heart and create a relationship with God. I had this experience during the three hours of prayer on the last day of the 21 days. It was a really tearful prayer. After that, I thought, "This is it! This is God, this is the Principle. This is my life!"

## U.S. Supreme Court Upholds Right To Sue Deprogrammers

The United States Supreme Court upheld a landmark lower court decision to allow members of new religious groups to sue their parents and others who try to abduct and "deprogram" them. The January 18, 1982 decision should remove any doubts over whether U.S. civil rights laws protect against religious as well as racial discrimination.

The decision, in a case brought by our member Thomas Ward, now 33, is a significant recognition of the unconstitutionality of the so-called "deprogramming" activities and will help our members utilize federal courts and laws to prosecute those who obstruct their rights.

Tom filed a suit after his second experience with deprogramming; he was kidnapped while on his way back to the Unification Church in New York after a visit to his family over Thanksgiving, 1978. Held captive for 35 days in Virginia Beach, Virginia, and in and around Pittsburgh, Pennsylvania, Tom was subjected to physical and psychological abuse from his family members and others hired to break his religious faith.

The Fourth Circuit Court of Appeals had ruled last August that Tom's parents had conspired with 31 other people to deprive him of his civil rights. By declining to review the case, The U.S. Supreme Court upheld the lower court's ruling. In the past, courts often have given parents and the agents they hire a kind of "parental immunity" against suits for illegal actions, assuming that parents always act out of love for and in the best interests of the family member. In effect, the courts had been saying that it is impossible for family members to commit certain torts against other family members. "That's patently ridiculous," said John E. Harrison, Tom's lawyer. "What you had was the incipient development of a bad law," which, if unchecked, he speculated, could adversely affect other areas, such as

laws relating to child abuse.

The Civil Rights Act of 1871, originally designed to stop Ku Klux Klan harassment of blacks in the South, became one of civil rights attorneys' most widely used tools, after being revived by a series of court decisions during the 1960's and 1970's. In 1971, the Supreme Court ruled that the 1871 act provides a federal remedy against private conspiracies motivated by "some racial, or perhaps otherwise class-based, invidiously discriminatory animus," but district court decisions often did not apply that remedy.

The recent Supreme Court decision has now clarified that the above clause can be used also against conspiracies motivated by religious hostility, although it did not settle any of the substantive issues involved in deprogramming cases, such as whether parents and their agents can claim that they acted out of love and affection for a family member as a justification to carry out what would otherwise be an illegal abduction. Although attorneys involved felt that this decision by itself probably would not immediately affect deprogrammers' activities, it should set a clearer standard for future court cases.

## Minority Alliance Banquet Draws 100

On January 15, 1982, the Minority Alliance International held a banquet honoring Dr. Martin Luther King, Jr. Opening the event, Col. Bo Hi Pak, Secretary-General of the new organization, proclaimed Reverend Moon's dedication to the "total eradication" of all forms of bigotry. He also said that the Minority Alliance International would begin with many new projects.

The idea for the Minority Alliance International was inspired by True Father on October 22, 1981, in a rally at New York City's Foley Square. Members and branch churches of the Unification Church worldwide will support the new alliance.

Held at the Time-Life Building in

Manhattan, the banquet brought together more than 100 local civil rights activists to commemorate the 53rd anniversary of the birthday of Dr. King. Col. Pak called on the international audience of minority leaders to unite and carry on the same traditions as the late Dr. King. He also praised the leaders for their continued dedication to the "promised land," as envisioned by the slain civil rights leader.

In addition to honoring the life and work of Dr. King, this first Alliance event announced the 1982 "Martin Luther King, Jr. Awards" to local citizens. Dr. Mose Durst presented these awards to U.S. Congressman Charles Rangel, Bronx Borough President Stanley Simon, national talk show host Tony Brown, New York State Assemblyman Victor Robles, and Manhattan Councilman Luis Olmedo, for their willingness to "still march against the forces of religious and racial bigotry."

