

TODAY'S **WORLD**

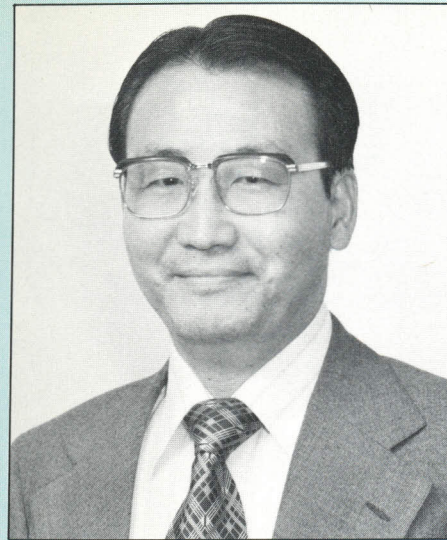
March 1985



**DANBURY:** Excerpts from Mr. Bill Sheppard's Prison Diary (p.17)

# Letter from the Publisher

By Rev. Chung Hwan Kwak



Today, liberalism and pragmatism are deeply ingrained in Western culture, so deeply that we do not even notice their effect. Yet will such ways of thinking alone lead us out of our present situation into a glorious new era?

The pragmatic way of going about things is often contrary to the way of faith. The pragmatic approach is reasonable, practical, and methodic. It seeks the easiest way to bring results. This serves certain purposes very well. But we are engaged in the momentous effort to overturn satanic dominion and establish God's ideal. The primary quality which the person who is working to bring this about must have is faith. This entails laying indemnity conditions, loving others and sacrificing for them, and following God's direction. If you were to approach problems only with a pragmatic attitude and not with faith, you wouldn't even think of doing seemingly implausible things, and would thereby block God's providence. However, if you put pragmatism secondary, and have faith first, God's Will can be advanced.

At this critical time in history God does not so much need people who have knowledge or technical expertise as He needs people who will hear God's word and actualize it. Father is very concerned about this point.

Our Canaan is not in outer space, nor is it a paradise we enter after death: It is on this earth. In this modern era we don't have to cross the actual Red Sea, but we have to come to some deciding point where we forsake "Egypt" and commit ourselves entirely to the course to Canaan. How many times have we wavered or turned back in our minds to "Egypt"? More and more, God and True Parents are expecting us to follow absolutely. Only God and True Parents know the way through the wilderness and can bring us victoriously into Canaan.

What is a prophet? As Father has explained to me, a prophet first of all is someone who understands the meaning and providence of the age—the spiritual timetable. A prophet is someone who

understands God's Will. Furthermore, he takes the responsibility to proclaim these things, and does not just keep this understanding to himself.

If we look at the prophets in history, they were usually difficult to understand through common sense or logic. But it's not important for what a prophet says to be logical or understandable—or even reasonable. The most important thing is that he is conveying God's message. We must realize that Father's message is God's message, and that his teachings need not be easy to understand.

Many times Father has spoken about Moses' course and the miracles that occurred then. The Israelites overcame the plague in Egypt and crossed the Red Sea—things that would have been thought impossible. They were to cross the Jordan River into Canaan during the rainy season. The river was swollen and overflowing, but when they obeyed Joshua's order and bore the Ark of the Covenant into the river, the waters parted for them to pass. When they arrived at Jericho, they were told to march around the city one time each day for six days and seven times on the seventh day while the priests blew the trumpets. It sounds ridiculous. But Father has said many times that even though God is almighty, He needs man's immediate response and obedience or His power can never manifest itself.

This year of 1985 marks 40 years since the end of World War II, when Father started his public ministry. This year, therefore, recalls the completion of the 40-year wilderness course centered on Moses. True Parents need strong and brave people who will work decisively to fulfill the Will of God.

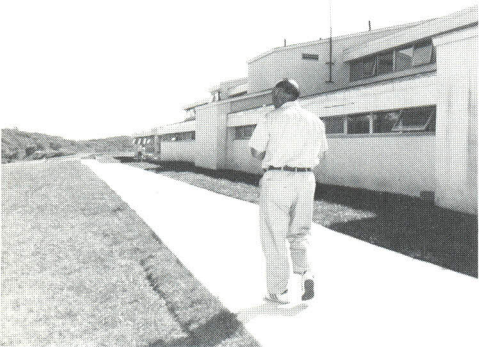
As Unification Church members, our

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January 31, 1985 at East Garden: Hyo Jin Nim, Nan Sook Nim, and their daughter Shin Jeung Nim on Hyo Jin Nim's 23d birthday. Photo: Robert Davis/N.F.P.

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak  
PRODUCED BY: Accord Inc.  
EXECUTIVE EDITOR: Angelika Selle  
ASSOCIATE EDITORS: Gerard Devlin  
Leslie Holliday  
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EDITORIAL ASSISTANT: Laura Reinig  
DESIGNER: Jean-Francois Moulinet

*Today's World* is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the members of the Unification Church. The Reverend Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother." Copyright 1985 HSA-UWC. All rights reserved. **Subscriptions:** United States: \$42.00 per year, \$22.00 for six months. **Air Mail** to Canada: \$53.00 per year; to Central America and Caribbean: \$60.00 per year; to Europe and South America: \$67.00 per year; to Middle East, Africa, and Asia: \$74.00 per year. Two or more to the same address (except U.S.A. and Canada) deduct \$9.00 per year per additional subscription. **Surface mail** to any country: \$52.00 per year. Make check payable and direct all inquiries to: The Rose of Sharon Press, Inc., G.P.O. Box 2432, New York, N.Y. 10116, Tel. (212) 736-2521.

THE IMPORTANT THING IS THIS:  
SPIRIT WORLD IS A REALITY.  
PEOPLE JUST DON'T PERCEIVE IT.

# IN COMMEMORATION OF HEUNG JIN NIM'S SEUNG HWA CEREMONY

REVEREND SUN MYUNG MOON  
JANUARY 1, 1985  
EXCERPTS FROM THE AFTERNOON SPEECH  
AT THE WORLD MISSION CENTER  
GRAND BALLROOM

At this hour I would like to commemorate the one-year anniversary of Heung Jin Nim's *Seung Hwa* ceremony. There are certain things that people who look from the worldly point of view could never comprehend about what we do here because they do not understand the fundamental relationship of give and take between the spirit world and the physical world.

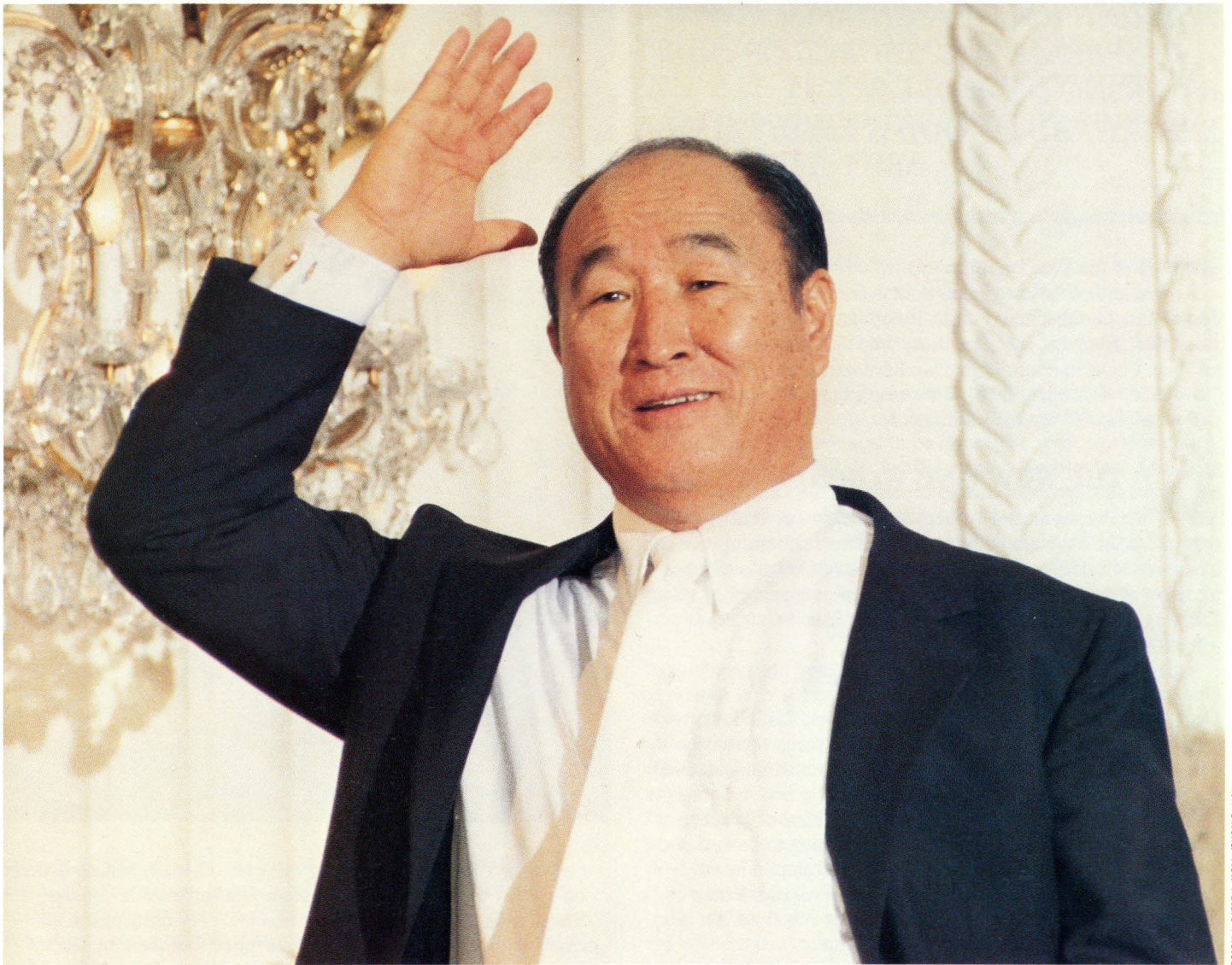
## THE STRUGGLE BETWEEN GOOD AND EVIL SPIRIT WORLD

