

TODAY'S

WORLD

June 1988



FATHER'S SPEECH TO LEADERS, APRIL 4-5 (p. 4)
KOREA: LAND OF ULTIMATE HEALING (p. 21)



Letter from the Publisher

by Rev. Chung Hwan Kwak

In Korea, the Citizens' Federation for the Unification of the Fatherland (CFUF) is continuing to expand its educational outreach. Church centers in 1,500 community districts (called *myun*) are being created, and almost 3,500 professors, including those who participated in the tours of our movement in the United States, will be assisting these local centers. Already seminars are being offered to citizens in each *myun* on the theme of Godism, including Unification Thought and Divine Principle. Community service projects and patriotic educational programs are being planned in order to help prepare for the future.

Each of the 1,500 districts will soon have its own newly-built community building, which will be used for church services on Sundays and for educational projects developed by the professors on the other six days. Father is even expecting the professors themselves to give the Sunday sermons. Most of the professors who volunteered to help organize the Citizens' Federation thought they would only be doing research and teaching at their universities, but now their concepts have changed and they are more and more eager to become involved in local CFUF activities.

The development and expansion of the work of the CFUF is vital as the time for the general election including both North and South Korean candidates nears. Through our seminars, community and opinion leaders and the general citizenship can come to clearly understand the dangers of communism and North Korea's strategy. Because the Citizens' Federation is under the leadership of university professors, it is well respected. The Korean people have a higher regard for scholars than for politicians, who are generally working for their country with a less pure motivation.

No one is exactly sure when a general election will come, but after the Olympics this summer, the representatives of all the nations who attend the Games should be able to recognize how false North Korean propaganda about the South really is. They will see that there has been much more progress in economic development in the South than in the North. As this becomes known, I believe the North Korean leaders will become increasingly uncomfortable. Their strategy for holding elections is to appeal to the people's desire for peaceful and democratic unification, but through this election North Korea actually wants to gain total dominion over the South. South Koreans are generally very ignorant about North Korea. On campuses and in the labor unions, radical left-wing groups are quite active, and the North Korean government is relying on the support from these groups to gain influence in the South.

Since we understand Father's view of the providential destiny of the Korean peninsula, we know that the CFUF is extremely important for the sake of Korea. The time for the mobilization of blessed couples has not yet been set and is in large part dependent upon the development of the CFUF.

In South Korea today, True Father's 40 years of sacrificial effort is becoming more and more visible in many different areas—business, education, industry, and culture. More and more Koreans, especially the leaders in these various fields, have come to respect Father highly.

I pray that the worldwide membership can offer their deepest and most heartfelt support and prayers to these important activities in Korea. This work is being done not only for the sake of Korea—it has pivotal dispensational meaning for the future of the entire world.

TODAY'S WORLD

June 1988



Hyo Jin Nim's heart, p. 10



Korean ICC staff interviews, p. 27



Serving God in Zaire, p. 37

"WHO IS GOING TO TAKE RESPONSIBILITY?" *Rev. Sun Myung Moon* 4

CITIZENS OF TOMORROW'S WORLD *Hyo Jin Moon* 10

• **"MY REAL BROTHER"—PERSONAL TESTIMONY** *Laura Reinig* 13

• **REMARKS BY DR. BO HI PAK** 15

"YOU WILL BE GOD'S LIBERATORS" *Received through* 17

Guidance from Joan of Arc *Pepper Parker*

KOREA: LAND OF ULTIMATE HEALING *Victoria Clevenger* 21

• **A DEEPER AWARENESS OF HEART** *Rev. David Hose* 27

Zoe-Anne Bennett 30

"APPLYING THE LOVE PRINCIPLE" *Dr. James Bevel* 32

• **"LET'S LISTEN TO THIS MAN!"** *Dr. James Bevel* 35

• **THE ROCK OF TEARS—POEM** *Reinaldo Matos* 36

THE TRUE WAY TO SERVE *Michihito Sano* 37

Testimony from Zaire

TOWARD A NEW CULTURE *ICC Staff* 40

Simple Things—Many Ways

HOME CHURCH COLUMN *Rev. Sun Myung Moon* 43

BIRTH OF SHIN HWA NIM 45

THE CHILDREN'S SECTION *Ken Weber* 46

The Valiant Toy Soldier

FRONT COVER:

Spring flowers delight in a visit by True Parents to southern Korea.

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"WHO IS GOING TO TAKE RESPONSIBILITY?"

REV. SUN MYUNG MOON
APRIL 4-5, 1988
EAST GARDEN

The day before Father left America for Korea, Father met with third-year UTS graduates and other leaders at East Garden. He began speaking at 8:30 pm on April 4 and spoke until 2:30 am. He asked that everyone remain at East Garden and pray in repentance, and then he began speaking again in the morning and continued his talk right up to the point where he had to leave for the airport.

Translator: Col. Sang Kil Han

EVENING TALK

Who among educated Americans would have imagined that an Oriental could come to America, teach all of you young men and women, and make you into what you are today? After 15 years here, there is nothing I have not taught you. You know everything I know. There are 518 UTS graduates. If you had all completely dedicated yourselves to unite together, so much work could have been done by now.

KEN OWENS / NFP



At East Garden on April 5, Father appeals to the third-year UTS graduates and other leaders to take responsibility for America.

While I am out of this country, you American members must work super hard. Take initiative. Each of you must redetermine yourselves at this moment.

I always warned you that America was declining and going to perish. Now do you see that? Why is all this happening—the immorality, the drugs, the selfishness? It is because people do not know the value of a human life. When I spoke out and said, "I will be the one to save the entire population of the world," who believed me? No one understood me in this country. Even you reborn, recreated Americans don't understand your own value. You are concerned only with your spouse and children and have reduced your lives down to nothing. If I had concerned myself just with loving my wife, do you think I could do what I am doing now? I went beyond that, so why can't you? There are people outside our church who respect me more than you do, who understand more fully what I can do for this country.

AN AGONIZING DECISION

Every single year, out of so many candidates, I selected each of you to attend UTS. After you went through three years of study, I expected you to have a certain standard. But the way you are today is certainly not the standard I hoped to see in you. I had to make an agonizing decision—whether to send you to school or to send you out to the streets. It was a great sacrifice to let you spend three precious years in school at such a critical time, when the persecution of our church was so great. In those three years you could have gone out and preached and witnessed to many people, and the deterioration of America would have been halted to a much greater degree. In a sense, tens of thousands of people were simply sacrificed because you were not available to witness to them. So now, after three years of education, have you resolved to do everything possible to pay back what was given to you and sacrifice yourselves for the sake of this country? Or are you thinking, "Now that I have had three more years of education, I can get a better salary"? Is the outcome of these precious three years that you are doing just a few meager things? Appeal to your own conscience. This is a very serious point to think about.

Why do you think I sacrificed the most qualified members and sent them to Barrytown in 1975, just before we had to do the critical Yankee Stadium and Washington Monument campaigns? Mainly because I knew you needed to be trained to be able to educate American young people. America needs to be saved by Americans. I wanted you to hold on to the true standard and be the locomotives in all 50 states. If you had fulfilled that, America would have kept its advantage; America would not be where it is today.

Have you ever become so desperate that you ran out to the street with tears to save America? Look at yourselves—you handful of Unification Church members. Can you save America when it seems even the American government cannot? Which country do you think should be saved first—America or China? Which country do you think will perish faster? Isn't it America? So how can we justify trying to save America? You must realize that I put all my golden years into this country. I have been pragmatically and realistically fighting a war, not daydreaming. But should I continue to wrestle with an unwilling America to no end?

WHY DO YOU THINK I WAS SO SERIOUS?

Do you think I will always stay here in America? You must have known that I would devise a plan to cope with America's problems when I could not be here. That's why I created Barrytown. After I opened the school, for three years I went there almost every day to pray and speak. But now I never go to Barrytown, because long ago I saw that even after three years of education, class after class, not a soul came up to my expectations or standard.

All these years, did you regard the Japanese leaders as highly as your own American leaders? You wanted to do everything all by yourselves, didn't you? Didn't you wonder, "Why do we need these people who don't make any sense?" Yet don't you think they had to go through great difficulties just living together with you? If all the Korean and Japanese leaders and members were to leave America, what would you do?

When I came to America, did I just take it easy or did I pour my whole being and everything I had into this country? Was I as small-minded as you, or did I come having in mind the restoration of the whole country, the whole of heaven and earth? Why do you think I was so serious about nurturing you to become public people? When I see each of you behaving like a private person, even below the standard of a private person, can you imagine how I feel? Don't you think I've had an urge to kick everybody out, to chase everybody away?

I tried to forgive and forget every day. Every time I crossed over one hill, another hill was waiting. Whenever you experienced difficulty you came to me and complained, "This is so difficult!" But has any one of you stopped to think what my difficulty was? I had to deal with all the problems in America, but I never received any sympathy from you. In a public situation, I never scolded anyone to this extent or complained about you, but now for the first time I am publicly complaining about the situation of the American members.

ACHIEVING THE ELDER SONSHIP

Do you think that if I spent another 15 years here I could achieve something through you in America? There is a Cain/Abel relationship between the West and the Orient. Korea is my own country. I left that Abel country and chose to come to this country and suffer, pouring everything I had into America. I sacrificed Abel to serve Cain in order to restore the elder sonship. I achieved this through Danbury.

When the elder sonship is achieved, where does the son go? Back to the Garden of Eden, back to the homeland. That is the Principle viewpoint. That is why I went back to Korea and prepared an association to make a foundation for the unity of North and South Korea. Now, shouldn't the country in the archangel's position go to Abel's country and help restore it?

I fought that fierce battle all by myself in America to achieve the elder sonship. But I didn't just leave America after doing so; I had to bring everything together meticulously and set the right

*Do you really know me? Do you really know how hard
it is to cleanse the historical sin of mankind?
You don't know how hard my way has been.
You only know your own small way.*

course. I sent videos to 300,000 ministers and invited 7,000 ministers to Korea. I educated people in all different fields and connected them to each other.

The Washington Post fears that Rev. Moon is getting stronger, but it is not Rev. Moon who is getting stronger—America is getting stronger. Can't you see that? But America's religious communities have to become even stronger, and the Unification Church members have to become stronger. But are the American members so strong? This is a very serious question. America's future is at stake.

Who has the spirit to save this country? Do you? How can you expect me to believe that? There isn't proof enough. You've got to present some proof that you can save America. You must have some grounds to be able to say to me, "Yes, Father, we can save America." How do you propose to do it? You say you will follow my pattern, but do you really understand my pattern? Only in words, maybe, but words cannot attain my pattern. This pattern is like a mathematical formula. It is of heaven, but heaven is not your level.

You educated people, you should be the decision makers. Should I continue to put so much money, time, and energy into America? If you were to be given a choice to either stay here in this dying country or go and get fresh hope in China and through your effort there save the world, which would you choose?

SHOULD I IMPLANT YOUR TRADITION?

If God leaves a spot, I am the kind of person who will just follow God without regret. I won't even look back. This is not an idle time. This is a serious situation. Should we save America or save the world? Which is about to perish now? America, yes, but the world is perishing too, and America is very much responsible for that. America has long ago given up on the world; Americans are only living and working for themselves. Shouldn't I just forsake America and move quickly toward the world level?

How about you? What are you going to do? What would happen if I brought you with me to Asia? Can I implant your tradition in Asia and hope that Asia will benefit? Do you have the confidence that you can speak to the people and influence the Orient in a better way? I know you. If something bothers you you always complain; you cannot retain it within yourself. But in Oriental culture, if something is bothering a person, he keeps it to himself. You will not be able to persuade anybody merely by what you say, but by your deeds. Do you have confidence that the people of the Orient can learn something from you? Why should the Koreans follow you? Compare yourselves with the Korean culture. Which people listen to God more, accept God more, respect God more?

I am not saying these things to please anyone. This is my frank opinion. The way I am going and the way American members think they can go are two different directions. If we are bound to separate, we might as well separate now. The ones who complain the most, I feel, are the Americans. Complaint goes directly against any religious way of thinking.

I am fighting with my life at stake. This is serious. Because you didn't fulfill your portion of responsibility, Heung Jin died, and I had to go to Danbury. I knew that if we didn't fulfill our responsibility, this would happen. During all these years do you think I have been able to sleep peacefully at night? I have worked as if I were waiting for the day of my execution.

Whenever I suggested that you do something, you criticized me and blamed me, saying, "Father, what more can I possibly do? To do more than I am doing now is not my way. It's the Oriental way, perhaps,



Go to the homes of your relatives and educate everyone. Revive your family, revive your tribe —that's the way to revive America.

or your way, but not my way." I was never treated in such a manner by my own family. But when I heard that, I didn't counter it; I still had so many things to accomplish here. I came here to save you, to do everything for you, yet I was treated in this country as if I were lower than the lowest person. So I chose to swallow any harsh words and just waited and persevered. But now I am opening my mouth and telling you these things straight. I have heaven's dignity to keep.

I HAVE BEEN TAKING THE BLAME

I regret that the Japanese members here have had to work so hard. How much persecution they received, and how much they suffered! Many even lost their lives in this country. You owe them so much. You should be so ashamed that you can't lift up your faces. I have been taking the blame for you; that's the only way you have been able to go forward. If I hadn't done that, you wouldn't be able to do anything, you would feel so ashamed. Do you understand?

From 1984 and even before that, I instructed all members to fulfill 1-1-1, but did anybody do that? Without undoing the situation faced by Jesus, you are going into blessed marriage. Do you think that Blessing can hold? Restoration through indemnity—are these just empty words?

You should all work nine times harder than I worked here for these 15 years; then America might have some hope. Until the end of 1988 I will continue to take responsibility for America, but I am going to say good-bye for now. While I am out of this country, you American members must work super hard, especially Barrytown graduates. Take initiative. Each one of you must re-determine yourselves at this moment.

If you pledge to me that you will take responsibility from now, then I will pay attention to you during the rest of 1988, but if you yourselves have no hope or confidence, there is no need for me to even continue to make any more effort here the rest of this year. You had better hurry up and fulfill your responsibility now or nobody else will.

I am still pioneering my own path; so you must also. You should each understand what you must do. When I go to Korea, I have to find and bring forth the good people in Korea; then Korea will become stabilized.

THE FINAL LIBERATION

The East is where we must go. Even *Newsweek* magazine just announced that the Pacific Era is coming. God is trying to raise up Korea now, because of His dispensation in that country, while America is trying to undermine that by the influence of the secular humanists, who are being manipulated by the communists. Korea is America's last and strongest ally. Korea has always supported America no matter what. Americans should help the no-

ble effort to bring South and North Korea together and do away with communism. If they do not help, how can they avoid suffering?

The North Koreans have a great need; the people are starving. One day you may be in charge of distributing food to the needy people of North Korea.



America has a lot of surplus that is just dumped into the ocean. You need to organize a way to distribute it. America is going in the wrong direction and doing the wrong things; so the only way to offset that is if we do the right things now. Then heaven cannot write off America; Satan cannot accuse America.

There are nearly 10 million people living in North Korea. They have all heard of Rev. Moon and, living under such a repressive dictatorship, they would dearly welcome me there. The people living in the Soviet Union would love to have me come there too. But the people of the free world don't care about me.

Why? They live too well. Think about it—who would God want to help the most—America or the communist world?

When the people under Kim Il Sung's regime, the last foothold of the satanic world, are saved, at that point Satan must let go. Satan will be liberated. That's the end of all liberation, do you understand? That day is coming to us.

YOUR SECOND FRONT LINE

From now, you must take action. Now is the time to restore the right of the true elder brother. To do this you must go to your hometown. Make yourself a friend of the second generation. Witness to all of your relatives in your hometown, especially your own parents. Korea will be the first front line, and your hometown will be the second.

First, make the churches in your hometown more beautiful places. Next, improve the schools. Third, go to the homes of your relatives and educate everyone. Revive your family, revive your tribe—that's the way to revive America. At the same time reach out to the families of other ministers; in this way you can unite your Abel and Cain home church. Combined into one, this will establish the parents' foundation. That is the Principle.

In your native place, plant a tree there as a tree of life. Heaven will cherish that tree for thousands of years. If you have fostered that tree well, I might come and visit you. When I come, you could throw the biggest feast that town has ever experienced. Imagine how precious it would be if I visited your town and

American people don't know how to live for the sake of their elders, sacrificing for them, doing everything to make them comfortable, trying to understand their heart. We call this attitude moshinda.

your tree! I know the members in Brazil are trying very hard and praying so that I can come and visit them and live with them. Do you really know that I am that kind of Father, that I have that kind of value?

How difficult it was for the early Korean members to persevere for 40 years and keep on believing! During that time the Korean members worked hard, getting only three hours of sleep and eating only one meal a day. You here in America cannot imagine their suffering, no matter how clearly I try to explain it to you. You are lazy and eat too much, and yet it is they who are praying for you all the time.

How often I prayed at night for you! I educated you so you could save the people! But you never understood God's miserable situation. Whenever I hear about a member getting killed in an accident, I can never get it out of my mind. Many people think, "Oh, that Rev. Moon—he must be a happy guy. He's got money, power, everything. He's got a pretty easy life." But that is Satan's lie. Is my way easy? Can you understand what kind of a life I lead, trying desperately to liberate you? Do you really know me? Do you really know how hard it is to cleanse the historical sin of mankind? You don't know how hard my way has been. You only know your own small way.

A HEART OF DESPERATE LONGING

When I leave for Korea will you miss me? Actually, you should miss me as much as if nothing else remained on the earth. Unless you can feel that degree of longing, you will never understand how difficult it was for me to search for God when there was only barrenness and loneliness all around. I looked for God's heart desperately in an empty world, and I finally managed to find Him. You can tell how far from the true standard your spirit

is if you don't miss me that much. So do you feel fortunate to have met me? How much would you pay to have me stay here with you? Even if all the American members got together and begged me to come back, unless it was the proper occasion, do you think I would just come? If you think I am just an ordinary person, you are wrong.