While calling the leaders "champions," Dr. Durst cautioned that "the dream of Dr. King, that we could live as brothers and sisters in harmony, has yet to be realized." "Dr. King," he said, "represents the best of what this culture is, and if we cannot live up to the best, we will experience the worst."

Dr. Benjamin Watkins, Mayor of Harlem, was Master of Ceremonies for the 120 invited guests, and he told the multinational, interracial gathering, "It seems as if the whole world is here! This is the way our friend Martin Luther King would have wanted it." Music for the evening was provided by Alpha Cinco, a local hispanic band, and Brother John Sellers, a protege of the late Mahalia Jackson and an internationally famous gospel singer.

Councilman Olmedo commented, "This Alliance is a beautiful thing. It will help move things ahead." He also praised "whoever came up with the idea. It will grow and grow and bring justice throughout the world."

New York State Senator Joseph Galiber, who also was a special guest at the event, said, "Whenever we find people together in unity, it is a wonderful thing. This movement is good. It is a good mix—black, white and yellow."

- Calvin Johnson



# MINORITY ALLIANCE INTERNATIONAL

COMMEMORATION BANQUET FOR

## Martin Luther King Jr

JANUARY 15, 1982



*Coming next issue:*

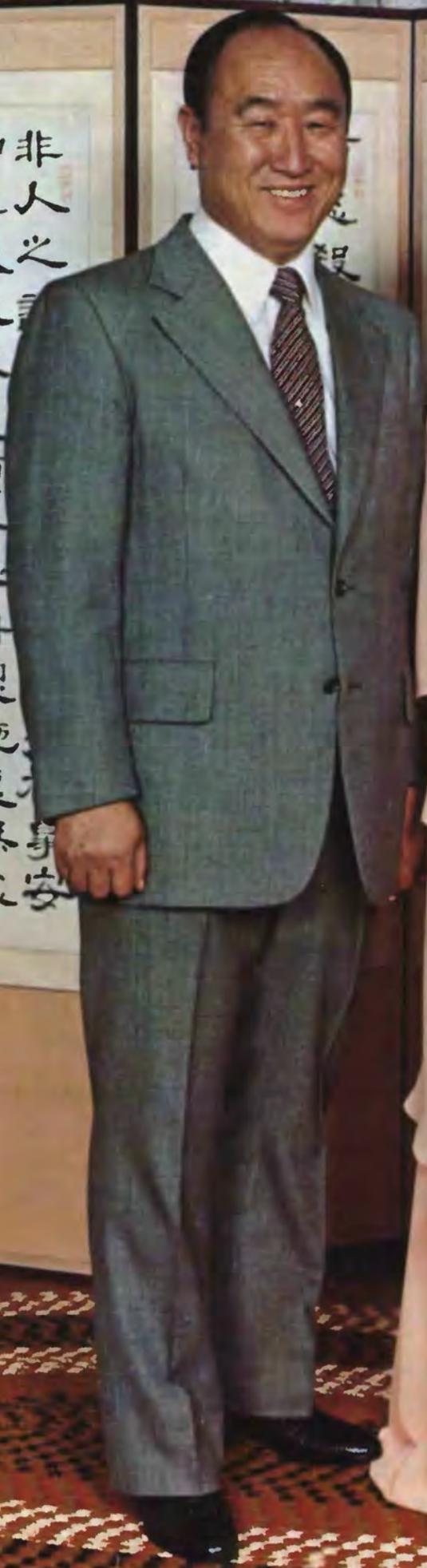
Education in  
Central Africa

&

God: A Contemporary  
Perspective

注人有喜慶不可生妒忌心人有福患  
不可生喜幸心善欲人見不是真善惡

非人之言  
知非我之不是須平心再想施惠無念  
受恩莫忘凡事當留餘地得意不宜再



婦言非骨肉豈是丈夫重資財薄父母  
不成兒子嫁女擇佳婿  
索重聘娶媳  
非淋女勿計

須分多潤寬長幼內外宜法肅詞嚴聽