**T**here are two types of spirit world. One is the good spirit world and the other is the evil spirit world. But the important thing is this: Spirit world is a reality. People just don't perceive it. I want you to also understand that even in spirit world there's a struggle going on between good spirits and evil spirits. The good spirits are trying to influence the evil spirits and bring them to a good sphere. The evil spirits are trying to influence the good spirits and bring them into an evil sphere. The evil spirits have a lot of power or dominion over the physical world, which influences people living on the earth plane. At the same time, among the good spirits in spirit world, none of them is perfect. They are only conditionally allowed to be on the side of goodness. They never had a chance to be perfected while they were here on earth. The good spirits are making a unified effort

to bring the world over to the side of goodness and to the ultimate goal of unity with God. But the evil spirit forces are trying to block them. The evil world has an advantage, however, because the evil spirit world and the physical world have unlimited communication; they are always communicating back and forth.

Good spirits in the spirit world are those who lived a good and religious life here on earth, centered on God. The mission of Christianity can be understood this way. Jesus Christ came to this earth to save humankind. What does that mean? It means he came to transform people so that they can live good lives and enter good spirit world. However, that mission has not been accomplished completely—perhaps only up to 50 percent. That is why Christ must come again.

It's almost like farming. Spirit world is trying to farm the earth plane. It is a land of wild olive trees governed by evil spirits. Evil spirits come and dwell there. Good spirits also come, and try to cultivate the wild olive trees and claim dominion over the land. The good people who respond become like a farm of cultivated olive trees, and they can come within God's domain, or the good spirit domain. God is always thinking about how to transform the wild olive trees into true olive trees. In order to do that, there must be one central model or example, the seed of the true olive tree. This leads to the messianic concept.



Ken Owens/ New Future Photos

## **E** THE MESSIANIC CONCEPT

Even though the Messiah comes, he cannot fulfill his mission all by himself. He needs support from both the physical and spirit worlds. Christ comes as the true olive tree, and as a bridegroom—so he will take a bride. What is the bride's relationship to the bridegroom? It is one of engraftment: a wild olive tree is grafted into the true olive tree. That is the whole concept of Christianity. So, in order to graft onto the new olive tree, where do we have to be cut and reconnected? At the neck or the feet, or where? We should be cut at the neck, where our head or mind connects to our body, because it is actually our spiritual root which has been wrong. So then this wild olive branch should be planted into the new spiritual root of the messiah, the true olive tree. That is what we call the engrafting process.

Originally, we were supposed to be born as the true olive tree. But because of the fall we all became wild olive trees, growing from a faulty root. Therefore we have to go through a process of transferring to the root of the true olive tree. We need to cut ourselves, and at the very stem of our being, engraft into the new root. God is trying to cut all of the wild olive trees in order to carry out the engrafting process. But the land of wild olive trees is controlled by Satan, and Satan won't let God near. So in order to

approach the wild olive trees, God's side has to lay certain indemnity conditions and has to have a strategy so that Satan will permit God to enter. The best thing would be for God to own the wild olive farmland; then even though the trees were wild he could control them.

This is where the concept of a chosen people comes from. To transfer from the nonreligious sphere to the religious sphere is always a bloody battle, so we need to make a particular conditional offering. In the Old Testament era man set the condition through material offering. In the New Testament era the son of God made the condition of offering his life. Our era is the new era or Completed Testament era of True Parents. They bear the cross and offer the condition for humankind. There must be a certain formula through which all people can be grafted together into the family of the True Parents. That is found in the Principle.

Through the fall Satan planted the seed of satanic love in the first generation and all succeeding generations and families. The only way that this can be restored is for God to plant the seed of God's love and help us to engraft to the heavenly root as part of a true family. Therefore the Unification Church has mass weddings and holy weddings. What is their meaning? It is the moment when you separate yourself from the satanic world and graft yourself into the True Parents' family. Then you become an

*THE UNIFICATION CHURCH IS  
THE SPECIAL TASK FORCE OF GOD,  
WORKING ON THE VERY  
SPEARHEAD OF GOD'S FRONTLINE.*

extension of the True Parents.

At the time of the crucifixion there were two thieves beside Jesus—one on the left and the other on the right. On the worldwide level too, there are those who are false and those who are true. I have announced that we have become a new race—the “love race,” or “Adam race.” This means that we have already cut ourselves off from the sin-infested root.

**W** THE NEW ONE WORLD CULTURE

What does it mean to inherit the tradition of God and of the true Adam? We are going to create a new cultural sphere and a new era which is centered upon the love of God and the tradition of the True Parents. Our culture was supposed to be that way from the very beginning, but this ideal was lost. Therefore, we must restore it.

This culture is the one-world culture centered upon the love of God and True Parents. In the love of God there are no races—no black, white or yellow; there is no such thing as black love, white love or yellow love: they are all one. Furthermore, there is no past, present or future; in that culture, we can communicate with the spirit world limitlessly.

You must decide where you belong, what kind of olive tree you are. Are you still a wild olive tree, hesitating to be cut, or did you already change your root and your citizenship? The American culture is not God's true olive tree culture. You may be disturbed to hear that, but you must, because it is the truth. You do not want to inherit the seed of that culture.

The culture of America today is trying to push everything that is physical and sensual—for example, drugs and immorality. It is pushing itself along the road to self-extinction—even trying to legitimize perverted forms of sexual behavior such as homosexuality. The root of such a culture is of satanic origin, and the American people are absorbing it. It is becoming more and more destructive. Satan is promoting it, and the American people are buying it! Do you follow me? The American culture is standing upon Satan's love; Unification culture is standing upon God's love. In our God-centered culture there will be no room for free sex or incest or any other perversions such as those described by the Bible in the story of Sodom and Gomorrah. God just will not permit it.

**W** THE MISSION OF SPIRIT WORLD

What is the mission of the spirit world? The spirit world should provide support and assistance in God's program to make this world right, coordinating the cooperative efforts of the spirit and physical world.

The spirit world has a good and an evil sphere. The good spirit world is taking initiative to move the evil spirit world to the side of goodness. There is dialogue and communication going on. As the individual, family, tribe and nation transfer to the side of goodness in the spirit world, this shift will be reflected on the earth. When this exodus occurs in the spirit world, the same phenomenon will happen on the earth plane.



We have witnessed shocking evil phenomena manifesting here on earth. For example, when Father first came to the United States, men and women were “streaking”—running naked all over the place. After a while that subsided, but then the older generations became more frivolous and promiscuous. Now today, a shift is taking place where young people have become quite conservative and idealistic, and reject the sins of the older generation.