Did all of you come here on time today? If you really wanted to see me, you would be ready to come here 24 hours a day, 365 days a year, in case you were called. If you had that attitude, you would never have arrived late.

American people do not really know how to serve others. They don't know how to live for the sake of their elders, sacrificing for them, doing everything to make them comfortable, trying to understand their heart. We call this attitude *moshinda*. That means to cherish your parents and serve them in a vertical way, not a horizontal way. You have no word or concept for that in English. That is why you must learn Korean, or else you will never truly understand the deep meaning of what I am saying. Now your spiritual eyes are very much closed and you cannot see things very well. Only the power of love towards heaven can lift the blanket of satanic love off your eyes. Unless we experience God's heart, love cannot take bud in our mind.

Naturally women, because of their nature, can reach this level of heart much faster than a man. The reason why is that through Eve's fall, Eve lost God's love and her husband's love and her elder brother's love—three loves. Through me, a woman can restore everything she lost. She can feel that I am her father, her elder brother, her husband. A woman may be very close to her own father, she may have an exceptionally good brother, and she may love her husband very much, but when I appear, her original mind is immediately drawn in that direction. This is the Principle, not my idea. But you can't have that experience of love if you're hiding anything. No matter how much you may research about true love, no one will ever find out what it really is or how it happens except through the way I am explaining it.

I have tried very hard to take all these ugly brothers and make them into worthy husbands. The best way is to allow them to go through suffering. If your hearts don't come close to each other through suffering, then there is no way you can feel close to me. If you reject the suffering way, more and more distance will come between me and you. So you must be glad for the opportunity to suffer. When I scold you, be happy, for at that moment I am paying indemnity for you, taking that amount of burden from you.

PREPARING FOR ETERNITY

We are a group of people preparing for eternity. Without joining in true love with each other, we cannot exist. We must all join in true



PHOTOS: KEN OWENS

Brothers and sisters praying in repentance.

God is entrusting you to take the responsibility for America—not anybody else but you, the Unification Church members. You and your families, with the blessed root, will set the tradition.

love, and True Parents must be the center of that love. You should feel, "These are my brothers and sisters, and what I am doing is a labor of love. We will all be together for thousands of years. I will go this way for eternity; there is no other way for me." If you don't feel this way, train yourself right away to feel it. That's true love. And if you hate someone, you'd better quickly come to like him, because there can be no enemies in heaven. This is not a theory; we have to do this.

What Satan has been saying to God is, "You and Adam must love me before heaven can be opened—that is the Principle. For even though I fell and became what I am, Your original plan was to love me, and that cannot be changed."

Jesus had to do what Adam did not do—love Satan; that's why he forgave the Roman soldiers. The only way to get into heaven is to love the archangel.

Until this age, the gates of heaven were shut. To open them I had to complete my portion of responsibility to love Satan (Cain) on an individual, family, tribal, national, and world level by making indemnity conditions. In establishing the foundation of faith on the world level, the central figure was myself, the offering was the Unification Church members, and the time period was 40 years. During this period the members suffered greatly, offering themselves for the sake of the world, and many even lost their lives. So as an offering, can you open your mouths and complain?

To get to heaven, you can't go alone. You have to go as a blessed couple, and you have to be able to know how to love. I precisely researched the righteous, narrow way to get into heaven. One mistake along the way and Satan is waiting to cut your neck. I knew that if I myself made one mistake, all the membership would crumble. That's now serious I have been.

This was a serious talk tonight, with lots of practical guidance. From now you must take the responsibility into your own hands. You have to suffer for the sake of this country much more seriously now than ever. You should work so much that you never take off your shoes and sleep only because you can't survive otherwise. From early morning, go out and reach the people. Yearn for people and really miss them in your heart.



Father ends the conference at the last moment before he has to leave for Korea.

MORNING TALK

If North and South Korea are united, don't you think the whole world will come into unity also? When a condition of indemnity is fulfilled, Satan cannot claim dominion anymore. I have laid indemnity conditions all over the world for the purpose of uniting North and South Korea. When these conditions are truly fulfilled, then the homeland, in reality, can be restored.

I have told Hyo Jin and his brothers to take responsibility for this country in my place. No matter how old you are, you are the younger brothers and sisters to them. Now you must absolutely follow the True Parents' children. Then you will come to stand on their level, the level of the elder son. If you can stand in that place, I will have faith in you. Last night you prayed in repentance. So from now, you are in the elder brother's position for America, in the position to lead this country. The spirit world is ready to help you, so be strong and have confidence. You must raise up the image that our church has in the eyes of the American people. If the Unification Church members come up to a higher and higher level, then every day Satan's world will go down lower and lower and lower, as if a big machine were pressing it down, making it flat!

Looking back, you can see there is not really very much that you did well so far. We will try to erase that shame by working

CONTINUED ON PAGE 44

CITIZENS OF TOMORROW'S WORLD

by Hyo Jin Moon

May 1, 1988

Belvedere

Today, let's talk about becoming citizens of tomorrow's world, the ideal world. How many of you are American citizens? Are you proud Americans? Many times Americans have an "American" attitude, and where does that come from? From American concepts. From concepts we mold our attitudes. "Attitude" is substantializing what you believe in. If I am to be a religious man, I must have faith in religion. And if I want to become a preacher, then I have to know about God's will and about the background of Heavenly Father. In this world, many people are proud to be American citizens because America is a symbol of freedom to them. To many—those starving people in places like Ethiopia or in the communist bloc countries—America is a symbol of hope. To many others living in America, America is a sanctuary for their dreams. But we have to really understand and evaluate the circumstances that surround us.

Heavenly Father's ideal world should be based upon the ideal concept and ideology. Upon that, our attitudes and actions will follow. So what is the concept and understanding that all ideal people must have? First of all, everybody has to be united with one thought—Heavenly Father's thought. God must exist within that world in order for it to become ideal. We cannot create an ideal world all by ourselves because we exist with a spirit and a body, not just a body alone. Your mind and body must come together and unite with the center of your soul, which is our Heavenly Father.

What is love? Can love exist alone? You must have someone to have give and take with, someone else to receive and feel your love. Alone, I cannot feel love. I must have a spouse. Within my family, love can exist because I have my children, my wife, my brothers and sisters, and my parents. Within that family, love can exist. Love exists when I'm living for everyone else, for the sake of the whole.

In order for this ideal attitude to come about, we have to know where the center is. What is my everything? What is my source of life? Everything to me is love. Love means everything to me. Who is the embodiment

of love? Heavenly Father. And who represents Heavenly Father here in this substantial world? True Parents. So our attitude must coincide with that feeling. We must think: "True Parents are everything to me." That is the right attitude within an ideal

We must think:

"True Parents are everything to me." That is the right attitude within an ideal society, that absolute subject and object relationship.

society, that absolute subject and object relationship. I exist because of True Parents. True Parents represent the whole. For the sake of love I will live for True Parents.

Young people long to substantiate their ideals

When you look at young people, they are motivated, enthusiastic, outgoing. They like to feel liberated and independent. Adults may say they're rebellious, but many times young people are just rebelling against what they perceive to be wrong. Here you must understand the Principle point of view. Within our physical lifetime, we were to substantiate true love. Through this body, we were to learn about true love, through childhood and adoles-

cence, finally reaching adult age. During that growth period, all young people come to understand what is right or wrong.

When adolescence arrives, you perk up, you want to search for yourself, to find out things on your own; you want to substantiate things. You want to become an ideal person. That is deep within every young man and woman's heart. Young people long to be independent. Why? Because every individual has within him a drive to



Hyo Jin Nim makes a full bow in respect to True Parents before beginning his speech.



Hyo Jin Nim on May 1, 1988.

fulfill his own responsibility, and young people feel this strongly.

In the ideal world, young people learn to live and know about ideal love, ideal things, and ideal concepts. But in this world, ideal examples don't exist. Young people search and search for ideal examples, but because there are none, they have to settle for less, for things that they perceive to be good in the moment. They make decisions spontaneously and build their life upon instantaneous decisions, living in accordance with their irresponsible urges. They develop these kinds of habits, and their physical bodies get molded in the wrong way. They just live day-to-day, carelessly, having give and take with this materialistic, un-ideal world. Unfortunately, this is the reality of America and the rest of the world today.

If only humankind had fulfilled its responsibility and met True Father 40 years ago! But because man failed, all that time was tragically lost. Father could have set a perfect direction. At that time the atmosphere was changing, and young people were idealistic and searching, not already molded by corrupt, illogical, unprincipled concepts.

If Father had had a substantial foundation, he could have set the example and true direction for America's youth. But Satan came along with the banner of "peace." Everything was completely messed up. Everything was peace, love, and flowers—the hippie lifestyle.

What this society promises you

Within this free society, you have your individual freedom and rights, but there is a law you must obey. What is that law? It's called civil obedience. It's a very general law. It means you can do anything you want as long as you don't harm anybody else or get in anybody else's way. It means individualism, right?

Americans live within this definition of freedom. Basically, the freedom America offers is deviation from God, being liberated from God. That's what this America promises you! That's the meaning of liberalism today, being liberated *from* God. That is the driving force of America. That is what the majority wants,

and in a democratic society, the majority rules.

In this pluralistic society, values can shift depending on who is in the majority. Satan likes this system. As long as this kind of shifting atmosphere exists within this physical world, Satan can manipulate it, because there is no absolute center.

How can this be changed? It can only be changed when an absolute center is established. Within Heavenly Father there's no minority and no majority, just absolute value centering on Heavenly Father.

Every man and woman can connect with Heavenly Father. But if Heavenly Father is separated out of you, what do you have? Only the physical shell, only your body. If our relationships are based only upon our bodies, there will be chaos. If a person who looks like Jesus is the only one who can speak the word of God, then how can I trust *you*? How can I expect you to speak the word of God to me?

Sometimes when I approach people, when there is something I might want to ask, first they'll look at me and evaluate me. I know they're thinking, "Is he going to be pleasant? Is he going to smile at me?" If my face doesn't move, their face gets kind of crumpled up. I can see their eyes moving up

and down, trying to check me out. Think about that. What if everybody in this room thought like that and evaluated True Parents like that whenever they saw them? How would you like it if your children evaluated you and scrutinized you like that?

The only way of goodness

Let's say I'm 10 years old and I'm truly inspired by the comic book character "The Hulk." I want to become just like the Hulk or Superman. I look at my father and mother, and they are in no way close to them. They don't look like them, they don't act like them, and they don't sound like them. I'm disappointed, because

I've learned how I must avoid some things, change some things, and motivate myself more. And I will do that, because I want to become an ideal man. I want to absolutely unite with True Parents.

I want to become like those characters. What am I supposed to do? Deny my parents because what I perceive to be ideal is something far beyond what exists in them? There is a fundamental conflict here between my perception and the reality. I'm making a very crucial point. Many times we are faced with this kind of situation. Many times we look at True Parents with that false expectation. I hope that none of us has that attitude any more. You must understand: A subject and object relationship is absolute. Adam and Eve's responsibility was to absolutely obey Heavenly Father. And based on that absolute obedience, they were to have substantially become an ideal man and woman.

When good and evil coexist, that is lawlessness, anarchy. In an ideal world only goodness exists. Goodness does not exist with evil. It is a certain specific way. It is the ideal path, the good

path, the path of righteousness. It is not "anything goes" or "anything my heart desires."

All of you have a perception of both good and evil. You grew up in the fallen world, not the ideal world, and you already have a certain perception of good and evil. Isn't that a contradiction? So how can you have a clear, specific, perfect, and absolutely

system that is existing at this moment. It is very painful. It's not right.

I want to do something about this situation. Many young people are hurting. When you're young, you need a role model, an ideal example. We must set an ideal example for our children. We have to be absolute. This is very important. The suffering of

young people can be avoided if they're given the right example; if they had been, they would not have become what they are today.

You have the responsibility to become ideal men and women. Children have to grow up in a family surrounded by love. But many of you didn't. And unfortunately many of the blessed children didn't either. Why? Because their fathers and mothers were out there on the front line. They did not have ideal surroundings. This is sad and painful, but it is reality. This reality shouldn't have occurred in the first place; it is not ideal, but in order to obtain the ideal goal, overcoming the effects of the fall, we have to go through hardships. This war is painful, but it is a noble struggle, a noble path.

Many obstacles are standing in our way. This is not an ideal world. We have to fight. That means, we have to love. How long do you want people to suffer, to extend the suffering? You don't want to extend the suffering, and Heavenly Father doesn't want to either.

That's why we must stand up and protect our values. There are many ways to fight for what you want. Satan's way is killing, but our way is love—true love.

People who are going around with Satan's thoughts and living



Hyo Jin Nim was 13 when this picture was taken at Barrytown on April 22, 1975.

right understanding of good and evil when you are existing in an un-ideal world? The only way of goodness is absolute unity with True Parents. That is absolute goodness. That is the only way.

Recently, I heard on the news that the big American companies are investing in education nowadays. They're pouring money into America's academic institutions because the companies are running out of qualified people. They are finally being driven to the point where they have to live for the sake of others in order to survive themselves. They're being *forced* to live for the sake of others! So no matter how you may want to create an ideal world humanistically, you have to apply the Principle to make it work. You must live for the sake of others. There's no other way.

The need for absolute values

During World War II, all Americans were mobilized for the war effort. They were united in fighting for goodness because they clearly knew what the evil was. American people have to clearly see the evil first in order to do something about it. They say, "Show me—where's the bad guy?!" Again, today, this is the time. America is hurting. We need to clearly educate Americans that there is evil in this world today and that they must be mobilized to fight.

Clearly America needs a new direction, and Americans are yearning for it. More and more they are feeling the need for an absolute value system. But they have to have a clear understanding of that value system. They have to have absolute guidance about what is right and wrong. It is painful for me to look at America, because more and more I understand the false value

Father loved me very much, I know. Many times I had false expectations, but that was my fault. I shouldn't have compared him. He loved me and he still loves me.

unprincipled lives can never become ideal persons. In order for Heavenly Father's ideal to be substantiated, we must be responsible. Man has to substantiate his real self in front of God, in this physical life, with this physical body. If he doesn't do that, he can never become an ideal man.

Understand the essence of love

If the parents don't fulfill their responsibility, their children will have to suffer for them, because parents and children are the same; they are one. That's Heavenly Father's way. That's Principle, too. Abraham, in the providence of God, failed. So the mission had to be passed down to Isaac and Jacob. The foundation of substance was fulfilled through Jacob. That is oneness. That's why I tell you that if you don't do your responsibility, your chil-

CONTINUED ON PAGE 14

"MY REAL BROTHER"

On Parents' Day, April 16, 1988, brothers and sisters in the Grand Ballroom had an unexpected and unforgettable encounter with Hyo Jin Nim's courageous, sacrificial heart. Instead of a traditional sermon, Hyo Jin Nim related many deep, personal experiences from his past. In a low voice filled with emotion, he conveyed to the members what he had gone through in his youth. He explained that in desperation to gain friends and to be accepted by his American schoolmates, who persecuted him for who he was, he faced great dilemmas in practicing the very strict Principle way of life of his parents. The



Hyo Jin Nim prays after his talk on Parents' Day, April 16, 1988.

painful road finally leading to his ultimate resolve to live True Parents' lifestyle had been long.

At times with deep sighs or with tears streaming down his face, he appealed to us to understand that he was sharing this because he wanted to take full responsibility himself, realizing that Father had given him every opportunity to fulfill that responsibility but could not do it for him. "Father always loved me," he said, "but I didn't have enough of a foundation of substance to understand the essence of his heart." He said it was actually when he saw the innocent beauty of his own children that he fully understood the meaning and value of absolutely going the way of the Principle. To make up for his mistakes, he said, he is now totally determined to fight against Satan in this fallen world and to follow Father anywhere at the cost of his life, through whatever suffering path he has to go, especially so that his younger brothers and sisters and the blessed children won't have to go through what he went through.

The sheer guts it took to share his past and his honest feelings with us wrenched open the rusty gates of my heart and forced me to examine my own degree of repentance and commitment to True Parents' way. In shock I recognized my almost complete lack of understanding of the silent suffering of the True Children on so many levels. Somehow I had

thought it was rather automatic that the True Children would follow True Parents. Because each word Hyo Jin Nim spoke was so sincere, I felt a bond of indescribable trust growing between him and myself; I'm sure all the brothers and sisters in the room did too. I was also struck by the deeply forgiving heart of True Parents. I ached to let Hyo Jin Nim know the love and gratitude I felt at that moment for every one of the True Family.

One thing Hyo Jin Nim said at the end was, "I just gave you everything. . . I did it because love has no boundaries." What an amazing statement! The True Chil-

dren are living every minute for the sake of unity. We cannot yet fathom everything they are really longing to share with us or do for us.

Incredibly, just a few nights before, I had had a vivid dream about Hyo Jin Nim. In the dream he and I were at a summer camp. Hyo Jin Nim wore blue jeans and the two of us were buddies. In an idyllic setting of cabins and woods and campfires, we joked around with each other and cooked dinner over the open fire and laughed

and talked about everything. It didn't seem unusual at all that I was his pal and trusted friend. When I woke up I knew that, although I might never have that experience in real life, we had already shared that time together, and the bond we had forged could never be taken away.

Then on Parents' Day itself I felt Hyo Jin Nim was letting me know that, no stranger to the thorny path himself, he would never keep his heart from me but hold firmly to his pledge of eternal commitment—that he was my real brother.

□

—Laura Reinig



Brothers and sisters listen to their elder brother speak from his heart.