The fallen world calls Unification Church members “heretical.” But what are we really? The Unification Church is the special task force of God, working on the very spearhead of God's frontline. We should be able to revolutionize this world, cut all the wild olive trees and engraft them into the true olive tree.

**HEAVENLY LOVE  
AND SATANIC LOVE**

**T**here is a difference between satanic love and heavenly love. Satanic love tastes very sweet, but you get bored of it very quickly. A couple may call each other “darling” and “sweetheart,” but a few weeks later they are repulsed by each other. Satanic love always grows narrower and narrower.

Yet our mysterious world of love always grows wider and wider. Moonies do not want to marry by themselves, but wait for me to match them. Heavenly love is tiring and difficult, but once you get into it, it becomes very tasty and you begin to perceive something permanent and eternal.

You might think that the most beautiful white women would expect to marry the most handsome white men. On the contrary, a curious phenomenon is taking place. These beautiful white



*WE SHOULD BE ABLE  
TO REVOLUTIONIZE THIS WORLD,  
CUT ALL THE WILD OLIVE TREES  
AND ENGRAFT THEM INTO THE  
TRUE OLIVE TREE.*

Father's direction and Father can set the condition for liberation and unification. Father is controlling the traffic in the spirit world, tearing down walls and barriers. As the family, tribe and nation all move to God's side, the earth will inevitably follow this pattern.

Also, the secrets and mysteries of the Bible have been solved; Father has revealed how much of God's promise has been fulfilled, and what remains to be done. The spirit world is under Father's direction, but the earthly plane is the problem. Until this world becomes one, then indeed certain sacrifices will have to be made. Jesus was such a sacrifice 2,000 years ago: he died on the cross at the age of 33, completely abandoned and alone. People living after Jesus can receive certain benefits, but no barriers were really broken down. Jesus entered into the spirit world, but cannot come back to the physical world to free it.

## BREAKING DOWN BARRIERS

I prayed 30 minutes for Heung Jin Nim in the memorial service upstairs today. That prayer should be translated. The whole picture concerning why such sacrifice is necessary is explained in that prayer. In short, even though Jesus sacrificed himself on the cross, he could not break down all barriers. Somehow these partitions must be broken so that all traffic can flow freely. No one but the direct son of the True Parents can fulfill that kind of role.

Heung Jin Nim's sacrifice is the most extraordinary sacrifice the world could ever offer. It will tear down all these walls. The boundaries between nations are being eradicated. The barriers between religions and between the Unification Church and Christianity are being erased. The blockades between the spirit world and physical world are also tumbling down. The members are receiving spiritual messages. Sometimes Jesus Christ appears; and then Heung Jin Nim appears as the new messiah in the spirit world. Members are flabbergasted.

Christianity in America has been either very hostile or apathetic toward the Unification Church. It didn't want to pay any attention to me. Within just a few months that has changed; new top leaders of Christianity are petitioning the government on my behalf, speaking out and trying to liberate me from Danbury. When you used to tell these Christian leaders that you were a Moonie, they wanted to spit in your face. Not any more. Now they ask, "What is the secret of Rev. Moon?" They want to know about the Unification Church and about me.

While I am in Danbury, there is a special dispensation going on. Three hundred thousand ministers are receiving Principle videotapes, the *Divine Principle* book, and a special book containing Rev. Moon's message from prison. We could never have imagined that that would happen, but the curiosity about Rev. Moon has grown so much. I am a strange man, that's for sure! Ordinarily, if a person went to prison he would feel despair; but I went to prison saying, "What's the next chapter?" Since my going to prison must inevitably bring some benefit to God and to humanity, I will not prevent myself from going there. That is the rule I live by.

women are saying, "Father, can you match me with an African black, a yellow Asian, or an Arabic muslim?" The north pole is reaching out to the south pole; the east is reaching out to the west. Once you plug into this mysterious power, such phenomena occur.

Satanic love starts out with great fanfare, but then grows smaller and smaller. Heavenly love starts out very tough, salted, and dry, but then gets tastier and tastier all the time.

Where in the United States do you find a church where people gather without chairs? The answer is, only here; this is the love church. Here when you sit you touch everyone on all four sides of you. The person in front of you is black; the person behind you is red; the person on your left is yellow; and the person on your right is brown. Five colors are assembled together in the form of a cross. Instead of moving out of there, you want to move closer and be touching even more. Touching is important. So what do you think: Is Rev. Moon's method of education good or bad?

## A UNIVERSAL PATENT

In this world, when you make a new discovery or invent something, you obtain a patent which gives you special authority to make money from your idea and become rich. The spirit world is the same. When Father discovers some special law, there is a patent for it; but that patent is not good just for white people. It is a universal patent. That law can apply anywhere. Founders of religions have been trying to obtain just such a secret, spiritual formula and patent, but they couldn't. Then I came along and somehow I got it.

With this law or formula, the spirit world can come under

K. Owens / N.F.P.

Photos: Robert M. Davis/ New Future Photos



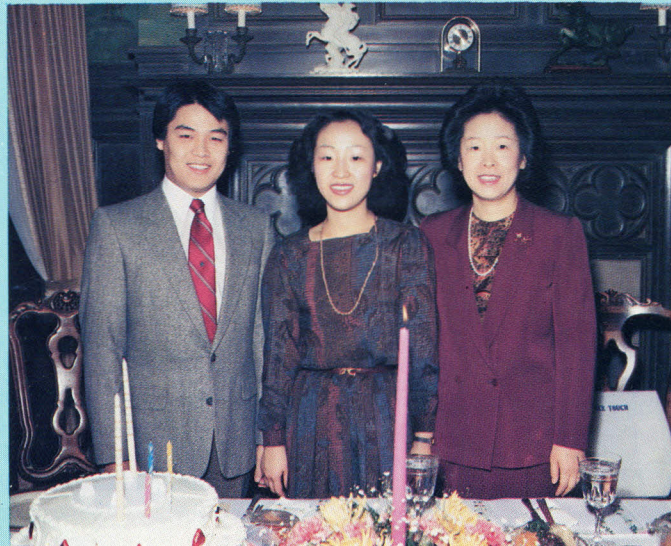
Posing for a family picture from left to right are: (front row) Hyung Jin Nim, Mother with Jeung Jin Nim, Young Jin Nim, Hyo Jin Nim, Nan Sook Nim, (second row) Sun Jin Nim and Kwon Jin Nim, (back row) In Jin Nim, Kook Jin Nim, Hyun Jin Nim, Jin Sung Nim, Hoon Sook Nim, Un Jin Nim.



Un Jin Nim blowing the candles on her birthday cake on December 29, 1984, holding Mother's and Hyo Jin Nim's hand.



A call from Father in Danbury on Hyo Jin Nim's birthday, January 23, 1985.



Mother, Ye Jin Nim and Jin Hwi Nim on Ye Jin Nim's birthday, January 31, 1985.

*IT DOESN'T MATTER WHERE I GO; THE GOAL IS ALWAYS THE SAME.  
I AM ALWAYS OPENING DOORS, AND NOW I AM OPENING THE PRISON  
DOOR TO THE TRUTH.*

It doesn't matter where I go; the goal is always the same. I am always opening doors, and now I am opening the prison door to the truth. I am a universal man. Here, you have been waiting for my furlough for a long time. Now that I am with you, the time is going by so quickly! Back in the prison, however, the inmates miss me already, and for them each day is like a million years! These are good and heavenly phenomena.

**EXTRAORDINARY EVENTS  
HAVE TAKEN PLACE**

**M**any people just don't understand why good, smart Americans are so drawn to me, a Korean evangelist. Yet they don't know that an even greater phenomenon is happening—that the whole spirit world is tumbling upside down. What is happening in this world is just part of the whole picture. While I have been in prison, several extraordinary events have taken place. First of all, North Korea began a peaceful dialogue with South Korea. Secondly, Red China denounced Marxism, saying that Marxism is antique and doesn't work anymore. The entire world was shocked. Also, all of a sudden Pope John Paul II cut liberation theology out of the body of the Catholic Church. Liberation theology has become rampant in South and Central America, but the Pope made it clear that anyone involved with liberation theology is no longer a Catholic. Christians, including the Catholics, have regarded Rev. Moon as a heretic, but recently representatives of the Catholic University of La Plata in Argentina came all the way to New York to give me an honorary doctorate. Finally, Christians here in America are no longer persecuting me but trying to rescue me from prison.

All of this means that the time has come for you to go on the offensive. You have a lot to talk about with ministers and friends. We have been defensive too long.

Recently I even proposed the gigantic concept of uniting all the states of Latin America. Many influential people in the region are enthusiastic about this dream for 300 million Hispanic people. I also proposed that leaders of all the major religions of the world come together and create an ecumenical bible for all six major religions. It's a fantastic idea, and they all agreed! Consider the media. The agencies of mass communication have been brainwashing the American public and the world, giving me a bad reputation, but now media people are coming out and saying that the future of the media lies in the hands of Rev. Moon.

Last year, 1984, was an extraordinary year for both God and Satan. It brought about an incredible showdown. I offered Heung Jin Nim's most pure and beautiful sacrifice on January 2, and on July 20, I myself entered prison. There has been so much debt to pay, but now all is being cleared. Nobody else can pay this debt. We have to give enough so that Satan himself will declare that he is satisfied. After Heung Jin Nim's sacrifice and my sacrifice, Satan will confess that he has no more accusations. The book will be closed. For Rev. Moon, who knows the truth, the prison is not a prison: it is a way of achieving God's will.

Heretofore we were desperate to find anyone who would listen to our teachings—oftentimes all we could find were drifters, drug

addicts, or people with spiritual problems. But now we can freely witness to top-level people: heads of state, congressmen, clergymen, lawyers, lawmakers, professors and university presidents. The Christian ministers are in the Cain position, and you are in the Abel position; you are behind me, and they are behind you. So, please, grab them and pull them; move them forward. You must take the initiative and provide the leadership.

How can you connect yourselves with 120 ministers this year? Jesus Christ needed 120 disciples; but his disciples were not united centering upon him so the crucifixion became inevitable. Now, however, if you link together with 120 ministers, nothing will be impossible.

After the end of World War II in 1945, I set upon a 40-year course. That course is culminating in 1985; this year that course will be consummated. Israel gained independence in 1948, and Korea, as the new Israel, also gained independence in 1948. In 1988 it will be 40 years since these two nations gained their independence. The United States is the foremost representative of Christian culture, and Israel and Korea must unite with America, lining up in a single, dispensational line, moving together into the new Canaan—the sphere of the new source of culture.

Korea has a unique opportunity now to advance to a position of worldwide influence, but President Chung does not have the necessary wisdom. He needs to talk to me. The leader of the free world, the president of the United States, is now coming to a very important moment when he must decide how to deal with Red China and the Soviet Union. That will require extraordinary wisdom; so again, a dialogue would be most desirable. If this fails to come about, however, I have prepared certain measures which will prevent catastrophe. By 1988, if we each have 120 ministers linked, trained and organized, we will have the kind of leadership that can make an impact on the entire world.

**ALL YOU NEED  
TO DO IS HARVEST**

**E**ven if those ministers know the Bible by heart, they do not know the heart of the Bible if they do not know Principle. That's why I am sending them videotapes. When I leave Danbury prison for good, then I will travel around the country meeting ministers. I will go to all the universities and share the answers I have found to life's questions. You may have trouble now to understand why my instructions are absolutely imperative, but at that time you will know why. By then, people will know the truth about Rev. Moon, and they will open their eyes.

You are committing yourselves to go beyond 1985, beyond all difficulties on the family level, and win 120 ministers. By doing so, all that I have described this morning will become a reality. From now on, you don't have to pay any indemnity; I paid it. All you have to do is harvest. Then, by the year 1988, I won't even need to remain in this country. I want to go back to North Korea, to my hometown, and do home church. It will not be easy, but nothing I do is easy.

Everyone who pledges to follow my instructions and harvest 120 ministers in 1985, raise your hands! Thank you. ♦

# PREPARING FOR THE EXODUS

*by Rev. Byung Ho Kim*



**W**hen Father visited us from Danbury in January, he gave an explanation of the history of the Unification Church. In private meetings, he drew an analogy between the present and the time when Moses was about to leave

Midian to return to Egypt. He spoke of how, through Miriam and Aaron, Moses contacted the elders of the Israelites to inform them of the coming exodus. Similarly, he said, we must now notify the leaders of Christianity of the imminent departure to Canaan.

In building a house, the foundation is always put in first. There is not much to see in the foundation of a house. Yet from this

foundation, with additional hard work, the house is erected. This is the process of God's work in history.

In both Moses' time and our own, God has worked hard to establish the foundation for the departure to Canaan—or the land of God. The cornerstone of this foundation is that the people accept God's appointed one as their leader.



The Passage of the Red Sea/Etching by Jacques Callot, 1630

## Korea 1945-48

Between 1905 and 1945 Korea was under Japanese domination. The Korean people were powerless under the yoke of Japan. In such situations, people begin to look for some miraculous deliverance. The people longed for some leader who could liberate them, and they became more religious during this time. Although the Korean people yearned for independence, they did not anticipate that their freedom would come soon. However, because of the victory of America and the Allies, predominantly Christian nations, in the Second World War, Korea was suddenly emancipated.

March 1985

Between 1945 and 1948 Korea came under the administration of the American army, which was to protect the newly independent country until it had a stable government. During the Japanese occupation there had been a temporary Korean government in exile in China, but this was not yet truly prepared to launch a viable government in Korea. The American government understood the need for Korea to be protected in its early reconstruction efforts and so instituted three years of military control.

Because Korea had been liberated by predominantly Christian nations, and was temporarily under the benevolent protection of

America, Christianity and the influence of the West grew very quickly. Almost all of the Korean heroes were Christian. Some had fought for Korean independence for many years; others had fought in the war alongside the Americans. One such hero was Syngman Rhee.

R. M. Davis / N.F.P.



Rev. Byung Ho Kim

give up her son, Moses' mother must have felt great hatred toward the Egyptians. That kind of spirit can be passed on to the child. So already from within his mother's womb, Moses inherited a strong resentment against the Egyptians.

Moses' mother was able to get into the palace as a nurse for her son. Thus Moses could be educated by his own mother within the palace walls. I'm sure that Moses' mother would continually remind her son, "You are not Egyptian. You are one of the chosen people of Israel. Remember how your people are suffering. Remember it." She would guide him this way. So he became very nationalistic; and when this resentment came out,

## Messianic Expectations

Messianic expectations were strong and prevalent. The Korean people were awaiting powerful events, stemming from the new tide of Christianity, or from the God of old in whom the Korean people traditionally believed.

Their situation paralleled that of the Israelite people in the time of Moses. The Israelite people were praying for the Messiah, a special and powerful man, to come forth. They felt that without miracles from God, there could be no hope. Heavenly Father was able to create this atmosphere of anticipation among the Israelites on the foundation of 400 years of sacrificial history under Egyptian domination. It was in the midst of this kind of fervor that God decided to send Moses. He told Moses: your people have suffered enough; please go to them now and guide them to Canaan.

The very same kind of intense feeling permeated Korea during the Japanese occupation. The Korean people really had no clear idea of how they would gain substantial power or be delivered from their suffering; they just had faith.

## The Raising of Moses

When Moses was born, the pharaoh determined to kill all the male Hebrew children in his empire. Threatened with having to

he couldn't control himself.

Growing up in the pharaoh's palace, however, Moses was also educated in all the Egyptian culture and technology. It is very interesting to see how God raised Moses so that he had the spirit and faith of Israel, but the external knowledge and power of the Egyptians. Moses could stand between the two cultures and digest both. Perhaps God would not have been able to work if Moses had been purely a resentful and nationalistic Israelite with no foundation of knowledge or power; nor would He have been able to work if Moses had come to be purely Egyptian in his thinking. God was able to raise Moses in such a way that he could be proud and strong in his Israelite faith and spirit, and at the same time, erudite and outgoing within the Egyptian realm.

While the Israelites nurtured their messianic hopes, the pharaoh and the Egyptians were trying, even ruthlessly, to suppress them. It was in this kind of atmosphere that God called upon Moses to contact the Israelite people.



Etching by Castelli

Moses and Aaron in front of Pharaoh.

**G**od was able to raise Moses in such a way that he could be proud and strong in his Israelite faith and spirit, and at the same time, erudite and outgoing within the Egyptian realm.



*After 1945 Father had to commence a course similar to that of Moses in Midian. Here he walks with early disciples in the Korean mountains.*

## God Desires Moses and the Israelites to Connect

Having grown up in the palace, Moses was not very involved with the common people. God wanted Moses to connect personally with the Israelite people. His primary plan was for Moses to be accepted as their leader, and for him to work to bring them into unity.