PHOTOS: S. K. DES LAURIERS / NFP

dren will suffer because they'll have to bear it. Satan knows that. As long as he is in control, the process is just extended, extended, extended. And Heavenly Father's providence is prolonged more and more and more. Satan thrives on this, and that's how he retains dominion.

I know you are suffering. I suffered too, but I came to my senses on my own. Why are you worrying about your children? I'll take care of them. Making an ideal world is not easy, but someone has to do it. That's why we're here. Someone has to start.

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Nan Sook Nim, Jin Sung Nim, Hyun Jin Nim, Hyo Jin Nim, and In Jin Nim cut the celebration cake on May 1.

Father loved me very much, I know. Many times I had false expectations, but that was my fault. I shouldn't have compared him. That was my fault. He loved me and he still loves me. Love can truly conquer all. Begin. Be a true love man, and you will go far beyond your limited capacity. People can change. If I am a true love man, even the worse kind of criminal can change in front of my eyes. There is a Korean saying, "Mountains change in a decade." A person can change in a decade. No matter how stubborn or how solidly evil he is, he can still change. Love conquers all, because love is eternal. Love is not limited. That's why you must understand the essence and value of love. That's why when you look at your parents, when you look at me, when you look at anybody for that matter, don't look with that kind of skepticism or doubt in your eyes. That's not right. I don't do that to my parents.

Do you know why I don't look at Father directly most of the time? Because my love for him cannot be evaluated through my eyes. If I look at him and have selfish thoughts, I close my eyes. If this is what is deviating me from my position, which is an object position, I don't want to look at him. When you evaluate something, you are being subjective. Do you understand? That is going against the Principle. You are deviating from your position. If you are an object, you cannot look at the subject with that kind of eye. Many people look at me like that. Many times that's

why I turn away. That's why I drop my head. That is the only reason. I know clearly what the Principle teaches, and now I realize I have to live it. I don't want to do anything that makes me deviate from my position. That is the reason I drop my head. Do you think an ideal world can come with everybody being subjective?

Love can't be measured in words

Look at American society. Fathers consider themselves equal to their children. Even to have a normal relationship, the fathers have to explain everything. They try to appeal to their children, justifying everything they do. How miserable. Do you like that kind of lifestyle? I certainly don't. I don't want to have to explain everything I do to the person I love. How complicated that life is. That's miserable. Do you think I like suffering? No. I'm just like you. I don't like to suffer. That's why I want to shun that kind of thinking and attitude. That's not the right example to set for your children. How much more do you want to complicate your life?

Can love be measured in words? Even just looking at that fact, think of how complicated this American lifestyle is. When just little things go wrong, couples squabble. "Oh, honey, please, don't misunderstand me, I wasn't trying to do this, but I was trying to do that! So please understand; don't misunderstand me." You can live like that if you want, but I don't want to live like that.

That's not fun. That's not a joyful, happy world. You have to have order. The Kingdom of Heaven is a society where there is clear order. The Kingdom of Heaven is in the realm of goodness, and within that specific realm, you are to live happily with Heavenly Father through eternity. That's it.

So if you want to evaluate someone, evaluate yourself. You have the ability to do that. The potential is there for you to become an ideal man. I evaluate myself. I ask myself, how do I measure

up according to Father? I can see where I am lacking and I determine that tomorrow I will do better. I've learned how I must avoid some things, change some things, and motivate myself more. And I will do that, because I want to become an ideal man.

I know clearly what the Principle teaches, and now I realize I have to live it. I don't want to do anything that makes me deviate from my position.

I want to absolutely unite with True Parents. I think you can do this too, right?

Today is a special day. I've stood here for many weeks now. I've given you everything I've got! If I keep talking I'll say the same thing over and over again! I'm trying to make the Principle relate to your life. It's like making music. There are only a limited number of notes on the scale; every song is just a different mix. But the notes are unchanging, just like the Principle is unchanging.

I've tried my best to give you my heart

In everything we do we have to give our utmost effort to make a substantial foundation. I'm really happy today. During these Sundays I've been spending with you, I've really grown close to you. And I'm thankful to all of you. I've tried my best to give you my heart and my understanding toward True Parents and

By myself I'm already determined, but by seeing you, my determination is increased dramatically. That is the honest truth! The more we unite, the more strength we have.

the Principle. But my effort doesn't mean anything without your response. I know you are trying to change; you're trying to do everything you can along with me. You're trying to unite centered upon True Parents. I see hope in you, and Father is happy for your efforts.

I'm saying these things not because I'm leaving this podium but because Father has asked me to let my brothers and sisters begin speaking here also. You like that idea, don't you? Try to unite with them as much as you have united with me. You have to encourage them also. As they speak more and more, they'll become better than me. My younger brothers are much more talented than I am!

I calculated that if every one of Father's 12 children each has 10 children, and if that tradition goes on, within 10 generations our family will exceed one billion! You go home and calculate. It's true! It's actually 1.2 billion. That's how everybody can literally become connected to True Parents. It's possible. That's why, in a conclusive sense, we are all children of God. We are! Through Parents we are all to become children of Heavenly Father, and that is reality. Within 10 generations, everybody in this world can connect. It can happen.

So do everything you can to unite with True Parents. Look at True Parents centered upon true love. Try to go beyond your eyes, beyond the physical things. I notice my children as they grow up, and they notice me. When they were little babies they could notice me only through their eyes. As they got older, they noticed me through their ears. But more and more as they grow, they can experience me through their heart. Deeply, without words, they understand my heart, and they want to follow and obey. They are making an effort to truly unite with me. I see that happening and I see hope. That's how we should grow.

True Parents' family are all growing up. My brother is going to come and speak next week. I'm truly inspired. By myself I'm already determined, but by seeing you, my determination is increased dramatically. That is the honest truth! The more we unite, the more strength we have. I'm sure all of you feel that way too. Unity is the way to victory.

We must unite with True Parents absolutely. I've stressed that all throughout my talks here at Belvedere, and that's what we have to do; that is the way to become an ideal citizen of the ideal Kingdom of Heaven. □

Edited for Today's World.

Remarks from Dr. Bo Hi Pak

Directly after Hyo Jin Nim's speech on May 1, Dr. Bo Hi Pak gave a stirring testimony to the True Family. Below are excerpts from that talk.

I am truly honored this morning to be together with you listening to Hyo Jin Nim's remarkable spiritual message. I have been listening almost like a sponge, soaking up his words. It used to be that if Father weren't here, just a handful of people would gather together for Belvedere service. Now this space is jam-packed. This shows that Hyo Jin Nim's ministry is growing and making a powerful impact.

This morning, tears were trickling down my cheeks, because I see that Hyo Jin Nim has become a personification of the word of God and the word of True Parents. We know that Father doesn't have to worry all week about how to prepare his speech on Sunday; God's word just flows out of his being. Likewise, I am seeing the word of God flowing directly from Hyo Jin Nim in a very clear and practical way, creating incredible oneness between himself and all of you. The unity generated here is truly the hope of the world.

Today Hyo Jin Nim prayed beautifully in the Korean language, and in his speech in English he was able to create a deep intimacy with you, because he also completely understands Western culture and spirit. That's why his ministry is booming. After witnessing such power, humor and beautiful expression, I felt this morning that Bob Hope and Johnny Carson were like peanuts in comparison! They have no message, but Hyo Jin Nim's message comes directly from True Parents' heart.

The torch is being passed

On this day in 1954, the Unification Church was formally organized during a most difficult time. Now this year of 1988 is the time when one generation is passing the torch to another. On this anniversary

of our church, we can see the new generation of True Parents beginning to lead us in the same eternal tradition of heart originated by our True Parents.

When Father and Mother heard in Korea about Hyo

Jin Nim's ministry, they told me, smiling, "We don't have to go back to the United States anymore!" Of course it doesn't mean they won't come back; it

True Parents feel great joy and satisfaction because their eldest son's ministry is taking off in such a brilliant way.

means they feel great joy and satisfaction because their eldest son's ministry is taking off in such a brilliant way--at the CARP conventions, here at Belvedere, and at the major celebrations in New York. You can imagine that there is no greater joy for our True Parents than this. I myself feel very inspired, knowing that our future is secure. Hyo Jin Nim will

evangelize a new generation of leadership and a new breed of members in the Unification Church. Hyo Jin Nim's message, given with great depth and humor, with tears and laughter, and most important of all, with the heart of our True Parents and the heart of God, will make us all into new people. As you listen more and more to Hyo Jin Nim and support him and unite with him, I'm sure you will all grow quickly.

Not only Hyo Jin Nim, but all of the True Family are growing up in this same wonderful tradition. When Shin Won Nim was born to Hyun Jin Nim and Jun Sook Nim, True Parents were in America, so Kook Jin Nim led the celebration in Korea. He asked me to translate for him from English to Korean, and I was amazed at his perception, his depth, and the purity of his joy.

This day is an incredible combination: It's the first of May, a Sunday, the anniversary of HSA-UWC, and also True Parents' 28th Holy Wedding Anniversary. This is not a coincidence; this is a providential day. The month of May symbolizes the blossoming of flowers and leaves, nature coming alive. Just as Hyo Jin Nim stated that he will absolutely commit himself, let that be our determination too. When we work hard for our True Parents, there's no room for regret! Today I'm absolutely full of energy and vitality as well as the spirit of sacrifice. I don't care what kind of task awaits me; whatever my mission, this soldier will march! I know that you share with me that kind of determination today.

A year for miracles

In Korea, Father and Mother are totally committed to bringing about the unification of the Fatherland as a symbol of the unification of the world. It is almost like the meeting of Jacob and Esau. And only with Father's guidance and leadership will that happen. Many Korean people now realize that without Rev. Moon, Korea would not have any direction.

I tell you, 1988 is going to be the greatest year, and some great miracles will happen. This year the True Family has had one joy after another. First of all, Shin Gil Nim, the first son of the eldest son of our True Parents, was born not long ago. Now four generations are

established, consisting of Heavenly Father, True Parents, True Parents' son and daughter-in-law, and True Parents' grandson—thus completing the formation, growth, and perfection stages of True Parents' family. This is why Shin Gil Nim's birth is so significant in the history of our church. It was the most joyful event in heaven and on earth, and we

KEN OWENS / NFP



Dr. Bo Hi Pak

celebrated Shin Gil Nim's birth with virtually the entire population of Korea. Father told all the church centers to make big rice cakes and distribute pieces of them throughout all the villages and towns in the country.

Then, about 40 days later, Shin Won Nim was born, the first son of Hyun Jin Nim and Jun Sook Nim. God has an amazing computer! He programmed things in such a way that the eldest son gave birth to a son first, and then the second son gave birth to a son, so that everything is in perfect order. And only a few days ago, Ye Jin Nim and Jin Whi Nim gave birth to a daughter, Shin Hwa Nim. They already have two sons, and a daughter is just what they needed. Such great joy coming in True Parents' family in this prosperous year of 1988 means that an internal foundation is being laid for the victorious future of the True Family, like a fortress with no possibility for Satan to even put his finger on it. We know that without an internal foundation, no external foundation can be won.

As the True Parents' family prospers, the communist world will decline. Father declared a long time ago that the end of

communism was near. The Soviets are desperate now, proclaiming *glasnost*, or openness, and *perestroika*, or restructuring. What are they restructuring? They are throwing communism away—there's no other way of restructuring! The Soviet regular army and air force were miserably defeated by the Afghan freedom fighters. They thought Afghanistan was going to be a piece of cake, that they would be finished conquering the country within a month. But in a few years, the Islamic faith, which is centered upon God, proved to be more powerful than the ideology of dialectical materialism. The Soviet army with all its weapons was defeated by mere guerrillas empowered by faith in God. The era for Godism has truly arrived!

Nothing is impossible

Now in Korea all of us are working like crazy. But do I look tired? Not at all. This is a miracle. Someone met me at the airport and said, "Dr. Pak, I thought you'd look like a 70-year old man. But you look so young!" As Father says, overcoming trials and tribulations makes you feel young and vibrant. When people who met me 10, 20, or 30 years ago tell me I look the same or even younger today, I tell them the reason why is very simple—I have no time to get old! I have no time to die! The more Father asks me to do, the more exuberant I feel every day. When you face God and True Parents,

somehow those impossible missions always get accomplished.

Father and Mother will definitely be back in America soon, but in the meantime,

we cannot just sit idly, waiting for their return. Let's get down to work; let's prepare to bring the victory; let's unite with the True Family, especially Hyo Jin Nim, and let's make Father proud. Raise your hands if you will do that! Thank you and God bless you. □

Hyo Jin Nim and Nan Sook Nim then came on stage, cut the cake, and received flowers as representatives of True Parents. Other members of True Family who were present came up on the stage with them. Led by Dr. Pak, everyone sang "Happy Anniversary True Parents." Dr. Pak led a cheer of four manseis, for Father, Mother, the True Parents, and the True Family.

Just as Hyo Jin Nim stated that he will absolutely commit himself, let that be our determination too.

"YOU WILL BE GOD'S LIBERATORS"

Guidance Received from Joan of Arc through Pepper Parker

Recently one of our sisters, under Heung Jin Nim's spiritual guidance, received several messages for our worldwide membership from Joan of Arc, the 15th-century French saint and national heroine. These extraordinary messages are printed here in full.

January 4, 1988

Five hundred years have passed since I was on the earth. In that time I have seen how the world has changed. I have seen how man has advanced and how he has turned away from God. In my mind I have wondered when and how God might ever find a day to resurrect His children from their agony. For God Himself it has been worse still. If you have children of your own, in your hearts you may imagine what it is like to watch your children suffer continually and then just die, ignoring you. To solve this situation, and because of the immense longing of our own souls, many of us gave our lives. Today you call us saints, but we are merely those people who took up our own birthright and fought for what every man should have fought for.

Man was not created to live apart from God. Everything man does apart from God must end in failure. In your world, fallen men have built castles upon their fallen acts, but in this world, it is seen what becomes of their work. You yourselves have come down a long road, and at times the road has been washed in shame. It is because mankind was not prepared to receive the True Parents on the earth that you have stumbled so far, getting lost on the road behind them. People have not understood how God was working and have not been prepared to receive their own salvation. All of us are very fortunate that the True Parents and Heung Jin Nim and our elder brothers and sisters have gone on ahead of us, carrying upon themselves

the work that we ourselves should have finished long ago. We are like a person who has been given life again and again and doesn't look to see who is saving him. Heung Jin Nim is among you now. For what he is giving you, history has paid an enormous price, True Parents have paid, and he has paid. It is true what he says that in the high realms we hear your prayers. We have always been with you, but we ourselves have not been free. Now, as you know, the tide has turned and the floodgates have been unlocked.

Do not lose your chance

Because of Heung Jin Nim, a great movement of repentance and renewal has engulfed our members around the world. At last we see you trying to reach for the work that is rightfully yours. Behind you we are waiting like a great fire that will burst its walls. You must have confidence in us and go forward. Though you may not see us you must go forward. Though your way may lead to death you must go forward. It is your right and your destiny to do more than we have done. Do not even begin to speak of suffering until you have given your life. In God's world your suffering and your joy will be one; what you have laid down you will also take up. This is what you have not known.



A painting of the young Joan of Arc receiving the inspiration to take up her historic task of uniting France.

Be glad that the time for sacrifice is not lost. What you build with your blood, sweat, and tears is eternal. Do not lose your chance. I am here with many others, and what we say to you is true. You have not known us, but we have always been with you. Do not be afraid of the world that God is opening to you now. Our task is to work with you to build a home for ourselves and for our children. Be confident that we cannot fail you. Be confident that you will not fail God.

Keep your heart and your hope fixed on what must be. Through you the final chapter must be written. God and True Parents are no longer your only resource. Your world is here. Everything you have longed for and tried to believe is starting to happen now. We are your assurance. You must thank Heung Jin Nim and believe him. You must search inside your-

selves and find your home. Your eternal home is with us, and it should be natural to you for us to come and help you. God's work is all, and we are all one in it.

In the name of the True Parents I say this.

Joan

April 23, 1988

Heartfelt greetings to the children of the True Parents.

I have come to you today with very serious things in my thoughts and, in a sense, with the weight of history on my mind. You live in a small world, the world of your personal responsibility, and it distresses me to see that at times you attempt to make your world even smaller. Somehow your problem lies in the fact that you are not connected enough with Father's life.

Father himself began with nothing, and yet from the moment of his birth he was the center of the cosmos, and he was raised by the all-out effort of great multitudes of angels and saints and by Jesus' whole strength and God's whole strength. He was the one light in the universe that could not be permitted to fade or go out. From a crooked shack on

a Korean hillside he himself has built up God's Kingdom to the enormous level you see today. He has laid the bricks and cemented them with his own tears and blood. He has gone through incomparable darkness and attack, while we in the spirit world waited, helpless and filled with anxiety, to see if he would survive. Now he is an old man. This has been the course of his life, that he has never turned from God's face, that he has never relaxed his grip on God's desire. And now, after one long and immensely painful life of agony, he finds that he is old, that his work on this earth is almost complete, and still with humility he comes to God and asks how to do more.

Eternal glory and honor

Why are your lives so small? It is because you do not feel the rushing force of history behind you. You dwell too much in the troubles of one day. Nevertheless, in Korea now they mark the places where

Father has walked, living his course for God. The Holy Rock is enshrined, the mountains he climbed have become places of pilgrimage, and the hillside where once stood his cardboard shack has become a monument. Thousands of years from now, people will still be crowding these places to touch the land where Father walked, to sit in the place where Father wept for mankind.

Truly you who serve Father directly are almost without any sight or vision of who he is. We, the saints and martyrs who have lived our lives and died for God's cause already, would willingly live and die a thousand times more to be where you are now, to be in his earthly presence, to live in this blessed time period.