So God set up a providential situation. One day after Moses had killed the Egyptian, he went out and saw two Israelite men fighting. They might have been ordinary men, but more than likely, they were important men who had influence over the Israelite people. Moses interrupted them and urged them not to fight. I think that he was trying to convey to them: we are under Egyptian domination; rather than fighting against each other we should unite and work together.

However, the men did not listen. They said to him, "Who made you a prince and judge over us?" God's primary plan didn't work, and the forty-year foundation of raising Moses in the palace was almost totally destroyed. In reading this history we might wonder who was at fault: God, the Israelites, or Satan. Even Moses himself might have wondered why God had not set up a more perfect situation in which the people could not deny that he was to be their providential leader; he might have felt that God had not made a good enough preparation.

In truth, the providential connection failed because of Satan. This world is under Satanic rule. Bit by bit, God is always trying to take dominion away from Satan. He often has to work in secret, like the underground resistance; He cannot just declare openly to his enemy that He is about to attack. He tries to create a minimum foundation in a secret way, and if there is even a five-percent

possibility of success, God will invest his 95-percent responsibility when people lay that foundation. This is why God is always in an insecure position. For example, in the time of Noah no one, not even Satan, believed that God would deliver a flood judgement. Noah and his family quietly made the condition of faith and offered themselves sacrificially. Because this one family succeeded in erecting the minimum foundation, God could render judgement and the rain began.

## Messianic Expectation in Korea

In a way similar to the time of Moses, Heavenly Father prepared Korea for forty years under Japanese domination. Father was born in Korea, but he went to Japan and learned their technology and learned about leadership. Like Moses, his internal and external inheritance straddled two different cultures; and like Moses, Father was also strongly nationalistic and fought for the independence of his people.

During this time the Japanese attempted to enslave the Korean people culturally by forcing them to bow down to the female goddess of the Shinto religion before engaging in Christian worship. The Christian people could not accept this. For 4,000 years Judeo-Christianity had worked to destroy idols, and did not allow anyone to bow down to any false god. Many rebelled against the Japanese mandate.

In these historical circumstances Heavenly Father prepared the atmosphere of messianic expectation among the Koreans just as He had among the Israelites. The Korean people hoped for deliverance at the hands of the Western Christian countries, and the emergence of a messianic leader who would help them.

Father grew up in this atmosphere of oppression and messianic

expectation. He became a very strong Christian. Finally, having gained a profound understanding of God's will, Father expected a way to make providential contact with the Korean people. So he approached a prepared Christian group. The people of this group opposed Japan; they were nationalistic but also deeply concerned with God's will, and they maintained a strong spirit. If they had united closely with Father, they would have become the center of Korean Christianity and national heroes. Unfortunately, as with Moses, this plan did not work.

### Moses' Research in the Desert

What happened with Moses? One day he saw an Egyptian persecuting an Israelite; he got angry, and actually killed the Egyptian. He was compelled to flee to Midian. So Moses, whom God raised up to lead the Israelites, was no longer among his people.

Moses stayed in Midian for forty years, praying and preparing to bring the people out of Egypt and into Canaan. Prayer was probably not his only preparation. Don't you think it's likely that Moses actually researched the nature of the Midian wilderness, the character of the Israelite people and the culture of Egyptians, and that he attempted to formulate a realistic plan to accomplish the exodus? God had to guide Moses concretely to become the leader of Israel.

After forty years, God directed Moses to go back to Egypt and bring forth the Israelites. Moses was already quite a substantial and practical man, and he had already had one experience that didn't work. So he argued that he could not convince the Israelites, but God insisted it could be done. Moses objected because he was a poor speaker, but God had prepared Aaron and Miriam and

offered them to Moses for the mission. Moses objected that the people might once again disobey, but God said He would be with Moses and that he should have faith. And God promised to work miracles.

### Looking for a Capable Man

When Moses returned to Egypt, there was still a foundation there. The people were still hoping for a deliverer—not the Messiah himself, necessarily—but a capable man who could lead them out from under Egyptian domination. The leaders of the twelve tribes probably saw that Moses had that potential.

Similarly in Korea, many people are saying that they don't necessarily believe that Father is the Messiah, but they perceive his potential and believe that he may be able to give important guidance to their country.

Although there is no account in the Bible, it is likely that Moses got together with the leaders of Israel once again through Aaron and Miriam before approaching the pharaoh. How was Moses able to stand before the pharaoh and tell him to let the Israelite people go? Moses knew the pharaoh, the palace, the Egyptian character. Moses also knew the heart of the Israelite people and was connected to their destiny as their leader.

Then the news of the awesome miracles performed by Moses spread among the Israelites. The people grew excited as their hope was confirmed. They decided to follow Moses.

God instructed Moses to tell the Israelite people to put the blood of the lamb upon their doorposts. Then during the night God smote all of the first-born sons among the Egyptians, but spared the Israelites. So when Moses instructed the people to rise up and leave Egypt, all 600,000 men and their families followed. Without notifying the people, no exodus could have taken place.



*Pharaoh beseeches Moses to leave Egypt.*

**I**n both Moses' time and our own, God has worked hard to establish the foundation for the departure to Canaan—or the land of God. The cornerstone of this foundation is that the people accept God's appointed one as their leader.

### **Second Israel**

For forty years Father has been preparing a new worldwide foundation. That does not mean that Unification Church is itself the second Israel, or that Christianity is a failure. Christianity is not a failure yet. Father has worked hard in America because God cannot give up Christianity, no matter how much it has rejected him in the past. That is why we have always lent all our power to work with Christians ever since our movement began. So we can say that the Unification Church and Christianity must become one; united together we make the foundation for the second Israel.

If Christianity makes a mistake this time, it will really be a big problem. After 1945 Christianity remained on the Cain side, instead of repenting and taking responsibility. We were in Abel's situation, or the situation of Jacob with Esau. We tried to serve Christians but they always got upset and persecuted us. Yet Father never gave up. We as members continued to work, and Father also continued paying indemnity and making sacrifices for Christianity; through this, we can become one.

### **They Thought It Was God's Will**

When the top Korean ministers came to see Father, Father told our leaders that no matter how much they persecuted the Unification Church, they did it because they thought it was God's will. Father said that they were not enemies to him, because they had served God and worked hard for the sake of God's will. He instructed the leaders to serve the ministers as their own parents and elders, and be more filial than the ministers' own sons and daughters. So we strove to carry this out.

If everything in the providence depended on the events of 1945 alone, then there would have been no further hope for the Christians; a terrible situation would have ensued for them. But in Father's mind, Christianity was never a failure, and he never cut the relationship. Because of that, Cain and Abel, Jacob and Esau can still be one. Even though Father saw that it was declining, he still put all his heart and energy into working with American Christianity. Recently he said that when he thought about what America had done to him, he could have strong resentment—but now that many ministers are coming to support him and stand side



*Father explains his 40-year course in a leaders conference at Belvedere on January 4, 1985. (To be published in the Blessed Family journal #4.)*

K.Owens/N.F.P.

# EXODUS

by Pepper Parker

by side with him, he does not have resentment. He wants to stay here and continue working with the American Christians.

It is now 1985. Forty years ago in Korea, Father tried to approach and work with Christianity there, just as Moses had tried to work with the Israelite people. It didn't work. Moses went to Midian and returned forty years later. Now it seems that we are in the same circumstances. We have come a full circle of forty years, to return to work with Christians once again.

## We Are Aaron and Miriam

Now everything depends upon our work. Father is sending us out as Aaron and Miriam to make the ministers positive. We must speak to them about the revival of Christianity, about religious freedom and about the CAUSA movement. We can prove that Father is the man who has the potential to restore Christianity as the real second Israel.

By reeducating Christians and working together with them, we can build a true foundation of substance. It is up to Christianity to save this country. America was founded by Christians, and now that that spirit is declining, it has to be brought back. So we must try to make a patriotic campaign with the ministers to save this country through the Christian spirit. Then together, as the second Israel, we must leave Egypt—the satanic culture of faithlessness and corrupted morals—behind us forever.

## Building Canaan

The next step is home church, where we must work to build Canaan together with sacrificial love. When the Israelites first got to Canaan, do you think they could right away enjoy riches and beautiful homes and fine food? No, the Israelites first had to destroy the idols and then create a new culture. Similarly, we must cut away our degraded culture and build a new heavenly culture centered upon God and directed by the Christian spirit. So where is Canaan? Canaan is in home church.

Unless the Christians understand the meaning of Canaan, they will not follow you. Therefore you must introduce them to Unification ideas and help them to recognize Father's potential as a leader. This is the time to leave Egypt; we must notify Christianity as the second Israel—otherwise there can be no exodus. ♦

*This speech was given in the World Mission Center on January 19, 1985.*



*Lead on, gold Moses.  
Your Promised Land lies in shimmer ahead  
Silver ripple on black virulent black  
And I, from so many thousand feet,  
White light blazing through my wings  
And caught surrendering  
To the great and holy need  
To sit still,  
Know nothing more.  
I have seen it all just now:  
How they come, they shine, they smoulder  
Shoulder this our entire Life, oh yes,  
Become the chosen.  
I am touched dumb  
By an unwritten race  
That defies the world for me  
Becomes one.  
Walk on, good Moses, walk on gold—  
Lead us, lead us home—home.  
Do I—do I see your eyes brim over  
For those who must die in the desert,  
Die, die in their sleep;  
Do I hear your broken thought: my God,  
We're all just trying to get there.  
My God  
My dear God, we're all  
Just trying—*

*I put my finger to the double pane of glass  
And touch your face—  
Looking down, I watch the weary millions go,  
Tiny puffs of whispered cloud,  
Walking across the sea.*

## Excerpts from Mr. Bill Sheppard's Diary

# LIFE WITH FATHER IN DANBURY PRISON

### Tuesday, December 18, 1984

Tuesday is commissary day at Danbury. As has been their custom, Father and Larry go to the commissary and purchase various items. Sometimes Father purchases things and sometimes Larry purchases things.

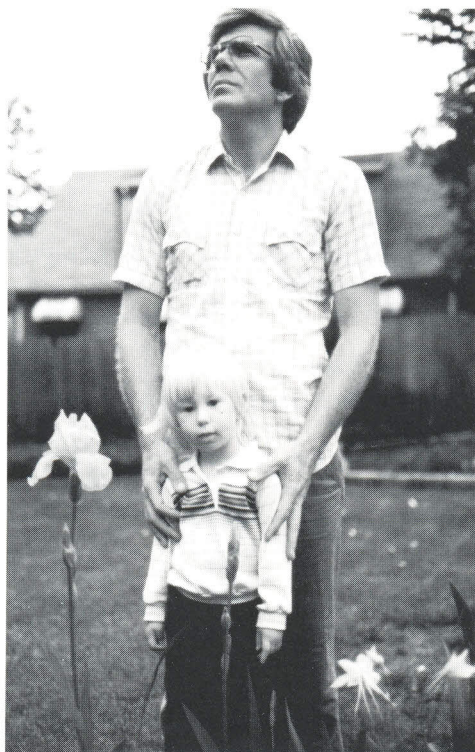
This Tuesday Larry went to the commissary in the afternoon prior to dinner. He put the items in a paper bag and left the bag in their cube (room) intending to put things away after eating dinner. Then Father and Larry went to dinner together.

Upon returning from dinner Larry realized that someone had stolen the bag of commissary from the cube. Larry did not tell Father of this theft right away, and he did not know if Father had realized what had happened.

Larry came to me explaining what had happened. He said that he didn't want to tell Father of the theft and possibly hurt Father's feelings. We decided to tell Father together, since Father has said, "The truth is the most powerful and best way."

Larry and I returned to the cube and sat with Father, who was reading the Bible at the time. When Father was told that apparently someone had stolen the bag of commissary, he said immediately, "It was a good present for someone," and added, "Someone needed it, took it, and they can have it."

I left the cube and spoke to a number of people about the theft. Upon hearing



*Mr. Bill Sheppard with his daughter Lauren.*

*Mr. Bill Sheppard of New Jersey entered Danbury prison in April 1984. Since Mr. Kamiyama's release from prison, he feels personally responsible to assume Mr. Kamiyama's position of taking care of Father.*

what had happened almost everyone was most upset, especially since we all know that when Father buys items from the commissary he gives almost all of it away to the other inmates.

Many people who heard this news were at first angry at whoever would do such a thing, especially to Father. Within a short time, people began to come to Father with commissary items of their own, offering them to Father to replace what someone else had stolen.

For example: George gave apple juice, Peter gave juice and fruit, Joe gave juice and fruit, and Carter gave fruit.

Father seemed very pleased by their offerings. At first he said, "I don't need these." But he accepted the gifts after the other inmates insisted.

Later Father, Larry, and I returned to the commissary where Father purchased many things, and as usual he gave away almost all of what he had purchased to the other inmates.

Father also purchased two ski-type hats from the commissary. One was a bright-colored hat and the other was a dull grey hat. Larry said to Father, "Which hat do you want?" Father replied, "You take the bright-colored one—you're young—and I'll take the grey one."

At the end of the day I could not help but remember what Father had told me about the power of the truth and the good action that follows difficult situations in life. He just had spoken to

I could not help but remember what Father had told me about the power of the truth and the good action that follows difficult situations in life.

me about these things a few days prior to the commissary incident, which was a lesson to me.

#### **Saturday, December 22, 1984**

Today I had a visit from my wife Carol and four-year-old daughter Lauren. I write of this because it pertains to Father and my family. During the visit my wife told me that each night since I have been in prison, she tells Lauren a bedtime story and afterwards they say a prayer from a children's book of prayers. My wife told Lauren that to say a prayer is to talk with God and that Lauren could say whatever she wanted in a prayer.

One day last week Lauren said her first original prayer. Lauren said, "Dear God, thank you for the people, Amen." My wife later asked her what she had meant by this. Lauren said simply that she loved people and that God had made the people and she was thanking Him for all of them.

After the visit when Carol had told me this story, I told Father of Lauren's prayer. Father smiled and then laughed, saying, "It is a good prayer."

#### **Sunday, December 23, 1984**

Tonight after dinner around seven o'clock, Father was in his cube talking with Larry and me about tuna and other fishing. He explained how the currents in the sea move in different directions at different depths and at different tides. Father explained how the problem of

catching more fish was solved by utilizing special lines and hooks and taking into account the currents and cross-currents. He also discussed the use of the *Loran*\* to plot the exact location of good fishing areas under the sea, so that the fishermen can return to the same location time and time again.

Father spoke of the tuna as the greatest fighting fish and also of the fish that stay on the bottom of the sea covered almost entirely with sand, with just their eyes and mouth sticking out of the sand.

Father said fish are all different and therefore require different means to catch them. To solve this difficult problem of catching more fish, one must investigate and work hard to solve the problem, to get the desired result.

As Father spoke, I felt he was talking about more than just fishing and solving fishing problems. I felt this because just a short while before, Father had spoken about the value of knowledge in solving problems, especially in relationship to reading the *Divine Principle*, understanding it, questioning it, digesting it, and applying it to life. He spoke of how we must seek the truth spiritually and solve life's problems through study, reading, and prayer. I myself have seen different people attracted to the truth like fish attracted to the bait, and the bait is different for different fish.

#### **Letter to Kami**

**1:30 AM December 24, 1984**

Dear Kami:

After I spoke with you last night I wrote down a few more thoughts that I had concerning Father and what he says and does while at Danbury.

I know that it may be hard to read my poor penmanship, vocabulary, and style of writing, and I ask that you bear with me in my humble attempt to satisfy your request.

Whatever constructive criticism you can offer will be happily received by me. As you can tell, I am hardly a good writer and am out of practice since I've been here at Danbury.

I find it most difficult to adequately express the vast array of feelings I have experienced with Father since you left. As I mentioned to you, I understand the importance of helping and protecting Father while here at Danbury. I know in

\**Loran* is a navigational device used to locate the position of a ship at sea.



my heart that I can protect him with my life if necessary, and I sincerely hope you can convey this to everyone.

I need to know if Father needs anything that he might not tell me or that I might not understand properly. Please let me know if there is anything else that I might do.

Each night I have been getting up for a few hours between approximately 2:30-4:30 AM. Each Sunday morning I go with Father to the chapel.



Hitoshi Nagai/ Causa Int.

Father has graciously talked to me on a number of occasions, which I have found enlightening.

It is a mystery that I should be here at Danbury prison camp with Father and writing to you. I know that many, many people would like to be here with Father instead of me.

It is my sincere hope that I can live up to what is expected of me. I am hardly the caliber of person you were for him while you were here. I ask for

your continued support in this endeavor, and I know it will be there.

**December 25, 1984  
Christmas Morning  
Danbury Camp**

Father awakened at approximately 6:00 AM.