You work in the cities and towns of America, spread out like grains of sand scattered across a map. You walk down streets filled with ignorant and uncentered people. You pay bills. You eat and you sleep and you try to do your mission. This is your life on earth, and you bear it with a kind of resignation, dreading the future, dreading the next painful step of restoration. Someday—I tell you now and you will see that what I say is true—someday your descendants and the descendants of your spiritual children and of your tribes will come and walk the ground you walk now and think of you and try to imagine your faith and your circumstances and try to connect with you in their prayers.

They will pour their hearts out to you as their spiritual forefathers. They will

want to pray where you prayed; they will want to walk in your steps; they will go on pilgrimages following your individual course through all your missions across America. They will have maps and guidebooks saying, "John Smith was here in such-and-such a year, and he did

this, and he lived here, and his situation was like this, and he got this victory, based on this level of his heart, based on this determination

that he made before Father. And then he went on to another place..." And they will follow your whole life course and pray prayers of gratitude to you, longing to connect with you and with your opportunity to serve Father directly. This day will come.

Everything will be recorded

Do not take these words lightly. Therefore, wherever you go, whenever you walk down the street, you must feel that you are leaving your footprints behind you, where other generations will walk and pray and weep. Everything you have touched will be precious. Everything you have done will be recorded in the Acts of the Children of the True Parents. All the small things and the large things you have done will be clearly seen and venerated, just as each stone and pebble in the walls and floors of God's heavenly mansion will be seen and held as precious. People will dedicate their lives to your memory and your service; they will want to be like you; they will call you the Holy Fathers and Holy Mothers, and you will be second only to the True Parents themselves. . . .

Now what do you feel about your lives? If from the time you wake up tomorrow morning or from this very moment you continue to live with dread and resignation, then your lives are truly shrouded in ignorance and blindness.

You live in a small world, the world of your personal responsibility, and it distresses me to see that at times you attempt to make your world even smaller.



St. Stephen, the first Christian martyr.



Christians being given over to

You must believe me when I tell you these things. I was a very small person in the eyes of the world. My public course for God lasted a mere two years on this earth. Yet people have dedicated many pilgrimages and prayers, even their entire lives, to me. Of course I see these things and feel these things and I worry about you, about your attitude toward your earthly lives.

You must thank Heung Jin Nim for all these things that I am saying to you, for it is his heart that has liberated us and allowed us to share our wisdom and experience with you. He will create a great pentecost on this earth; he will loose a whirlwind of fire on all the nations. Yet I feel that you, the torchbearers, the heavenly subjects, fear this fire, fear this day of resurrection. You must correct your vision of what Heung Jin Nim is doing. You must liberate yourselves from fears and misgivings. You are the new saints, more—much, much more—than us. Your minds are small and enchained. You do not try enough to expand and embrace Father's vision and desire.

This is the golden hour

What you leave behind you now is much, much more than the foundation left by Christianity's 400 years of martyrdom, or by the following years of God's historical providence. All throughout history up to now, God's vertical effort has been enormous, but His horizontal result has been small, tiny, almost microscopic. Not any more. The horizontal matches the vertical now, if you will only let it. All of God's vertical effort, all the vertical effort of history, spreads wide upon the earth

now. If you will open your minds, open your arms, and let yourselves become the images of the True Parents, the masters and true subjects of the earth and of future history, then we shall finish this providence quickly and

for good.

All of the saints and martyrs of the past, directed by Heung Jin Nim's hand, will descend and fight the last "holy war"; all of the providential figures will

descend and spread fire and blinding light into the darkest corners of the earth. This is Heung Jin Nim's pledge to God, and we unite with him in it. Do not cringe at the thought of battles and upheavals. This is God's moment of victory. We will destroy Satan's kingdom once and for all.

There is no reason to prolong this further. Through True Parents and Heung Jin Nim all things are being accomplished. Do not become small and try to hide. Take up your glorious and sacred destiny. Embrace Father's life course and his future vision. Embrace the new dispensation of pentecost. This is a time of hope and joy. This is the golden hour of history.

In the name of the True Parents I say these things to you. Heed my words.

Joan



St. Francis of Assisi.

will give us the opportunity. Any time you call upon the name of God or True Parents or Heung Jin Nim, our forces are mobilized to help you, for that is our one desire, to serve and uplift.

The key to a new world

I will speak to you in a very specific way today concerning what I believe to be the key you need to unlock the heavenly dominion, to connect with us and receive our help. This key, of course, has come to you through Father's words. On Children's Day of last year, November 21, 1987, Father gave a message entitled "Children's Day and the Unification of the Fatherland."

We know it takes the tremendous, painful, all-out effort of both God and man to change our lineage back to the original. . . . The one thing we can do is to deny our self-centered desires: deny all of our links to the satanic domain. Even unto death, we must deny them, preferring to go to the spirit world rather than be held by those physical ties that connect us to the false foundation. To deny the evil lineage, we have to belong somewhere else. Only when our love for God is stronger than our will to live can we begin to move our fallen lineage into the original one.

Centering on God, then, are we supposed to go around and kick down what Satan has built up and nur-

tured? No, violence is not our standard of denial. The true denial of Satan's bond is to have a stronger bond with God. . . . We know clearly that to

be heavenly citizens we must not only love God the most strongly but also love other people, including our enemies. Before Lucifer became Satan, he was a being whom Adam and Eve were to love. This is Satan's claim before God: "Even though I fell into an unprincipled existence, You have the responsibility to love me. Unless You love me to the point where I say You have truly loved me, You cannot regain Your dominion over the

April 24, 1988

Greetings once more to the children of the True Parents.

This is my third opportunity to speak to you, and I hope that in this manner we may establish a new door of communication, and beyond this door a new world of one family. My heart has roamed the earth, and I

am no longer just a patriot saint of France but a world citizen, and I am a member of the staff of the heavenly

United Nations. All of the spirit world has been organized, and representatives have assembled here, and through us God's directives are passed to every nation of the world. Thus, no matter where you are, your prayers and your circumstances reach through the network to us, and we can at any moment mobilize to help you.

We are unlimited in energy and initiative and ideas. We will find a way to solve your troubling situations if you

Today you call us saints, but we are merely those people who took up our own birthright and fought for what every man should have fought for.



the lions in the Coliseum in Rome.

world." This is a legitimate claim, according to the Principle. Hence, before we can go to heaven, we have to love not only God but also the unprincipled, fallen world, because originally it was in the position to be loved by God.

Thus, we have a most perplexing, complicated task. We must first love our enemy, including Satan, and yet we must also cut off our ties with our enemy at the same time! In order to satisfy these two conditions, we cannot help but go to the most difficult, painful places with our own two feet. In the most trying situations, we must love Satan as well as cut our ties with the false lineage. Satan is pushing us into the most agonizing circumstances, driving us even to the point of death. In order to change our lineage, even when we are about to shed our blood and die, we must cling desperately to God, loving Him more than life.

[See Today's World, January 1988.]

In this brief message lies the key to God's history, to the history of the heavenly saints and central figures, and to the foundation of the new world. Father has lived his entire life based on the one principle contained in these words. You should memorize them and recite them in your mind several times a day. Through this principle of overcoming the satanic world and then sacrificing yourself for its sake, you can not only embody Father's own heart but you can mobilize vast reaches of an unconquerable spirit world, and you can fulfill your own purpose.

Blessings in disguise

The future holds sacrifice for you, when it will be difficult to separate from your children, when it will be hard to continue in missions where the result is very slow and very small, when it will be strenuous to unite, or to overcome your personal handicaps. These truly are your blessings from God, disguised well so

that you may earn them. Do not lose your opportunity to sacrifice and endure while you can. When you do at last come to the spirit world, you will want to have many experiences and difficulties in your grasp, so that your spirit body may have strong bones and muscles and stand upright before God and His

heavenly council. You will have regret if you have backed away from suffering, or if you have held on to old resentments.

Let your life be based on the simple principle we point out to you here from Father's words. Heung Jin Nim himself has asked me to emphasize these words to you. If any one of you can unite totally

with this principle, we will go with you wherever you go. You need have no fear or worry, for we will uplift you as our own heavenly king, and we will protect

you and fight all your battles for you. By these words you will come to true sainthood, but I tell you, you will do much more than that. You will be God's

Your descendants will follow your whole life course and pray prayers of gratitude to you, longing to connect with you and with your opportunity to serve Father directly.

first generation of true children, God's liberators.

You are going beyond the history of repeating cycles and indemnification now. You are entering a new history, one of glory and freedom and fulfillment. Living in the old world, it may seem dim and far away to your eyes, but to our

eyes it is real, and we follow you into it, supporting you and uplifting you. You must ask Heung Jin Nim if you cannot believe what I say. The new world is opened here, and its light shines into the lowest levels of the spirit world, where even the most pitiful and most disabled can see that God's victory is come.

In our hearts we feel we must thank you, but let us thank you by our work and our support. Let us help you come closer to the True Parents by giving you a glimpse of the historical meaning of your lives. Please pray about what I say to you, and let your minds turn to Heung Jin Nim with gratitude. As he walks the earth he may seem like a relentless warrior, but do not forget that he is one with the heart of infinite and unconditional love, the heart of his Parents.

Please embrace Father for us and unite with his words.

In the True Parents' Name,
Joan

JOAN OF ARC

In the early 1400's France was a feudalistic, bankrupt, and demoralized country. Since 1338 France had been embroiled in the famous Hundred Years' War against England, who occupied much of its northern territory. In 1425 Joan of Arc, a 13-year-old peasant girl, was called by God to save France. For four years she was guided and instructed by the archangel Michael, St. Catherine, and St. Margaret, and at age 17 she donned a man's armor and began her mission.

By the force of her will and the light of her inspiration, the French troops rallied behind her to win battle after battle over the English. At the decisive battle of Orleans she succeeded in driving the English back to the sea. Thus she restored power to the French king, Charles VII, and brought a strong national spirit to France. However, because of the cowardice of her own king, she was betrayed by the Church, whose loyalties were with the English, and she was brought before the Court of the Inquisition. After a year of brutal imprisonment and interrogation, she was burned at the stake as a heretic on May 30, 1431, in Rouen. She was 19.

At the cost of her own life she succeeded in bringing France out of the feudal age and into the age of monarchy, which in turn would bring France to the outbreak of the French Revolution of 1789. From then on, God's providence to bring unity between the Cain-type democracy of France and the Abel-type democracy of America could begin, bringing history to the point of the coming of the Lord of the Second Advent.

Three years ago, Joan of Arc appeared to a French sister, to whom she explained that, although she knew that Charles VII was a coward, she fulfilled her mission given by God for the sake of unifying France. She explained how difficult it had been to use her heavy sword in battle but that today our weapons are not swords but our mouths and our pens, with which we must wield the truth in order to win the fight for the true liberation of God on the world level. At that time Dr. Young Oon Kim said that Joan of Arc was in a very high place in the spirit world. □



KOREA: LAND OF ULTIMATE HEALING

"Father once said that when he finally discovered the reality of God's anguish, he wailed for three days and then vowed to uproot its cause and heal God's hahn" [age-old grief, unresolved pain, restrained indignation].—from Dr. Young Oon Kim's testimony, Today's World, May 1988.

by Victoria Clevenger

I never cease to be awed as I glimpse more and more of Father's passionate heart of filial piety toward God. Thus my primary hope in going to Korea to attend the 31st ICC (April 7-15, 1988) was to discover more about what factors helped shape this man who could come to know God so intimately and who has the desire above all else to comfort Him. I wanted to understand how we Unification Church members could more deeply inherit True Parents' heart and power and the qualities God cultivated in the Korean people to help prepare them to receive the Messiah.

After a brief nine days there, I was most deeply struck by the Koreans' long heritage of truly honoring family relationships, especially those between parent and child. It's hard to think of anything that brings more joy and fulfillment to parents and children than a relationship of loving filial piety. Though this virtue is perhaps strange to Westerners, I found it is an integral part of the fabric of society in which Father matured. There are few, if any, homes for



True heart of filial piety—Father and Mother make a full bow at pledge service on Parents' Day 1988.

the elderly in Korea. Instead, even the more "modern" children continue the ancient tradition of taking care of their elderly parents. Still 80 percent of the young people allow their parents to choose their

spouse. "Grandpa" is a term of deep respect, not subtle condescension, as it sometimes is in America. From sharing with a few of the Western students who are now studying in Korea, both at the

Little Angels School and at various universities, I could see that they have been deeply moved to try to emulate this quality.

Both True Parents and the True Children have been trying to impart to us this beautiful attitude Father calls *mo-shinda* [see Father's speech, p. 8]. Now I feel that one very precious benefit of being mobilized to Korea will be the opportunity to live in an environment that, more than any we've had before, richly nourishes our original heart.

Seeing Korea as it once was

Visiting the Korean Folk Village gave me a priceless experience of seeing what Korea must have been like in Father's early life—before it was influenced by Western ideas and economic growth. Because Pusan, one of the normal stops on the ICC tour, was so fogged in that we couldn't land there, we instead visited this full-scale reconstruction of a bygone era in Korea's history. As I walked down the

TIM HENRY



Victoria Clevenger in front of a monument at the Korean Folk Village dedicated to a "Mrs. Hwang for her filial piety and faithfulness."

dirt "streets" and peered into the houses, government buildings, and schools, I felt how pervasive was the sense of a guiding "something" beyond the visible and of a definite order and ethic for how people should relate. I saw it in the totem pole tribute to the village shaman, and in the brightly colored monuments to a filial son and to a dutiful wife, erected in honor of: "Yi Togkyu—1904—man of filial piety," and "Mrs. Hwang for her filial

piety and faithfulness—built at the expense of the Court to encourage people to follow the example set by Mrs. Hwang." These monuments moved me to tears and made me long to have grown up in such a community myself.

In the administrative buildings,

I was most deeply struck by the Koreans' long heritage of truly honoring family relationships, especially those between parent and child.

mannequins of government officials sat on the floor in white dress, exuding a presence of sincere and principled deliberation. Similarly, the schools seemed to have housed an at-

mosphere where morality and righteous discipline, as well as conventional intellectual learning, were conveyed. I could feel how much Confucianism and Buddhism had given to the people, especially in terms of respect for elders, for family, for education, and for the virtues of filial piety and patriotism, and how Christianity indeed needed to come East in order to be fully developed.

The colorful, upturned corners of the buildings and the traditional white dress of those who modeled as inhabitants of the village contributed to the atmosphere of innocent purity. This quality was charmingly brought to life in the old grandmas visiting the Village who were playing on what we would call a seesaw. A board is laid over a low fulcrum, and each person stands on one end of the board and jumps hard on it to propel the other into the sky. Their delight in this simple game was beautiful to see. One rarely sees grandmas playing in America! The many school children touring the Village, with their warm friendly smiles and open hearts, added to the lovely feeling already there. I saw some of the children laughingly comparing their hands with those of a big, burly minister with black skin.

Honoring patriotism

Another highly esteemed Confucian virtue, patriotism, also seems to have a much deeper and more compelling importance in Korea than in the West. After the ICC conference ended, I had the special experience of going with my former regional leader, Rev. Joong Hyun Pak, to visit a shrine dedicated to Admiral Sun-Shin Yi. I learned that without Admiral Yi's creative and courageous efforts to repel the Japanese invasion at the end of



At Admiral Sun-Shin Yi's shrine, Rev. Joong Hyun Pak stands by a sign showing visitors how to pay respect to Admiral Yi's portrait. The instructions read: "1. Please maintain a dignified atmosphere in this compound and dress appropriately. 2. The following is the proper way to pay respect to Admiral Yi: a. The leader and his group form rows. The group leader burns incense and returns to meditate with his group. b. Each person bows twice or gives a hand salute."

the 1500's, Korea might well be a part of Japan now. The shrine is a 120-acre park on which are situated museums, Admiral Yi's house, and the grave where his son is buried. A sign instructs visitors in how to properly honor him, which helps create an elevating aura of reverence and respect. In the museum are pictures depicting significant aspects and times of Admiral Yi's life, including one noting him to be a man of "filial duty":

Many Koreans take lessons from Admiral Yi, who devoted his lifetime to the national interest, not by words, but in deeds, not only as an outstanding military leader, but also as a faithful servant of the government, as a devoted son, as a benevolent father, and above all, as a protector of the underprivileged people. . . . Though a soldier of unparalleled bravery, he was always obedient to his parents and benevolent to his sons and daughters.

Rev. Pak also took me to the impressive Independence Hall Complex. Envisioned at the time of liberation from Japanese tyranny in 1945, it was constructed after a nationwide fundraising campaign in 1982 and opened in August 1987. It houses exhibits intended to teach the value of patriotism and to inspire a determination to never suffer such tragedies as Korea did in the past.

KATHY GARLAND

The air is filled with the uplifting melodies of folk and patriotic music. As we toured the last building, showing the rise of the current Republic of Korea, we

heard first the stirring strains of the Korean national anthem—"Until the Eastern Sea runs dry"—and then the noble trumpets of the Olympics theme. I was again moved to tears, seeing how this plucky nation has endured so much aggression and yet has continued to move forward toward establishing the amazingly viable country that exists today, which is hosting the world—both former friends and foes—this autumn.

Immense longing for reunion

Aching. From the severing of Korea into two parts so unnaturally at the Demilitarized Zone (DMZ) wells a feeling of immense aching and longing for reunion. As the ICC tour buses came to this four-mile-wide strip of no-man's-land, we passed under heavy elevated concrete blocks that would come crashing down to block the road in case of an attack from the North. The closer we got to the DMZ, the more I felt from the land itself a sense of aching to be the open passage



Monument at the Independence Hall Complex depicting the "Indomitable Spirit" of the Korean people.

it once was, not burdened with malignant devices of murder and separation as it is now. I felt how the peaceful countryside of South Korea yearned for those

people who would courageously take responsibility to free its northern counterpart from the sterile possessor that now inhabited it. My heart ached as we descended into the slimy invasion tunnel the North Koreans had bored, graphic evidence of an evil snake-ish mentality.

What distorted worldview would move a people to erect billboards at a national border spewing, "Americans, Get Out," or "We Will Crush All Americans

Under the Soles of our Boots," with a picture of a large boot about to descend on an American soldier? What deranged thinking would cause a government to build a fake city at the North Korean border to try to deceive the rest of the world into believing their other two signs—"We Have Established Independence and Self-Reliance" and "We Welcome All People Who Come to the Workers' Paradise"? For me, the pathos of such mentality ultimately overshadowed the evil and made it clear that we must have compassion rather than re-

vulsion for those whose minds and hearts are so sadly twisted and closed.

Ironically, the motto of the Olympics is "harmony and progress"—with the southern half of the country struggling to exemplify those qualities and the northern half being their most fanatic enemy. This is certainly the direct confrontation of God and Satan! Seeing how far south Pusan is, one realizes how far Satan marched during the Korean War, and how terrifyingly close he came to wiping Father's work and any foundation completely off the map.

Not only has Korea been involved in more than 900 wars in the last

2,000 years, but also the Korean War and the merciless domination by the Japanese during the occupation means that essentially every family in Korea has borne immense suffering in its recent history. It is said that every inch of Korean soil has drunk the blood of its countrymen. Yet another dimension of suffering was revealed as the ICC participants saw a video of the efforts of the Korean Broadcasting Service to help reunite family



Outside Independence Hall. It is not uncommon to see Korean men holding hands with each other.

members who had been separated as they fled from North Korea during the war. Seeing the many people flock to the television station, watching as some communicated with their long-lost

brother or aunt or father after more than 30 years of not knowing anything about their

well-being or whereabouts evoked tears from many of the ICC participants.

Great hope for the future

Sometimes one can only begin to grasp the enormity of grief by seeing the intensity of joy when that which caused the pain is removed. . . . In the small museum at the DMZ there were pictures of the Korean citizens rejoicing with tears when the Japanese occupation ended at the conclusion of World War II, and again later when the Republic of Korea troops pushed into Pyongyang, liberating it—temporarily—from the commu-

The closer we got to the DMZ, the more I felt from the land itself a sense of aching to be the open passage it once was.



South Korean (foreground) and North Korean (background) guard posts at the DMZ connected by the "bridge of no return."

nist forces. To see and feel the intensity of their joy and to know how quickly it was crushed would be unbearable without also knowing the great hope True Parents bring.

Yet even after being bullied through their long history, Koreans seemingly have extraordinarily little resentment. At the end of World War II, instead of demolishing the Japanese administrative building as a reminder of their cruel oppression, they converted it into a national museum. The many prophecies in Korea regarding their noble destiny may be a way God has helped sustain the spirit of this long-suffering people.

Modern-day Seoul is quite impressive in its bustling busyness. There is construction everywhere and a definite sense of a city moving ahead. On many buildings, a number is displayed that diminishes daily, counting down the days that are left before the Olympics begin.

The newness of the buildings is a bitter-sweet tribute to both the progressiveness of the Republic of Korea and to the painful tragedy of Seoul's having

cle" that the Soviet delegate to the United Nations Security Council didn't attend to veto the proposal) to help defend the existence of this stalwart nation. Now many more nations will come to peacefully compete and will see how well South Korea has used the freedom that an international army fought to give it. As one minister who had served in the Korean War said, in tears, "I appreciate the chance to come back here and walk the streets without seeing any bloodshed or dodging any bullets." One can sense the Koreans' pride in being able to give something back for what was done for them.

Generous hospitality

There is a sense of nurturing parentalness as well as child-like purity in the

ored playgrounds and roofs of the houses; the masks people wear if they have a cold; the glowing neon crosses dotting Seoul at night; the clean subways; the way everyone stops what they're doing at 6 pm while the majestic

national anthem is played; and the restaurant owner who was moved to tears by our wanting to take a picture with her. I was told that even if someone

There is a sense of nurturing parentalness as well as child-like purity in the people of Korea, which perhaps accounts for the "at home" feeling many visitors report.

steals your wallet, he will just take the cash and return the wallet in the mail. There is sort of a code against stealing from a foreigner. I wanted to snap pictures every time I saw men or elderly people walking hand in hand or shoulder to shoulder—a very natural and innocent thing to do in Korea. It was delightful to see a group of old ladies on a tour in their multi-colored *choguris*, each with a UCLA Bruins [an American college sports team] cap on!

Particularly special to me personally was the extraordinary care I received from two of my former Korean leaders. They conveyed what, to me, was True Parents' heart and the best of the Korean heart as well. Though both were very busy—Rev. Chan Kyun Kim was working in Seoul helping to coordinate many activities there and

Rev. Joong Hyun Pak was busy buying land for Sun Myung Moon University—both took time to offer their very generous hospitality. Rev. Kim spent all of one evening with me and two others from his former region in the United States, taking us to the Seoul Tower, which provided a tremendous overview of Seoul, pointing out all the landmarks, buying us souvenirs, and then treating us to a delicious Korean/American/Japanese buffet. He was a wonderful source of

KATHY GARLAND



A scene from the past



Throng of schoolchildren visit the Korean Folk Village daily.

KEN OWENS / NFP

been flattened during the war 35 years ago as it was captured and recaptured three times. At the beginning of the Korean War, the Republic of Korea had no defense force. Truly God responded to the passionate prayers of the Korean citizens. It is very moving to remember that 16 nations came (as a result of the "mira-

people of Korea, which perhaps accounts for the "at home" feeling many visitors report. Many little details touched me: the lack of graffiti; the few policemen (the only ones I saw were traffic cops); the way people dim their headlights when they stop at a light out of courtesy to the opposite driver; the brightly col-

information about Korean culture and the activities of the church there.

Rev. Pak spent a whole day with me, first showing me Father's house, which once belonged to the former president of Korea, Park Chung Hee. Rev. Pak said that Koreans feel that only someone at least as powerful as Pres. Park could properly occupy and dominate the spirit of that house. We then drove through the beautiful western countryside, which is more flat and therefore more arable than the eastern side. The rolling hills were liberally sprinkled with rice paddies, plastic greenhouses, and the thatched roofs under which ginseng is grown. Only 20-25 percent of the land in Korea is flat enough to be cultivated. I saw people plowing by hand or at times with the help of a donkey. The hillsides are dotted with mounds marking the graves of those who have died.

The day with Rev. Pak ended as we went to eat at a traditional *kalbi* house. I was puzzled as we drove down a country road and then turned into what looked like a long driveway to a house—



The American ministers' choir singing with their whole hearts at Sunday service in Seoul.

there were no signs suggesting that a restaurant might be down there. Rev. Pak explained that in the countryside, such advertisements weren't needed. The local people knew where to go.

I was very grateful for my time with them, but also quite humbled and actually ashamed because I felt a greater care from both Korean leaders than I think they received from us during their stay in America.

As is customary, the ICC group leaders visited Heung Jin Nim's *Won Jun*. Being set amidst many mountainous hills helps the "original home" impart a spirit of ascension rather than death. The words about the blood-soaked soil of Korea rang through my consciousness as we approached the *Won Jun*, and I thought about the unfathomable indignities and misery endured not only by the True Family, but also by all those who had tried to advance God's work or had been victims of its delay. While I was praying, two timeless abilities necessary to succeed on the path to God came to mind: forgiveness with love—of those

who have hurt or misunderstood others—and acceptance with joy—of the course one has to go. I thought of the heavily lined faces of the elder Koreans breaking into smiles as they observed something amusing, and I knew that the

Korean heart, too, has had to develop these capacities.

Rev. Im, the caretaker of the *Won Jun*, has a beautiful sense of

I thought about the unfathomable misery endured not only by the True Family, but also by all those who had tried to advance God's work or had been victims of its delay.

humble yet proud ownership and a fresh delight in giving. I heard that for 25 years he has taken a cold shower twice a day. After we boarded the buses to return to Seoul, Rev. Im and his wife smilingly came on, offering us apples, pastries, cans of McCool, and pictures of True Parents. Again, another experience of the giving, hospitable heart of True Parents and the Koreans.

"Climbing to a higher level"

I feel the entire ICC experience was like a bath in True Parents' uplifting love, from the caring send-off of the ministers from the airports in the United States, to their



enacted at the Korean Folk Village.

colorful welcome at the Seoul Airport, and throughout the conference.

Each of the core ICC staff is really on the hot seat, having to represent True Parents' and Jesus' heart essentially 24 hours a day to the ministers—there were 390 of them this time. Through the staff members' consistent care, respect, and patience, as well as in their sympathetic understanding of the ministers' viewpoints, they testify well to True Parents' generous love. Their example was inspiring, and it challenged me to grow myself as they have obviously grown. As each of them mentioned when I spoke with them [see interviews, next page], they feel they have become better people through their experience in Korea.

Increasingly the ministers are also making the same claim for themselves. Rev. Charles Wallace, the convenor, attending for the second time, offered a deep expression of repentance for the common failings of Christians. As he introduced the conference, he expressed to the ministers, "Hopefully you'll find you've climbed to a higher level of closeness to God and to each other." He prayed, "As we climb Jacob's Ladder, Lord, forgive us if we step on another's hands, or if we stay in the same place because we know we're right, or if we fall because of distractions. We find You here

and we hope to come closer to You." At the Sunday service, addressing the ministers as well as the many Korean members who attended, he said,

I'm conscious of representing many of the boundaries separating us that your minister [in his sermon] just spoke of. As a white person . . . as an American . . . and as a member of a denomination that has persecuted others, including the Unification Church, I want to apologize. What I've experienced in our fellowship and the warmth of your welcome is a sense of God's love. I hope as we worship and struggle together, we can keep in our hearts the unity of love we are experiencing.

The Sunday church service was extraordinarily high-spirited this time, the ICC staff told me. Remembering frustrating experiences witnessing in the past, I felt how joyous Heavenly Father, Jesus, and the righteous ancestors of all the ministers must be to see the multiracial and interdenominational American Christian ministers' choir singing with their whole hearts in Father's church—the realization of what Father had predicted in the early 1950's. It was moving, too, to see Father's original church already treated like a unique museum by these ministers as they surveyed each room and took pictures of themselves in special places.

Embracing love

Two comments from the ministers perhaps sum up the essence of their experience—and highlight the fact that indeed embracing love from our original heart is essentially the way to heal the pain of Heavenly Father and His children:

"He must have the love of Christ to be able to bring together so many preachers!"

"I've never been cared for or given to so much!"

Father counseled us during his most recent conference in America that when he leaves for Korea, "You should miss me as if nothing else remained on the earth. Unless you can feel that degree of



Father prays on the land chosen for Sun Myung Moon University.

longing, you will never understand how difficult it was for me to search for God. . . . I looked for God's heart desperately in an empty world, and I finally managed to find Him. . . . You must learn Korean, or else you will never truly understand

the deep meaning of what I am saying" [see p. 8]. Now I can understand that Father's asking us to

Now I can understand that Father's asking us to "learn Korean" involves much more than just the language itself.

"learn Korean" involves much more than just the language itself. I find myself longing to go to Pyongyang, to the mountains where Father prayed and indeed found God, to the area, not as it is now, suffocated by Satan, but to the land I found hints of—a place of yearning for goodness, of passionate caring, of both freedom of heart and lawful order, of ultimate healing. A land of the morning calm heralding the bright new day of God's world. □



Our church's undergraduate seminary, now under reconstruction, where Dr. Young Oon Kim is currently teaching.

A DEEPER AWARENESS OF HEART

At various moments during the 31st ICC in Korea, April 7-15, 1988 [see previous article], Victoria Clevenger interviewed four of the ICC staff members about their work on the ICC and especially about their impressions of Korea and the Korean people. Excerpts from two of the interviews appear below. The other two will appear next month.

Interview with Rev. David Hose

ICC Host

Victoria: After having been in Korea on and off for nearly two years now, what is your impression of the Korean people?

Rev. Hose: My feeling is that the Koreans are the chosen people not so much just because they have embraced Christianity, but rather because they possess a heart that is qualitatively different from any people I know of in the world. I believe that heart was the foundation for their ability to embrace Christianity so strongly.

Their relationships are very strong, especially in the family, and that is what the new age is all about--the family. There is a strong sense of "family" even among families. For example, the Lees of the whole nation consider themselves as all related to one another. I met a brother on the banquet staff yesterday whose name is Moon. I said jokingly, "Oh, are you Rev. Moon?" He said, "He's my uncle." I said, "You're kidding." He said, "No. We are all together." I understood what he meant. It wasn't that he was actually Father's nephew but that he felt all the Moons were part of the same fabric, part of the same extended family.

There is a very deep thread that has run through here for thousands of years in the noble teachings of Confucius and Buddha. Those philosophies are strongly relational; nobody stands alone, whereas Christianity emphasizes becoming independently strong: "I'm saved; are you?" The family in Christianity is not as well defined in terms of relationships as it is



KEN OWENS / NFP

Rev. David Hose

in Confucianism or Buddhism.

Koreans are very passionate people.

You can see that just by watching the way they express themselves to each other; you'd think they were fighting, but they're just talking. They've been called the Italians of the East. That strong tradition of relationship, combined with great passion and heart, makes for very

strong connections between people. So when Christianity came here and the Koreans discovered Jesus Christ and his love for Heavenly Father as a personal father, then that relationship also became a strong and emotional one. The Christians in Korea by and large are very fervent in their faith; that's why many of them go to church at 5 o'clock in the morning.

But there are two sides to it. That intensity in Christianity is one of the problems Father has faced. People are so pas-

sionately into what they believe that many of them are quite narrow in their faith. Some Christians still cling to all the rumors about Father that have been going around for 30 years. One thing I've found here is that if a Korean really believes in something, he will even give his life for it, but if he doesn't believe in it, it's really hard to change him. Koreans are very stubborn.

Sometimes funny incidents occur when Western and Eastern cultures meet. The Koreans tend to bump each other a lot on the streets because everyone feels like they're related. They call the bus drivers "Uncle" and the hotel maids "Auntie." On the street, if someone is behind you and wants to go fast, he will just push you. Some ministers come back to the hotel and say, "These people are terribly disrespectful.

I've been pushed all around on the street today. What is wrong with these people?" But the Koreans don't have the same sense of personal space that Westerners have. Even their houses are all crowded together. A loud argument can be going on next door and they don't mind. In one way, I think that's very healthy. People are very open with each other. They don't wait for six months to see if they want to get acquainted. Relationships develop very quickly.

Here in Korea, everybody holds hands on the street: schoolgirls, schoolboys, even soldiers. People are always in contact with each other. Again, there is a great passion in relationships. The sharing that they do or you do with them is very real; it's not just small talk. I am very moved by that.

Victoria: What do you feel has helped Koreans grasp the meaning of the suffering of God's heart?

Rev. Hose: Koreans have lived between two very strong cultures for thousands of years: Japan and China. They've been invaded by those cultures hundreds of

Koreans are very passionate people. You can see that just by watching the way they express themselves to each other.

times. The Chinese came here and, although they added a lot to the country—Confucianism and Buddhism—they had a very dominating character. The Japanese also came here and took a lot and dominated the people totally and were insensitive to the Korean culture. The Koreans have suffered a lot in this way.

One good Korean friend told me, "We know how to endure and smile and continue on." They know how to pull their hat down over their brow and keep on going. Their own suffering has made them very sensitive to the many aspects of God's heart—the passion and joy of God but also His grief. Most Western

One good Korean friend told me, "We know how to endure and smile and continue on."

tors and parents is not recognized by Christians in Korea. During certain holidays when most Koreans visit their ancestors' graves to show their respect, Christians in many cases will shun that practice and have their own gathering to show, "We only worship Jesus and the

Holy Spirit." So when Father came in the role of True Parents, the most prepared people, the Korean Christians, who were supposed to be the central

core of God's dispensation, didn't understand his parental love and the vertical, historical aspect of salvation. This ironic situation had tragic consequences.

Besides the communists, the ones who

dreadful reality of this peninsula. When the ministers can understand the background for Father's work, they can realize that it had to be a very resolute individual who could keep this movement together and develop it in a land that's been so torn apart. So they can't just look at Father as some opportunistic cult leader in America anymore. Whether they agree with him or not, they have to look at him as a very serious man trying to do God's will.

Victoria: How do you feel all of you on the American ICC staff have developed in your relationships with each other?

Rev. Hose: As staff members, we've gone through a lot of heartistic revolution and challenge—and that means both up and down. We are very different kinds of people: Peter Spoto, Kevin McCarthy, David Hose, Levy Daugherty, Kathy Garland. Our characters are quite different, our backgrounds are different, and our experiences in the church are different. We are all asked to grow—and giving out, communicating, is the only way. Because our schedules are so intense, we don't always have the time we need to meet together. Now, on off-weeks between conferences, we have a regular Monday meeting. Those meetings are for organizing our next schedule, but they're for our fellowship as well.

As an elder brother, I feel particularly committed to get things squared among all of us if there is something that's not working right. If one of us is having a difficult time emotionally, or on our mission, it affects everybody. It's like four people sleeping in a small bed; if one moves, then all the others feel it.

Victoria: How has your relationship with True Parents changed or deepened since you've been in Korea?

Rev. Hose: I see True Parents less here than I did in America, but I'd say I am discovering a lot more about Father's background and his roots through our experiences together as a staff here in Korea than I ever did in America.

We feel Father's presence overwhelmingly at these conferences—not as visions, but we feel his investment here. As staff members, we feel like the guy holding the steering wheel, but behind us a huge engine is pushing, which we must never take for



An ICC staff meeting with Rev. Kwak.