He was sitting in the dining hall eating breakfast with me and two other inmates (Louie and Frankie). The three of us inmates engaged in small talk

while Father ate and listened.

Louie said to me that he just cannot understand how some people are so stupid, so dense that they just cannot comprehend anything. He said that he has always had trouble even being in the company of people like that. Louie was referring to someone that Father and I know.

I said, "Louie, why talk with *me* about it when you can ask the Man (Father) directly? He's sitting right there."

Father spoke of how we must seek the truth spiritually and solve life's problems through study, reading, and prayer.

Louie said, "Alright, I will. Reverend Moon, you've been listening. I'm talking about someone whose brain just cannot understand what people are saying." Picking up a salt shaker from the table Louie said, "It's just like this salt shaker. It's a container holding salt. Say this salt shaker was a man's brain. It only has a capacity for so much salt, maybe two ounces or so. You just can't fill it with salt beyond the capacity of the container, no matter how hard you try. Therefore, a man whose brain capacity is like a small salt container just cannot grasp large universal concepts you may tell him."

Feeling confident he had made his point, Louie firmly put the salt shaker down on the table in front of Father as if to punctuate the sentence.

Without hesitation, Father picked up the shaker and said, "I will take off the top of the shaker, pour out the two ounces of salt and fill the container with something heavier, something more valuable." Father gently put the salt shaker down on the table in front of Louie, and smiled.

After a pause, Louie said, "You're right, Reverend." We all laughed together. Louie said, "You've got me there, Reverend."

Frank, who had been sitting quietly, said to Louie, "Louie, you don't understand. He has a different perspective on things."

Louie said, "What he (Father) said was right."

The feeling at the breakfast table that Christmas morning was a good one. Father had penetrated the mind of Louie, utilizing Louie's own analogy. He had done it in such a way that Louie had understood Father perfectly.

Later Father waited for Mother et al to visit.

#### **December 25, 1984. Christmas Evening.**

At around 6:00 PM, Father was sitting in his cube reading the Bible. I was standing in the phone line outside the cube waiting to call Mother for him. Just then, down the hall came Tony, who had just returned from a 24-hour Christmas furlough. He had a big smile on his face when he came over to me. We hugged each other. We each said, "Merry Christmas."

Tony went on to tell Father and me about meeting many people at a gathering in New York; that everyone loved Father, missed him, and prayed for him. Father kept smiling throughout Tony's description. Tony said he had been at Kami's home and what a beautiful family he had...a wonderful wife and lovable children.

Father was listening and smiling. Tony was describing different things from different days, which confused us as to when something had happened and where. Father didn't mind. Tony's heart was filled with love and it showed. Father never stopped smiling throughout Tony's description.

As Tony continued talking with Father, I went to the telephone to call East Garden. I waited for some time as the lines were busy. When I finally got through, I was connected to Mother who said, "Hello, Bill Sheppard." I found myself choked up with emotion and said, "Merry Christmas, Mother, and thank you for being so kind to my wife, Carol and my daughter, Lauren."

Mother said, "It was just a small thing, Bill." I said, "It was a wonderful thing to us." I began to cry thinking of what a wonderful Christmas it had turned out to be.

I could not talk for a moment, just as Father came to the phone. Father took the telephone and spoke with Mother. I felt bad that I did not say more clearly how I felt to Mother and conveyed the thankous my wife had asked me to.

After the phone call, Father, Tony, and I talked of the experience Tony had. I felt I had been there and I'm sure Father did too. It was a wonderful Christmas present.

#### **Thursday, December 27, 1984 Danbury Camp**

At 5:10 AM I woke up Father and called East Garden, and Father spoke with Mother. Father, Louie and I were in the bathroom washing and shaving.

Louie: Good morning, Reverend.

Father: Your last day, Louie.

Louie: Yah.

This was Louie's last day at Danbury. He had months ago requested to be transferred closer to his wife in Florida. The transfer had finally been approved and he was due to leave this morning. Ordinarily a camp inmate, when being transferred, will go on what is called a "furlough transfer," meaning that the inmate is put on a bus, train, or plane and is trusted to self-surrender to the camp he is being transferred to. Other inmates who are not in camps, but in higher security prisons are handcuffed together and taken on a prison bus, being chained together for the entire ride and guarded by shotgun.

For some reason Louie could not understand, he was ordered to take this "bus ride" instead of the customary furlough transfer. Louie had been trying to have this changed through his attorney and his wife, but because of the Christmas holiday he had no luck. It would be especially bad for Louie since his final destination was Maxwell Camp in Alabama. The bus ride would undoubtedly take one or two months because the bus would drop off inmates from prison to prison along the way.

Father was aware of all of this since we had discussed it together. Father also knew that Louie's friend of 30 years, Murray, (my roommate) had not yet been approved for his transfer and they might not see one another for some time, since they both had 8-year sentences.

When Father, Louie and I returned from shaving and washing, we noticed that it had begun to snow. Father and I went to breakfast together. Louie was waking up other inmates who had asked if they could have breakfast with Louie on his last day at Danbury.

Father and I were eating breakfast at a table in the back of the dining hall. Louie and a number of inmates were eating together. Louie got up and walked to Father's table and said, "Can I sit with you, Reverend, on my last day?" Father said, "Sure, Louie, sit down...sit down."

Louie began to talk about leaving us



**Mrs. Sheppard and daughter join Mr. Kamiyama (left) and his staff over dinner at McDonald's.**

"Man is precious. You say man is unchangeable, but man is changeable...repairable. Man can be worked on to be righteous. Truly righteous. Man is precious, historical, forever."

and said to me, "You know, I'm really sorry that I didn't spend more time talking with the Reverend. I really enjoy it...He's sharp!"

Louie was telling Father about an idea he had spoken about to Father before. In summary, Louie was saying that Father should have something made (a gold watch) to leave as a remembrance of him for his children when he dies. They would consider it precious.

Father interrupted Louie and said, "Louie...Louie, listen to me...listen to me. After today, we will be separated, is that not so?"

Louie: Yes.

Father: Well then, Louie, listen to me. This is serious. I want to tell you something. This time you have on earth is like a training ground for the spiritual world. (*Louie was smiling.*)

Father: This is true. Louie, you have a good brain, a good mind. Use it for a good purpose. You say to yourself, "I came to this place, Danbury, and met this man, Reverend Moon...He is a strange one."

Louie: I never said that.

Father: But what is my purpose? To gain money? No. To gain power? No. To gain knowledge? No. To gain man? Yes. This is the idea. Man is precious. You say man is unchangeable, but man is changeable...repairable. (*Picking up a napkin holder from the table*) This is unchangeable. Man can be worked on to be righteous. Truly righteous. Man is

precious, historical, forever. This is something worth leaving. This is a good foundation. Power is not lasting. Money you can catch anytime. Knowledge you can get anytime."

It was getting late and Louie had to prepare to leave. Louie asked me if we knew where he was going and said he would write *somehow*, and tell us how he was doing. (Inmates cannot correspond from one prison to another unless granted permission.) He said to me, "Make sure you say hello to Kami for me, Bill, and let him know how things are." Father and Louie shook hands goodbye.

While we had been sitting in the dining hall the snow had been accumulating. Louie left to get dressed. Father stayed in the dining hall, for it was a workday. I went to my cube.

Later I walked with Louie, Murray (Louie's partner), and George to the outside walk. Each of us hugged him and gave him a kiss on the cheek and watched as Louie walked down the hill to where the prison bus would pick him up.

At 8:25 I told Father of Louie's leaving. Father and I went out in the snow to walk the sidewalk and watch for Mother and the visitors to arrive. It was lightly snowing, very cold and quiet. I said, "I like the sound of the snow 'crunching' underfoot as we walk." Father said, "It is a good sound."

As we approached the end of the

walk, an inmate (Rudy) was shoveling the snow off the sidewalk. Father stopped and looked at Rudy, saying, "It takes a long time." Rudy said, "Yes, but I don't mind. I have all day." Father laughed, we continued walking.

Father said, "Murray will be lonely without Louie." I said, "Yes, they've been together a long time—30 years."

Father: When were you married?

Bill (myself): In my twenties. My wife, Carol, and I went out together for years before we were married.

Father: How old is your wife?

Bill: We're the same age. We'll be 40 this year.

Father: You were both older than most people, than your friends, when you got married?

Bill: Yes, that's right.