Christians don't even believe that God suffers. Father represents the apex of understanding and uniting with that suffering aspect of God's heart—and taking responsibility for it. I think that understanding is the special way in which the Korean people have been prepared.

One of the deepest messages from Heung Jin Nim I recall indicated that when the Christians came here, they brought with them brotherly love, which is strongly emphasized in Christianity. Because Jesus never established the true parent position, the strongest love in his followers is brotherly/sisterly love. The problem is that the importance of ances-

opposed Father the most viciously were other Christians. Korea is finally opening up now to Father in various areas; many professors and professional people, for instance, respect him a lot. But still the really fundamental Christians don't want to give him a bit of credit.

I think it's very healthy for Americans to come here and find out the reality of the relationship between North and South Korea. During the conferences I've been asked questions like: "Are North Koreans allowed to come and shop in Seoul?" "Are we going to take a bus trip into North Korea?" Things like this show me there's a terrific ignorance about the



understand directly, beyond any theologizing, about the man himself, and plants seeds that can germinate in the future.

Victoria: Have you had any particularly deep experiences at the Rock of Tears?

Rev. Hose: During one conference we had a particular minister who, all throughout the conference, was incredibly negative. At the Rock of Tears, Jesus was speaking through someone very powerfully and deeply, with tears, and this minister came up behind the person having the experience with Jesus and shouted, "Stop! Stop!" I was so angry that I rushed over to her and pushed her

back, because I thought she was going to physically hit the person through whom Jesus was speaking. But Jesus said, "Don't do that. This is the very person I want to talk to. Please bring her back to me." I said, "I'm sorry," and I deeply repented because I realized my anger was like the disciples who said, "Don't let this person come to Jesus." I brought the minister back and Jesus embraced her. Crying, he said, "You people don't understand. This woman was beaten by her parents as a child. She can't feel any emotion." The woman was totally blocked. You could see that although the love of Jesus was coming to her, she still couldn't respond.

I realized with shame that our love so

often depends on whether the recipient responds to us. But God's love is unconditional; it comes from out of God's limitless heart, even if the person He is loving is as dead as this water glass. I learned something very deep about love that day at the Rock of Tears, that we have to develop the same kind of heart that Jesus and Father have. It's a constant challenge because we do get a few people coming through here who just want to go shopping or who have a bad attitude toward the conference. On that day I recognized the incredible love of Christ. For 2,000 years, he has been betrayed so many times, yet he still continuously pours out his love. □



Zoe-Anne Bennett

Victoria: For you, what has been the most meaningful aspect of living in Korea?

Zoe-Anne: After living in Korea for many years, I understand much more now about the origin and source of our church's traditions, which naturally have a Korean color. Many of the same traditions we follow in our church are observed by the Korean people, though they don't have the same internal meaning for them. Koreans have very old and very precise traditions for offering respect to heaven or to their elders. Of course, not all Korean traditions are heavenly traditions, but we can better understand the spirit and motivation behind our church traditions if we understand Korean history and the Korean heart. I think that's why Father wants us to study the language.

For example, bowing and making offering tables is common for Koreans on

special days when they worship their ancestors. By this they show their respect to their elders, to their whole lineage, and ultimately to heaven. Traditionally, children do a full bow to their parents in the morning before they leave for school. The half bow is only done if you meet someone on the street. Even adults who have children of their own bow in front of their parents before they go to work.

Unfortunately, this tradition is dying out. This is not the image of Korea today, but the Korea that Father came out of 70 years ago. Father was educated in a Confucian school.

After his parents converted to Christianity, he went to Japan. When he received the revelations from God and Jesus, he was able to choose, based on his early experience with Confucian traditions, which ones were heavenly out of the whole spectrum of man's social traditions.

I have discovered that God can express His heart very deeply in this country. Koreans have a propensity toward sentimentality, and they cry and become emotional quite easily, and through this, they can bring down the spirit world. They

Interview with Zoe-Anne Bennett

Korean ICC Staff

also have incredible intuition. As soon as they see you, they will sense whether you are happy or unhappy, and they will think about how what they might say or do will affect you. Their view of the human heart is much larger than ours. Human relations are the most important thing to them. I haven't quite figured out whether it is because Korea was a chosen nation that God began to express His heart through these people or because the Korean people responded to God's heart that Korea became a chosen nation. Sometimes Korean society seems very

Koreans have incredible intuition. As soon as they see you, they will sense whether you are happy or unhappy. Their view of the human heart is much larger than ours.

confusing to us, because we don't have the same kind of intuition they do. Koreans don't need to explain themselves too much because intuitively they

know what is to be done and what will happen if they take a certain action. There is a kind of understood code or order, so the responsible people don't talk a lot. Often they will not tell you what you should be doing because they assume that people should understand naturally what to do. Unfortunately, this also seems to be fading.

Koreans are extremely patient people.

They know how to wait and how to act at the proper moment. If things do go wrong, they don't explode. They can endure and not feel crushed. At the same time, they see immediately how to adjust to or change the situation. They would never complain. They are very, very positive. They will never say anything negative about a bad person. If, for example, you are in a group and you don't like what somebody else did and you report it to the leader, the leader is going to blame you! He'll say, "And you, what did you do?" So it's better to keep your mouth shut!

Victoria: Going back to their intuition and knowing when is the right time to do things, how is that different from what we would call manipulation? I sense it is different.

Zoe-Anne: I think it is a question of motivation. This goes way, way back. In the West, there is more of a tendency to see exploitation, to fear that another human being is going to use you for his own ends. You see, in Greek mythology, which has influenced all Western thought, the gods came to earth to manipulate man selfishly, and we learned we had to defend ourselves against them. But in Korean mythology, the gods came only to help man. God can only do good and give good things. He will punish only if it is for the benefit of the whole. Thus Koreans respect authority and the value of following the proper hierarchy, because they know that God's blessing will come down through this

correct order. If this hierarchy doesn't exist or is ignored, then God's blessing will not come. So because the content of what is given is assumed to be good, the authority of the hierarchy is respected. It's a whole different mentality in terms of human relations. Everything is fundamentally very different.

Victoria: You're saying that, in seeking to be sensitive to another person, a Korean's motivation is to enhance the other person's life, am I right?

Zoe-Anne: Yes. The Korean way actually requires a deeper awareness of others. If I, as a Korean, say something, I have to think how the other person will feel after I say it, so he can be in a good frame of mind. Consequently, we can also have a good relationship. The American attitude at this point would be: "Let's be honest, or else, let's just be polite." In Korea there is no external code of politeness, as such. To us, they can seem very rude, and our relationships with them can be very difficult to figure out because of this external impoliteness. But you can be sure that internally they will be looking out for your good—even if externally they may not seem as if they care about you all the time. But they *are* caring, according to their point of view, very deeply.

Of course fallen man is fallen man. Even though God has tried to cultivate this kind of heart here, we cannot deny that Korean history, just as in other countries, has been full of abuses. Man doesn't always respond to God in the right way.

Victoria: Do you feel that you've come to a greater appreciation of True Parents through your experiences here?

Zoe-Anne: Yes. Through living in Korea, I have really come to understand Father's heart much, much more, from many different points of view. Before, when I would hear that Father suffered in the early days in Korea, I understood with my mind only. But when you are in this country and you come to know the attitude of the people, you can under-

stand so much more the real suffering Father experienced here, for example, when the rumors about him began to spread. The

We can better understand the spirit and motivation behind our church traditions if we understand Korean history and the Korean heart.

Korean people can imagine things and, as well, misinterpret things very easily.

To give a very simple illustration: I used to live in a boarding house run by some very kind, very good Christian people. It was the sort of place where you eat breakfast and dinner with the landlady and the other boarders. Because of my work with the ICC, every other week I had to stay at the hotel where the ministers were having their seminars. When I would disappear for a week, I knew what the boarders were thinking. The landlady would say, "Everybody else goes to work in the morning and comes back here in the evening. Why do you stay overnight in that hotel all the time?" They thought I was doing something immoral! I began to realize how the persecution against Father was kindled when his early followers stayed overnight at the church. Just in this small way, I came to understand the difficult and lonely path of our Father in his own country among his own people.

Although we can learn many valuable lessons from the Korean culture, it still requires a great leap for all of us, including Koreans, to truly grasp the heart of our True Parents. □



Cakes and flowers are always part of the offering placed on the altar of Heung Jin Nim's Won Jun. Left, Kathy Garland; center, Charles and Eleanor DeWatteville.

"APPLYING THE LOVE PRINCIPLE"

Interview with Dr. James Bevel

Excerpts from an interview conducted by Rick Schnorr, state leader of Northern California, with Dr. James Bevel, who is very active in the ICC Alumni Association in Chicago. In the 1960's Dr. Bevel served as the director of both nonviolent direct action and nonviolent education for Dr. Martin Luther King's Southern Christian Leadership Conference (SCLC). A former pastor of the South Shore Community Church in Chicago, Illinois, he is now the founder and president of Students for Education and Economic Development (SEED).

Rick: Did you have a good experience on the ICC to Japan and Korea?

Dr. Bevel: Yes, I did. I was particularly inspired by the enthusiasm of the Japanese young people. The way the church distributes spiritual and theological information through the video centers is a tremendous way to make an impact on the young people of that culture.

I was also inspired to see the work of the Unification members in terms of economic and other development. A man who started a church in such humble surroundings, yet now makes such extensive investments in education as The Little Angels School is a man who has his values really straightened out. Here's a preacher who invests in people, who uses the resources available to him to help American preachers come out of their state of lethargy.

Rick: How do you feel a minister would benefit from participation in the ICC trip to Korea?

Dr. Bevel: I think he would view his life from a whole new perspective after looking at the life of one minister—Rev.

Moon, who has been applying Christian dynamics in his church for 34 years—and seeing the phenomenal impact his movement is having on the world. I look at it this way: If my car is sitting around in my garage because I can't get it

started, and yours is hauling folks up and down the street, then I have to admit that something is wrong with my car. So I think the ICC trip helps preachers to compare what Rev. Moon is doing with



Dr. James Bevel at the Interdenominational Conferences for Clergy.

what we are not doing. We can gain some insight on how to get ourselves moving and correct some problems we haven't addressed until now. It seems to me that Christians have to be motivated to get out of their "do-nothing" theology.

Rick: How would you describe the ICC Alumni Association?

Dr. Bevel: The Alumni Association is a group of men and women who have recog-

nized the quantum leap in theological consciousness that Rev. Moon brings to theology today. Most people have a theology of sitting, where you wait to get to heaven when you die. The Divine Princi-

ple is a theology of responsibility; it drives you to tackle society's problems. We're studying it so that we can become more Christ-like in our own ministry and begin to apply the Principle to social problems and needs. It's an association of people who come together to examine, strengthen, and clarify their own theology. We are working with the ICC and the ministers of the Unification Church primarily because they don't just preach sermons and then do things that are unrelated to their theology.

Rick: What activities are you working on with the ICC Alumni Association in Chicago?

Dr. Bevel: We meet every Wednesday to pray, study, and work on problems and issues as they arise. We have been involved in several projects. The *Chicago Tribune* did a scandalous article about "the Moonies," and we took them on and

Most people have a theology of sitting, where you wait to get to heaven when you die. The Divine Principle is a theology of responsibility; it drives you to tackle society's problems.

made them stop using the term "Moonies" and use "Unification Church" instead. We picketed them; we went to jail; they took us to court; then we took them to court. They finally dropped their charges and we negotiated a settlement with them.

I'm also taking on the Knight-Ridder News Service, which has been providing newspapers with offensive stories about Rev. Moon and the Unification Church. In addition, we're concerned about the atheists in Chicago who didn't want the nativity scene put up in the Daley Center. And we're fighting the people who are trying to close down the Christian initiative programs in the city. We've also been digging into the issue of prayer and religious education in the schools.

We're studying the possibility of establishing what we call precinct councils, which are local, legally sanctioned government units that can serve as a forum to solve community problems.

Rick: How has this precinct council project been progressing?

Dr. Bevel: We're borrowing the idea of "home church" from the Unification Church. A precinct council has to be built from a foundation of government, not politics. Instead of competing in partisan politics, the political parties work to-

gether to solve problems and to serve the community. We will basically start developing this with revivals and Bible studies and educating people about the Principle so that they can better understand the real essence and meaning of Christianity.

Rick: Do you believe the denominations in America can begin working together?

Dr. Bevel: They'll have to unite if anything is going to be done. There's a frozenness among the denominations that is almost as rigid as racism. It's like a class structure. It doesn't allow people to hear logical premises. A man has to learn to listen to the truth wherever

People have to break out of their denominational cocoons so they can become God's people. I think the ICC challenges us to break out of that rigidity.

it's coming from, even if it's coming from a child. If we're going to address all these issues, such as constitutional and educational problems, homosexuality, promiscuity, broken homes—I read recently that one-fourth of the children in this country are being raised in one-parent homes—then people have to break out of their denominationalism and get into principles. When you apply principles to problems, you are thinking, analyzing, and evaluating; when you apply denominationalism, you just perform rituals but you're actually not very effective.

Back in the 1960's, Myles Horton, a white teacher who founded the High-

lander Folk School in Tennessee, helped us to break out of racial restrictiveness and to receive people and relate to them based on principles. Rosa Parks [the woman who got the Civil Rights Movement going by refusing to relinquish her seat to a white woman in a bus], Martin Luther King, and all of us went to that school [see box]. I believe that churchgoers are redeemed so that they can help serve the interests and rights of other people, not to get caught up in a concept of self-righteousness based on a certain system of belief. People have to break out of their denominational cocoons so they can become God's people. I think the ICC challenges us to break out of that rigidity.

"Ministry of Reconciliation"

According to Rev. Bevel, many of the leadership of the Civil Rights Movement in the South attended one or more of the seminars taught by Myles Horton at his Highlander Folk School in Tennessee. Rev. Bevel describes Mr. Horton as a man having a pure and Christlike heart and, "like Socrates," an ability to perceive contradictions and erroneous assumptions in people's thinking. He challenged his black students' feeling of inferiority, pointing out that there was no logical reason why he as a white man could do more than they could.

Mr. Horton attended Union Theological Seminary in the 1930's and married a Danish woman whose father had developed folk schools in Denmark, schools that nurtured basic human wisdom rather than intellectual book learning. Mr. Horton established the Highlander Folk School in Monteagle, Tennessee, originally to help Appalachians deal with their relationship with the coal miners, and then extended his "ministry of reconciliation" to the black population. He conducted seminars to help his students solve the problems they faced, with the primary understanding that if they didn't change themselves, they wouldn't be able to solve their problems. He would bring racist white youth together with equally racist black Muslim youth, and by the end of one weekend they would all be in tears because they had to leave one other.

Unfortunately, like many great-minded and big-hearted people, Mr. Horton wasn't recognized by the other white people in his environment, and was defamed, as were Rev. Moon and Dr. King, by the media. Rev. Bevel calls him a "giant spirit" who in many ways helped father the Civil Rights Movement.



A march was held by the ICC Alumni Association of Stockton, California, on Martin Luther King Day, January 18, 1988, to dramatize King's historic freedom marches and to emphasize the nation's need to still "fulfill the dream."

Rick: What do you believe is the Kingdom of God?

Dr. Bevel: I think the Kingdom of God is an eternal prayer meeting. When we can realize an ideal educational system, young people will know how to administer their churches, their government, their schools, their businesses, and their homes. Marriage won't just be a legalized sexual playmate relationship; it will be a scientific "prayermate" relationship of two people working together like brother and sister as well as husband and wife. It wouldn't be an oppressive relationship. There wouldn't be an oppressive social system either, with one race oppressing another race.

In the Kingdom of God, employee/ employer relationships would really be on the level of brother and sister relationships. No one would exploit the ignorance or illness of others, but would educate and heal them and then cooperate with them as members of the community in full standing. Because everybody would learn how to work in all areas of life, then everybody could participate in all levels and dimensions of life.

Rick: You are organizing a program in Chicago called Students for Education and Economic Development (SEED). What are you trying to accomplish with SEED?

Dr. Bevel: To me, it's the next phase of the Civil Rights Movement. In the 1960's, we used nonviolence to tear down the barriers that restricted the African-American community, but now we have to work to strengthen the democratic, constitutional process. SEED teaches young people to initiate, develop, maintain, and administrate their government, their churches, their businesses, their clinics, their homes, and their schools through the science of the Lord's Prayer. It shows them how to save money and begin an endowment, and then to use the interest from that to start any of six areas of business: farming, garment making, tool making, house building, transportation, and hospital or clinic administration.

Rick: We just celebrated the birthday of



Dr. Martin Luther King, Jr.

Dr. Martin Luther King, Jr. What do you feel Americans should remember when we celebrate this holiday?

Dr. Bevel: Instead of just being awed by Dr. King, people should be inspired to take Christian theology and apply it to social problems today. In the Civil Rights Movement in the 1960's (which we called

the nonviolent movement), instead of working on solutions in terms of power politics, we came together and worked on solutions in terms of healing and education. I think

Rev. Moon talks about sacrificial love, and King talked about redemptive suffering; it's the same thing—the principle that you solve problems not by joining one side but by applying the love principle.

that today, tragically, people are missing this point. I've been around college campuses and heard students say, "Martin Luther King was a bigger-than-life person. We couldn't do what he did." But all we did at that time was honestly analyze ourselves and then go through a process of purification—of getting the contempt, pettiness, lust, fear, and hate out of ourselves. We made a commitment that we would love and uphold the truth until

the problem of racism was solved.

Faith is the core of nonviolence. Nonviolence has to be practiced always, not just in the presence of a television camera. And the process works because you don't see others as enemies, you just have problems and solutions. People have forgotten that those were the dynamics of the movement, so we have to somehow get that message back out to them. I have plans to write a book this year. It will be a tool to educate people to look at that part of history and extract the scientific application of these principles and use them in their own situations.

Rick: To you, who is Rev. Moon?

Dr. Bevel: To me, Rev. Moon is like a modern-day Jonah. I think he is being called by God to awaken people. He makes the statement that Jesus' mission was not finished when he died. Well, a lot of people get mad about that. But I always ask them, "You don't see the Kingdom of God, do you?" There are problems Jesus didn't work out because he didn't have the community in which to work them out. I think some people have difficulty with that idea because they don't understand how God has tried to

CONTINUED ON PAGE 36

"LET'S LISTEN TO THIS MAN!"

Excerpts from a sermon by Dr. James Bevel, broadcast on a radio station in Chicago in January 1988.

Dr. King taught us a lesson about how to take Christian theology and solve social problems. He came upon us while we were whimpering and whining and pretending that we were believing and worshipping and serving God through Jesus Christ, and he proved that we were liars. Today we are still on the dung heap of history because we didn't stop to turn aside and ask ourselves, "Who is this man who talks differently and acts differently, and who the newspapers tell lies about, and who the police put in jail?" Well, let me tell you something. You have to learn how to listen not to what folks say *about* a man and learn to listen *to* a man.

In 1971 another man showed up,

I admonish you to come and listen to this prophet yourself, consider what he is saying, and apply the principle he speaks to your own life.

preaching love, truth, righteousness, and justice. And the same folks who vilified and threw rocks at Dr. King—and who now sit around and worship him—are throwing rocks at a man who is bringing the same message again. This time he's not a black man; he's not a white man; he's a Korean man—Rev. Sun Myung Moon.

I was trying to understand why people say all those nasty things about Rev. Moon. Then I began to go back and read the old Jackson daily newspapers and the Birmingham papers and the Memphis papers, and I found that all of the garbage they say about Rev. Moon they had said about Dr. King. In fact, I found a *Washington Post* article that said, "Dr. King has served past the usefulness of his own time; he is no longer any good to his people, his cause, or his nation." It was just a few days later that he was killed.

Now we have another man in our midst, carrying the light that enlightens

every man, and again, most of us don't seem to have enough intelligence to say, "Wait a minute, let me listen to what he's saying." But I said, "I have time to listen, I have time to hear what he is saying, I have time to evaluate and analyze, and I have time to ask questions like, 'If I carry out what he says, what will it mean for my life?'" That's how I listen to everybody. That's how I got involved with Dr. King. He was saying, "You should love your enemy. You should not let the hateful lies that other folks tell and the intimidating things they do to you stop you from doing what's right!" And I said to myself, "Well, that's true. That's just what Jesus taught. We *should* turn the other cheek!" Then Dr. King, just as Jesus did, got out and demonstrated what he was talking about.

I recently read one of Rev. Moon's speeches, and I just want to share some of it with you. He says,

When we consider the beautiful tradition of America, we realize that religious freedom has always been one of the first priorities in American affairs Indeed, our political institutions cannot be separated from the religious assumptions which are their very foundation. . . . If all of our human ancestors had been fully obedient to God, we would be living in a world of one family of man, a world in which every member of the human race would be knit together as brothers and sisters.

A prophet of God

Listen to the message that the man brings—that the teaching of Jesus Christ is not only the basis for our salvation, but also the very foundation for our laws, our political institutions, and our way of life. This is the man that both white folk and Negroes alike are throwing rocks at. This is the man they call a "cultist." But I don't pay any attention to illiterate Negro preachers or racist white men. As soon as a prophet of God begins to speak, then liars and cowards who don't have the courage to stand on any principles begin to whisper and gossip. Yes,

among us is a man. And somehow sissies have problems with such a man and don't want anybody to listen to him speak.

Let me read some more from his speech.

America's blessings, however, are not for the sake of America alone; they are for the sake of the world. America is playing a great role in the dispensation of God's providence today, to make possible one world under God. . . . We must go down on our knees before our Heavenly Father and once again renew the covenant which America has made with God. What greater challenge to America than to be called to sacrifice, unite, and work hard? But what shall we heed—the world, or God?"

Like Jonah of old, he is calling us to repentance. We need to listen to what he has to say. These are not the words of a cult leader. These are the words of a prophet.

When Dr. King came among us, he also called us to repentance and taught us how to take Christian theology and use it to solve problems. I'd like to read from the *Chicago Sun Times*, December 1965, from an article by Robert Novak: "Ignored by Chicago white leaders, a tough young Negro wearing a yarmulke is building a revolution in the city's West side. He is Rev. James Bevel, the most revolutionary leader in Dr. King's SCLC." But in those days, most people, even preachers, still hid behind bushes and would not come forth to say, "Dr. King, I will join you; I will help you."

Prophets have come among us and somehow we always missed them. And after they're dead and gone, we stand up and worship them. Don't listen to gossip from the newspapers and other ignorant people. I admonish you to come and listen to this prophet yourself, consider what he is saying, and apply the principles he speaks of to your own life and see if you don't get results. I urge you to join this movement. Wake up and let's build the Kingdom together! God bless you and keep you.

work in history. Jesus taught us to become one with him and to complete his work. I think that Rev. Moon, like King, is somebody who takes the message of Jesus seriously enough to practice it. I think people get angry because they are being challenged to obey God and give their life in total service without any reservation, and they don't want to do that. Rev. Moon does that, and it's threatening

to find a real parallelism. Where Rev. Moon uses the Principle, King talked about nonviolence. Rev. Moon talks about sacrificial love, and King talked about redemptive suffering. It's the same thing—the principle that you solve problems not by joining one side, but by applying the love principle. When Rev. Moon talks about "headwing," it's the same thing Dr. King was talking about when he said, "You don't go to the Democrats or to the Republicans; you just ad-



Dr. James Bevel, left, at the first ICC Alumni Association banquet in Chicago, November 1987.

to people because, when somebody comes by who is dead serious, and you're half-way playing, then your game is exposed.

Rev. Moon is like a Jonah or a Christ for this period, and I believe that when people listen to what he's teaching and apply it, it will break down barriers. It will make people burn to bring prayer back into the schools and morality back into the society. It is the only strategy that can motivate Christianity and democracy to promote themselves with love, service, and work.

In terms of my work now with the ICC and the Unification movement, I see Rev. Moon as being like a quarterback. I saw Dr. King as a quarterback, and I worked with him because his actions were based on theological principles. That's the same reason why I work with the Unification Church. God was using Dr. King, but he got killed in 1968. Rev. Moon came to this country in 1971, and I think that when black people study Rev. Moon, and when Unification members study the movement of the 1960's, they're going

dress the problem and allow God to work." I see Rev. Moon's work in America as a continuation of the same divine historical movement of love for God and for neighbor and for assuming responsibility based on that love. □

E R R A T A

March '88

p. 36: The first sentence of the article by Barbara van Praag should read: "I was born in the Republic of Guyana and served from 1971 as the pioneer missionary and national leader of our church there." The fifth paragraph stating that she was the regional director for the Caribbean in 1975 is erroneous. There were no regional directors at that time.

May '88

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THE ROCK OF TEARS

by *Reinaldo Matos*

An ICC participant who is a published poet in the Portuguese language was so moved at the Rock of Tears that he wrote a poem about it. We print it here in English and in its original Portuguese.

There I went.
 And I came upon the rock.
 Emotionally,
 I cried over it.
 Many thousands
 Had also shed tears there.

I cried,
 Not only for myself,
 But for the whole world:
 For the bad things we do;
 For the good we omit.
 I cried
 Because the Lord is not loved.

I cried,
 Blazing and bloody tears,
 That flowered
 On the rock,
 Like irises. . . .

O PENEDO DAS LAGRIMAS

La fui. E approximei-me do rochedo.
 Emocionando-me, chorei sobre ele.
 Muitos milhar's ali tinham chorado.

Chorei por mim e pelo mundo inteiro:
 Pelo mal; pelo bem que nao e feito.
 Chorie, porque o Senhor nao e amado.

Chorei lagrimas quentes
 E sangrentas,

Que na rocha floriram,
 Como lirios. . . .

THE TRUE WAY TO SERVE

Testimony from Zaire

By Michihito Sano

I have worked in many countries during my 13 years as a missionary, such as Burundi, Mauritius, and the Central African Republic. Now I am working in the country of Zaire. The experiences I have had during this period are rich and unforgettable.

Out of all these years, the year 1987 was a very special one for the whole Unification Church, but it was especially profound for me. I had a very bad traffic accident in one of the provinces of Zaire, near the border of the Central African Republic (the CAR), and I had to be carried to the hospital in Bangui, capital city of the CAR. But the French doctor responsible for that hospital judged it impossible to operate upon the broken joint of my leg, so he sent me back to Japan. In Japan, miraculously, I was able to walk again without the help of crutches. I felt as if God had given me another life, so I have redetermined myself to dedicate my life completely to God.

When I first became a missionary in 1975, I had a strong determination to teach the Principle everywhere to every-

one. I thought my role would be like that of a professor who teaches mathematics or physics to his students. But after many years of experience, I found that this is not the role of a missionary. What the people needed me to be was not an excellent teacher of the Principle, but a person who could convey to them the love of True Parents. I found out, finally, that the task for us as missionaries was much more difficult than I had ever imagined.

Getting to Zongo

The place I'm working now is a small town in Zaire called Zongo, about 2,000 kilometers from the capital city of Kinshasa. This town has a population of about 18,000 and faces the Ubangi River. There is no airport in Zongo, so in order



to get there you have to take a plane from Kinshasa to the nearest town, called Gemena. But that town is still 260 kilometers away from Zongo, and there is no public transportation available. So you have to find a truck in which merchants are transporting their merchandise—manioc, peanuts, corn, etc.—to sell in Zongo. Usually they fill the bed of their trucks with these bags, and the passengers have to sit on top of them. Some passengers even carry goats or chickens

What the people needed me to be was not an excellent teacher of the Principle, but a person who could convey to them the love of True Parents.

with them, so the truck becomes like Noah's Ark. Yet the people are always so joyful, and soon all the passengers become friends. They discuss a lot sitting on the top of the bags while the truck is moving—about politics, business, or daily life—and sometimes they sing Christian hymns together. I admire very much this aspect of African people—they always keep a joyful spirit despite the



Zairian members celebrate Children's Day 1986 with members from the Central African Republic. On the left is Mr. Michihito Sano.

fact that they are living under very difficult conditions.

Although it is only a 260-kilometer drive, it usually takes two or three days to reach Zongo because of the bad conditions on the road. The driver must drive at a speed of 10 to 20 kilometers an hour. There are holes everywhere, and the road becomes very slippery after a rain.

What we talk about can be directly based on the Principle because of the foundation of Christianity. People here believe in God and the spirit world without any problem.

Many times we have to get off the truck and walk, or push the truck out of a hole. The truck sometimes breaks down and we have to wait for it to get fixed. Some trucks have no headlights, and then we are obliged to stop somewhere after dark and pass the night there.

After many such adventures we finally arrive in my town, Zongo. Then the members and the people I know welcome me with an extremely warm heart.

Catholic missionaries live here—in their solidly constructed building with a tall fence around it—but there is no one except me living among the native people in a house built with mud just like their own.

Our center is situated in a middle-class area. The house is built out of mud bricks, and the roof is covered with galvanized metal sheets. Its size is around 50 square meters, and we have divided it with curtains into three rooms—one for the brothers, one for the sisters, and a living room in the middle. I have three brothers and two sisters living with me.

No newspapers are needed!

I like my town very much. Because almost all the houses have no fences, people can walk freely across each other's yards. When people are home, they just sit in front of their houses in traditional chairs, so you can easily see who is in and who is not. Of course there is no running water or electricity, so people usually cook outside. They

fee, and bread with margarine or peanut butter. Fishermen and night guards from the border come early to eat breakfast, and later the government officials, workers, and merchants from across the river come to eat. This restaurant has become a popular place because many different classes of people come to exchange information. In this way, news is spread to all the inhabitants of this town. We don't have any newspaper here, but we don't need one! We can hear any news in the restaurant, spoken from every possible angle.

In the afternoon, we do witnessing activities in our home church areas. We don't have any difficulty visiting people because there is no barrier of intercom systems or doors. We can just go up to



▲ At the Zongo center a brother ends a seven-day fast.

◀ Brothers and sisters in Zongo share a simple lunch.



As soon as they see me, they run toward me, shaking my hand or just hugging each other, shouting loudly. The old ladies who live near the center say, "Mundele na biso!" which means, "Our foreigner came back!" There are not many foreigners living in this town. Only a few

can't hide any secrets from each other. In this sense, this life must be a model for life in the Heavenly Kingdom.

At the center we get up at 4 am or earlier because to support our work we have a small restaurant business near the river where we serve breakfast: tea, cof-

people sitting outside their houses, sit down beside them, and talk. Usually they don't refuse us coming and welcome us.

Since everything is known immediately in this town, our church is well known as "the church of the Japanese," after three-and-a-half years of my staying here. In the beginning, the people felt a little strange seeing a foreigner living in a small and simple house right in the midst of them. The Catholic missionaries have all kind of conveniences in their convents, so they wonder how a foreigner can live in the same way as they do. They constantly ask our native members what I eat and how I manage to live there. They feel God's love to have a missionary right there among them.

What we talk about can be directly

based on the Principle because of the foundation of Christianity in Zaire. People here believe in God and the spirit world without any problem. Once when I explained to someone that many Western people don't believe in God, he asked me immediately, "Then who do they think created this world?" As for the spirit world, black magic is very much

A member with tattered clothes asked me not to worry about him because he had the determination to work for True Parents under any conditions without complaint.

developed in Africa. One boy heard the Principle and accepted it right away. Then he went back to his home and threw all his magic charms into the river. After that, he cried continuously in repentance for a few days. Many people thought we used some spiritual power (black magic) to change him. I think the early Christian missionaries must have fought strongly against the practice of black magic, which is often used to kill people or to hurt them.

Conveying a heart of love

When we study the history of Africa, we see that this continent never had a time of prosperity but always suffered from poverty and hunger. Even in recent times

Africans have been considered the same as animals and sold as slaves. Throughout its history, the people of this continent were always in a situation of being seemingly abandoned by God. That's why they have despair in their minds that they will never be able to live in the same way as Europeans or Americans. To them the ideal world is a world in which they can live with the same standard of living as people in Europe or the United States. Even many of our members have this kind of narrow concept about the Heavenly Kingdom.

When I started my mission in Africa, I naively thought that we had to bring material help to the native people, but later I understood that that is not the way to help them in the truest sense. Other Christian missionaries made mistakes in doing this. They gave out a lot of material goods, but the native people took it for granted without any gratitude because they felt that since they were poor, it was normal for them to receive things.

I found that my responsibility as a missionary was to let them experience God's love even while living in miserable circumstances. The best way to do this, I'm very much convinced now, is to live together with the people under the same poor conditions, while always keeping and conveying a heart of gratitude and love.

In the beginning of my mission, I often told the members that God would be present among those in poor and miserable conditions more than among those in prosperous and comfortable conditions.



A Zairian village of thatched-roof houses is perched on a hillside.

But the members accused me of being a neo-colonialist. They said that many Christian missionaries spoke in the same way to keep the Africans humble and firmly under the control of the colonial government.

After three-and-a-half years of sharing our life in the center together, we have become much closer to each other. Sometimes we have to go without a meal, and often we have no money to buy clothes. Once I expressed to a member wearing trousers with holes in them that I was sorry I didn't have any money to buy clothes for him. Then he consoled me, saying that he always felt sorry for me that I had to live in such miserable conditions. So he asked me not to worry about him because he had the determination to work for True Parents under any conditions without complaint. We hugged each other with tears. This is one of my most beautiful experiences, one that I can never forget.

What I learned from my 13 years of experience is that my real mission is to practice the lifestyle of True Parents. Only going through the sacrificial and loving way can we experience the embracing love of God and True Parents and in turn give that love to others. □



Members at the Kinshasa center. Seated at left is Mr. Sano and his wife.

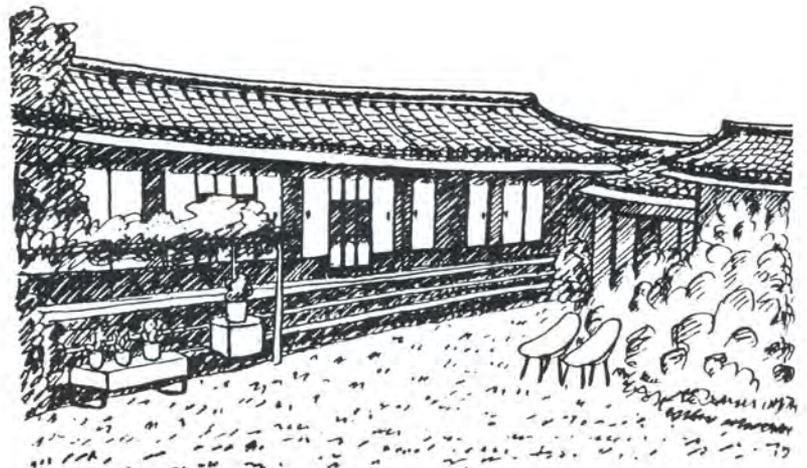
TOWARD A NEW CULTURE

Simple Things—Many Ways

The following comparison of the ways people do simple, day-to-day things in both the United States and Korea was compiled by the ICC staff to help the American ministers who visit Korea get an understanding of a culture that is very different from theirs. Since many of us may have an opportunity to travel to Korea ourselves, Today's World would like to offer this compilation of customs to assist in our progress toward mutual appreciation and understanding. Realizing how many customs are different can help us value more deeply the tolerance and patience of our Oriental brothers and sisters working in the United States and can help us create more unity based on the best of both cultures.



U. S. A.



KOREA

HOUSES

Houses are situated in the middle of the yard and are visible for all to see. Fences are usually low enough to not block the view of the house from the street. Picture windows are large in order for people to see out; but others can also see in. Curtains are drawn for privacy. Chimneys are square and rise up straight on the inside of the house. Gates often open outward. People entering keep their shoes on. Rooms are filled with furniture in accordance with the purpose of the room.

The house surrounds the yard. An outer wall or fence is high, blocking off the view from the street and preserving privacy. Windows are small. Chimneys are round and are on the outside of the house. Gates open inward to the home. Shoes are removed before entering the living area and are never worn inside. Rooms are used for many different purposes. Beds and dining furniture are brought out of storage for daily use.

NAMES

The given name is spoken first and the family name last.

The family name is said first and the given name last. The given name usually consists of two parts, but occasionally there may be only one. Koreans have great difficulty distinguishing a Westerner's first and last names. Westerners have great difficulty distinguishing male and female names in Korean.

TITLES

The title of the person is written before the name.

Titles are given after the person's name. There is no sex differentiation in titles. For example, Pak Shi is either Mr. Pak or Mrs. Pak. "Nim" may be added to show respect.

ADDRESSES

Streets are designated by signs placed on street corners. Numbers are sequential with odd numbers on one side and even on the other. Letters are addressed starting with the name

Until recently, streets were not generally named. Addresses were designated by districts or proximity to major landmarks. House numbers were not obvious and were assigned to houses according to the order in which they were built.

and ending with the state or country.

Letters are addressed starting with the largest unit first: the country, province, state, city, district, and on down to the person's name.

BATHROOMS

Bathroom doors are left slightly open to indicate they are empty and that you may enter freely.

Bathroom doors are always kept closed when unoccupied. Traditionally, one makes a polite cough outside to find out if anyone is inside. Recently, a slight knock on the door is becoming accepted.

SHOES AND SOCKS

Socks are the same for either foot while shoes are left or right.

In the old tradition, socks were for left or right but the shoes were the same.

SEX AND AGE

In the United States, "ladies first" is a common expression. Speeches are begun with: "Ladies and Gentlemen." Men help women on with their coats. Sons and daughters are equally important. At meals, young children are often the first to be served. Youth is generally more valued than age.



Men usually have priority over women. Men go through doors first. Women help men on with their coats. Sons are definitely preferred over daughters, since sons carry on the family line and are expected to look after their parents in their old age. Age is respected over youth. At meals, the elders are served first and the children last.



SHAKING HANDS

Almost everyone greets by shaking hands regardless of sex or age.

Men usually greet men by bowing slightly and shaking hands, either with both hands or the right hand. Women rarely shake hands. Children usually bow unless invited to shake hands, which is a great honor for them. One pays complete attention to the one he is greeting.



SIDEWALK ETIQUETTE

Pedestrians usually walk on the right and pass on the left.

Pedestrians usually walk on the left and pass on the right.

WAVING

Waving is done with the palm facing outward or downward to say good-bye. To say "come here," one holds his hand with the palm up and waves the fingers (sometimes only the index finger) forward.



Saying good-bye is traditionally done with a bow, but recently children have been taught to wave the hand from side to side. To say "come here," the arm is held out with the palm down, and the fingers are bent forward. To move the fingers with the palm facing upwards is considered derogatory and is a gesture for calling animals.



"PASSING THROUGH"

When a passageway is blocked by two people talking and a third person wants to go through, usually one of the two will move closer to his partner so the third person can pass on the side behind him. This is possibly because people feel embarrassed to break up a conversation and prefer to pass behind.

In the same situation, one of the two talking will back up so that the third person can pass between them through the middle. The possible explanation is that Koreans consider it impolite to make a person walk behind them.

MEALS

Western meals have courses that are served in a prescribed order sequentially. For example: soup, salad, entree, dessert.

There are no courses. All the food is served at once. Dessert is not usually served, but when it is, it is usually fruit in season.

COFFEE AND TEA

Cream and sugar are served separately for the individual to add as desired. On formal occasions the spoon is placed on the table before use; informally, the spoon is placed on the saucer but always on the right.

Milk and sugar are often added without asking. The spoon is always placed on the saucer--nearest the user before use and on the other side after use.

DINNER CHECK

When friends go to a restaurant, the theater, etc., each one often pays his own way. This is sometimes called "going Dutch." Westerners consider this custom fair. Orientals, on the other hand, consider this custom cold and calculating.

One person usually pays for everyone, and a person may even fight politely for the privilege of paying. Often the younger person is expected to pay for the elder.

TOOTHPICKS

Some people freely pick their teeth with a toothpick.

People always cover their mouths with one hand when using a toothpick.



BLOWING THE NOSE

People may blow their noses loudly in public, even during meals. Men usually use a cloth handkerchief which they put back in their pocket.

It is generally regarded as bad manners to blow your nose in public and especially at meals. If one must blow his nose, he will turn around to do it or even leave the room. Tissues are used and then thrown away, never put back in the pocket.

DISCIPLINE

Children are disciplined by their parents from age two or three. Spanking is done on the buttocks. Parents do not approve of physical discipline at school.

Usually parents do not discipline pre-school children. Discipline is left to school authorities and begins after the age of six. Spanking is done on the legs.

LAUGHING

Both men and women laugh out loud in public. They may laugh long and/or with their mouths open.

People, especially women, will cover their mouths when they laugh. They will often quickly revert to giggling, still keeping a hand over their mouths.



CARTOONS BY HARUO AOKI



GIFTS

When gifts are given, they are often taken in one hand and are usually opened immediately in front of the giver.

Gifts are received with two hands and are never opened at the time they are received.

This is by no means a complete list. We welcome your own observations, anecdotes, and experiences regarding all kinds of intercultural differences. The many ways people have devised to do the same basic things is a tribute to our infinite God-given creativity. Genuinely appreciating our diversity and uniting in heart is an even greater tribute to the all-embracing capacity for love that Heavenly Father gave us.

Please send your observations and experiences to Today's World, 481 8th Avenue, New York, NY 10001.

Our Standard of Devotion

God gives us all a mission and duty, and you have been given the mandate to do home church. In the home church dispensation, will you be praised or scolded? Is your own home ready 24 hours a day to welcome people, or do people find the door closed to them when they want to visit you? Do your home church families expect you to visit them 100 times a day, or only once? Actually, they should want you to visit them as much as possible, not just once or twice a day. Wouldn't each house want you to be the most frequent visitor?

Today is such a beautiful day, and it is the weekend. I'm sure everyone would like to go on a picnic. But if your children say to you, "You should go to home church!" that is wonderful. Suppose you come home all worn out from working and collapse on your bed, and Dr. Durst comes by late at night to meet you. Should he say, "Everyone, please go to sleep because you are all tired"? Or should he ask, "What about your home church?" Even if he is exhausted himself and dozing off, his last words should be about home church, asking you for your home church report.

Perhaps you run into a friend you haven't seen for a long time and he wants to take you to a Chinese restaurant. You should think, "What about my home church?" If you plan to go to your home church area right after you eat, then the food will like you, but if you don't, then it won't like you!

If you use the toilet in a fancy hotel bathroom, it will know that you should be using a bathroom in your home church area instead. Even if that bathroom is smellier and dirtier than the fancy hotel bathroom, it is where you belong. If your home church bathroom is far away, then you have to apologize to the fancy bathroom, explaining why you need to use it. The smelly home church bathroom knows that more blessing will come to you through it.

A puppy in your home church area will bark at you when you come. Though the dog cannot talk, if he could he would say, "This is my way of welcoming you." If you have a loving heart, the dog will stop barking and start licking you. Once he comes to love you, he will welcome you with a different bark the next time you come. Even the mice and birds in your area will recognize you when your heart communicates with them.

If you and your fiancé have a long-standing date to visit the Statue of Liberty, and while you are there you buy a can of Coke to share, the Coke will say, "You think you are enjoying this, but wouldn't it be better for you to be drinking water in your home

church area?" Wherever you go, things will ask you why you came there, instead of going to your home church area.

The bench in the park will blame you for sitting on it and not being in your home church area. If you stop at a restaurant for a quick lunch, the food will protest that it should not be eaten by you. Even though you may eat only leftovers in your home church area, it will be healthier for you. When you go to sleep in your bed, tell it, "I know I should be sleeping in my home church area, but please forgive me this one time. When I wake up I will do twice as much tomorrow." Spiritually, everything talks.

If you go out to enjoy nature, all creation will feel that you are



not a good person if you are not in your home church area. It is like when people see a ten-year-old child running around playing when they know he should be in school. In the same way, nature knows spiritually that you should be doing home church.

Before now, you felt you could freely drink water or go to the bathroom or drink Coke whenever or wherever you wanted. But after hearing me this morning, you will feel the creation protest against you everywhere you go. It is a good thing if it makes you feel more connected to home church, because everything will remind you of your mission.

Our Duty, Our Mission
10/5/80, Belvedere

"WHO IS GOING TO TAKE RESPONSIBILITY?"

CONTINUED FROM PAGE 9

hard in this coming year. In just one year, we will work so hard that we will offset all the things that we didn't do right in the past.

The reason why I fought so hard in this country, even going to Danbury, was because I had hope in you—the state leaders and CARP leaders and UTS graduates. For you, I went to Danbury. You are the leadership; you are God's remaining hope. This is your time now. You are in charge instead of me. You are small Sun Myung Moons. Remember to be confident. I established the indemnity condition, so now you are in the position to love your own second generation. I have never been able to love my own relatives, because the time was not right. But now we can do that: You can go to your home towns and educate your own people.

If we become lax in our unity, Satan will attack, especially the three-year students. The graduates' most important duty now is to witness to the second generation, for those are the ones who will save this nation. So all three-year graduates from now should try to establish a campus ministry. Stand up and be strong. You can do the same as Rev. Moon! You must want this for America even more than I do.

All members who work in businesses must also witness. Through the business world you can actually create heaven on earth. Everything should be integrated. Business people can witness to business people. Scholars can witness to scholars. Journalists can witness to journalists. Now you are beginning to understand that we all have the same objective. You must never think, "Oh, I don't like to work in a spiritual mission; I want to work in a business because I can keep certain hours and get certain pay." You must have no thought like that. Witnessing is our basic way of life, and it is the way we should live now and in the future. We have to grow straight from our root. You should make up your mind and say, "This year, Father, I am planning to witness to this many people," and fulfill that goal.

A BRAND NEW WORLD

Imagine, all of a sudden, a dazzling new world springing up. You can see that, can't you? A brand new world is coming out of nowhere, one so different than the one we saw in the past. After a long cosmic winter, the springtime is coming, and the new sprouts are starting to come out. That is us.

This summer we expect 2,500 Korean professors to visit America and go through a tour of our movement. Back in Korea, they will be working

in the villages, towns, and counties for the unification of the North and South. This is the first time in history that professors have taken such responsibility on this level. They will love and guide the people of their native communities and teach them about Godism, the counterproposal to communism. Scholars are trained to get the essence of a concept very quickly, so these professors are very quick to grasp Unification Thought. Imagine if American professors could respond in this way. Would America live or die?

Now, after listening to me all night and this morning, do you feel the world is coming to the end or the beginning? Don't you feel a new world is in the making? Things are happening; they are all falling into place. The more progress is made, the more blessings will come back to God. So upon whom will He bestow those blessings? On you, on all of us. This means that God is entrusting you to take the responsibility for America—not anybody else but you, the Unification Church members. You will literally become the leaders of America. You and your families, with the blessed root, will set the tradition.

Beyond that point, we won't need a religious life. Our daily life will be our religious life. People won't have spiritual experiences only in church, but in the workplace, in the factories, wherever. Every area will experience a spiritual revival.

You may have wondered why I made foundations in so many diverse areas of life during these last 15 years—in fishing, in media, in business. That's because in the future there will be no such separate category as religion. Our places of worship will be the restaurants, the factories, the docks and wharves, the

schools. Work itself will be a prayer. We won't have to close our eyes to pray; we will work and pray! That's what happening now.

DON'T WASTE TIME!

I'm almost 70 years old. Any person that age should go back to his native land. Saints have always been buried in their native land. Naturally you want to go to your homeland, too. So if you belong to True Parents' lineage, you have to know their language. You have to learn to speak Korean by 1990—that's only two years from now. Don't waste time! I know how fast time goes. Once a time period is lost, you can never get it back. You can't live your lifetime again.

If you don't understand the language, you will be defeated. It's really a practical matter. But don't think about learning Korean in a university. That is the slow way. To learn it fluently, the best thing is to get a job in Korea doing menial labor. Then in three years you will understand everything. When you know how to talk their way, the people will help you. Can you do it?

□

Edited for Today's World.



At a marina in Gloucester, Massachusetts—Our places of worship will be the restaurants, the factories, the docks and wharves, the schools. Work itself will be a prayer."



**CONGRATULATIONS TO
YE JIN NIM AND JIN WHI NIM**

on the birth of
their Heavenly Daughter

SHIN HWA

("Faith and Radiant Splendor")

April 26, 1988

(March 11, lunar calendar)

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

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

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

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

The Valiant Toy Soldier

by Ken Weber

This is a story about a very valuable toy soldier. From a worldly standpoint it was indeed valuable. It was over 100 years old and was very finely handcrafted out of the most select hardwood money could buy. It was dressed in a beautiful red uniform and a tall soldier's hat.

One day an art collector spotted the toy soldier standing in the window of an antique store. He admired it, so he went

The boy took the toy soldier in his arms, talked to it, and held it close to him. . . He loved that toy soldier.

in and paid the store owner \$300 for it. (Like I said, it was very valuable.) He took it home, put it in a beautiful glass case, and stood it on a pedestal in the middle of a huge room filled with many other works of art. After admiring the toy soldier for a few minutes, the art collector left and went to work in the city.

The toy soldier looked lonely

After a long while, the door slowly creaked open, and in walked the art col-



lector's eight-year-old son. The little boy liked to come up and look at the paintings and statues. But now his attention was attracted to something new in the center of the room: the toy soldier! The little boy walked over to it and looked up. "Gosh!" he said. "I didn't know Daddy liked to play with toys!"

The boy walked around the glass case. He noticed that the toy soldier's hat was on crooked. Carefully he reached up, picked up the glass case, and set it on the floor. He straightened the toy soldier's hat and smoothed its clothing. Then he put the soldier back in the case.

After that, the little boy came up to the art room and looked at the toy soldier every day. One day he realized that the toy soldier

looked very lonely. So, lifting up the glass case and setting it on the floor, the boy took the toy soldier in his arms, talked to it, and held it close to him. . . He loved that toy soldier.

Every day the little boy would take the toy soldier in his arms. He would walk around the art room and show it the



stood in the hall next to the art room, still angry about his son's misbehavior. "I hope at the camp he will learn how to treat valuable things!" he said.

But the art collector's attention was suddenly attracted by a tapping sound. It had been going on for some time; but he had not noticed it. Now he looked around to see where the sound was coming from. Slowly he

different works of art. He would tell it stories about each painting and sculpture, making up adventures of far-off lands. At the end of each day, he would put the toy soldier back in its glass case. He didn't want his father to know he had been playing with it.

One day while the little boy was playing, he heard the door open downstairs, and his father called up, "Hello, son! I got off work early today! I came home so I could spend the day with you!"

"I was only giving it love"

The little boy heard his father walking up the stairs toward the art room. He had been playing with the toy soldier far from where the glass case was. Frightened, he started running across the room. Suddenly he tripped and fell and the toy soldier went tumbling across the floor. The little boy got to his feet; but now his father stood in the doorway of the room. The father looked down at the toy soldier, and then he looked at his son.

"I told you never to touch anything in here!" he said sternly. "Go to your room!"

"But I wasn't hurting the toy soldier," cried the boy. "I was only giving it love."

"Go to your room!" said the man. So the boy left.

The father picked up the toy soldier and put it back in the case.

A little later, the boy left to take a train to summer camp. When the boy was gone, the art collector went upstairs and

opened the door to the art room, and the tapping grew louder and more impatient! He looked at the glass case and gasped in amazement.

The toy soldier was alive, and it was beating on the inside of the glass case. "Little boy!" it cried. "Little boy! Please come back!" As the toy soldier beat on the glass case, it began to rock back and forth. "Little boy! Please come back!"

The glass case fell forward and smashed on the floor. The toy soldier got up and ran through the art collector's legs and down the stairs. There it began beating on the front door. "Little boy!" it cried. "Please come back! I love you!"

The art collector ran down the stairs and picked up the toy soldier. In amazement he saw that it was crying--real tears!

The man looked at the

front door where his son had been only a few minutes before. Clutching the toy soldier, he ran outside and got into his car. He had to reach the train before it left the station! Frantically he drove off.

The train was just beginning to pull out of the station when the art collector drove up. Holding tightly to the toy soldier, he got out of the car and started running after the train. Just as he was about to give up the chase, he managed

The art collector searched throughout the entire train and finally found his son looking sadly out of a window.

to grab hold of the train and pull himself on board. He searched throughout the entire train and finally found his son looking sadly out of a window.

"Here," said the art collector, sitting down next to the boy. "The toy soldier isn't mine. It isn't as truly valuable to me as it is to you. It belongs to you, because you love it more!"

So it was that an art collector and his son learned that the true value of something is determined not by its price or by anything external but by how much love you give to it. □



ILLUSTRATIONS BY TAMARA GRAPEK

Now your spiritual eyes are very much
closed and you cannot see things very well.
Only the power of love towards heaven
can lift the blanket of satanic love off your
eyes. Unless we experience God's heart,
love cannot take bud in our mind.

Rev. Sun Myung Moon
April 4, 1988