As we walked to the end of the sidewalk, Father stopped. Instead of turning around to walk back, he looked at the textile factory sign UNICOR, saying to me, "What does this UNICOR mean?"

Bill: I'm not sure what it stands for other than it's a federal corporation somewhat separate from the prison system. It has separate staff, books, etc.

Father: What is their purpose?

Bill: To provide jobs for the inmates and pay for the upkeep of the prison system. This is the T-shirt factory that isn't doing so well financially. They say that they have a motivational problem. I know from other inmates who were in the garment business that the whole T-

shirt factory management really is not skilled in the garment industry. The cable factory down below is very successful, however.

Father: So this factory is very important?

Bill: Yes.

Father: It would be most effective if the inmates were given one-third of the profits as wages for an incentive, don't you think?

Bill: That would certainly solve the motivational and management problem, but the bureaucrats wouldn't listen. For instance, they say that all attempts at rehabilitation in prisons have failed, whether by educational programs or other means. They say the best they can do is to warehouse inmates.

Father: What is needed is a re-education organizational program for prisoners.

Just then the visitors for Father pulled into the parking lot.

### God's Day 4:00 PM

Dear Kami,

I was glad to hear that Father was happy. As I told you on the telephone, Tony, Larry, and I were together last night for the beginning of the new year.

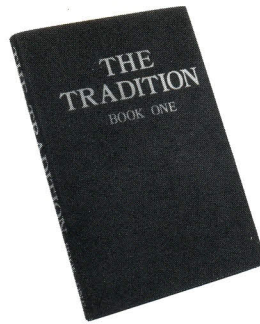
Father has told me many things since you left, one of which is to carry out my promises 100 percent. In regards to my diary, I must continue as I promised, although writing is very difficult for me, and I know it is not as good as you may want it to be.

I have many questions concerning the Principle and the Unification Church. However, as Father has told me, he wants me to read the book three more times before I can ask you any questions. I know that you and many others would gladly help me, but I ask that you explain the reason why to them.

I understand that Father gave a speech to everyone at midnight, and again at 9:00 AM, and again at noon. If you have the opportunity, please mail me a copy of these speeches, if it isn't too much trouble.

I am most anxious to hear what Father said on this special day. If there is anything I can do further, please just ask me.

I am looking forward to Father's return this week. I hope his furlough goes well for him, Mother, and all. ♦



# THE WAY IT IS.

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## Letter from the Publisher *Continued from p.2*

responsibility is to urge religious people toward renewal of the Christian spirit, for the sake of this country and the realization of God's ideal. The way we can do this is by sharing our understanding and our lifestyle with fellow Christians. God doesn't want only the Unification Church members to enter Canaan—we must gather all Christians to go forward together.

Clergy and lay leaders of all denominations should be like a brotherhood under God. We are to bring them together to share with each other and come into harmony. Also, we must effectively convey to them Father's heart and motivation, his tradition of sacrifice for all of humanity.

Many conscientious people in this world seek the leadership of a righteous person. How can we lose this moment? We must do our best to catch it and fulfill God's hope. When Father comes out of prison, it is vital to the progress of God's Will that he be warmly welcomed by both religious and secular leaders around the world. This can only be accomplished upon the foundation of our faith and obedience at this time.

A handwritten signature in black ink, appearing to read 'George Kukak'. The signature is fluid and cursive, written over a white background.

# WHY I AM INDEBTED TO TRUE PARENTS

by Rev. Reiner Vincenz

This morning I would like to share with you some deep feelings about my life in the church. I want to start with one passage from Luke 7:36-50 which as you remember, recounts the story of Jesus' meeting with one sinful woman.

One of the Pharisees asked him to eat with him, and he went into the Pharisee's house, and took his place at table. And behold, a woman of the city, who was a sinner, when she learned that he was at the table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

Yesterday I reflected about how God has worked in my life, how much I am grateful and indebted to our True Parents, and how much I need to do so that one day, hopefully, I can be forgiven.

## MEETING THE MESSIAH FOR THE FIRST TIME

In 1965, shortly after I had joined (in the autumn of 1964), Father came to Europe for the first time. He was traveling around the world and nobody in Europe or America had ever seen him. So you can imagine! Our first time meeting the Messiah! When he came to our little center in Frankfurt, nobody had any idea about how to attend him. We really had butterflies in our stomachs, because we didn't know what to do.

We certainly didn't want to welcome him in an ordinary way at the airport. Somehow I convinced the director of the airport to let us meet him out where the airplane landed. We had a big sign written in Korean which said, "Welcome to Germany, Rev. Moon." Then Father arrived. I will never forget this very first moment. He came, he looked at us—very strange and impossible people, standing on the runway like that. But he seemed so happy, so thankful!

I have looked many, many times at the photograph of this event. I seem to remember that he never said anything, but I feel the words: "They have recognized me. I am so thankful." I showed this photograph to many others and they shared the same feeling, so perhaps that intuition is truly from God.

When we drove Father to our center, we still didn't know what to do; we even lost the way. But Father was the first to help us find it again. I remember very clearly that Father was always the very first: the first up the stairs, the first at the table—always ahead of everyone.



Rev. Reiner Vincenz

EVEN IF WE ARE  
TOTALLY INDEBTED TO  
OUR TRUE PARENTS,  
THERE IS STILL ONE WAY  
WE CAN BE FORGIVEN:  
TO LOVE OUR TRUE  
PARENTS FROM  
MORNING TO NIGHT  
WITH OUR WHOLE  
HEARTS.

*Excerpts from a Sunday Service  
at Belvedere, March 18, 1984*



*Arrival of True Father in Frankfurt, Germany, in July 1965 during Father's first world tour. From left to right: Barbara Vincenz, Elke van der Stock, Peter Politzki, Dr. Kae Hwan Kim, Reiner Vincenz, Sang Ik Choi, Rotraut Koch, Father, Elisabeth Herzer, Mrs. Won Pok Choi, an Italian representative, Paul Werner, Dr. Young Oon Kim, Peter Koch, Christel Werner, Paul Wanner, Klaus Werner, Gerhard Kunkel, Ursula Schuhmann.*

I REMEMBER VERY CLEARLY THAT FATHER WAS ALWAYS THE VERY FIRST: THE FIRST UP THE STAIRS, THE FIRST AT THE TABLE—ALWAYS AHEAD OF EVERYONE.

The first meeting with Father was very dramatic. During the weeks before, we had prepared many questions to ask him. But you know how Father is. Without any advance notice he suddenly called a meeting. Then he asked us if we had any questions, but we had all left our notebooks in the other room. We bowed our heads and remained in complete silence. I felt so bad. It looked as if we had no interest in him.

Then Father started to sing the song, "Dong bang e." We just looked at each other. Then he asked one Korean brother, Dr. Kae H. Kim, to write down the words. He wrote them on a little board. Father looked around, but we were really paralyzed. I think he must have sung the song at least 12 times by himself. Finally, one by one, he pulled us out of ourselves and we could join him.

This was such a historical moment. Actually I was sorrowful because I felt we had all failed in this meeting. So why are we all so indebted to Father? Because he is the one who pulls us out of our paralysis and out of the old world millimeter by millimeter. When I hear this song I am always reminded that, little by little, Father can pull us out. That was the feeling I got at this very first meeting.

Father spent time with us and traveled with us. He said many things, but one thing which always struck my heart was that if we wanted to bring life to Germany and help it to survive, then we had to serve three other countries first. Otherwise Germany would have no way to be resurrected. He repeated this several times. Days went by, and Father continued to travel through Europe, but I never forgot his mandate for us to send out at least three missionaries.

We could easily find two members who could go to mission countries, but we were looking among ourselves for a third. Then I volunteered. I wanted to become a missionary. However, I was the youngest; and the other brothers and sisters had no confidence in me and told me to not even think about it. They laughed and said I would just collapse if I went out. But still I prayed: God, you guided me this far, and if you really want to, you can actually help me to go further. I had nobody on my side except God because everybody was so skeptical, but I asked: Couldn't we write a letter to our Father and ask his opinion? So Father was asked, and he gave permission. I will never forget the day the answer came. I succeeded, and I was overjoyed! I had Father as my Father. This was so wonderful. So in February 1966, I left Germany to go to France.

## PIONEERING FRANCE

At that time France was Germany's enemy. Initially, most of the people I met couldn't speak English or German. After a while I met some who could speak German and I was so happy. Yet these people said to me, "Before you say anything, let me tell you something in German. I will tell you in German how the Germans tortured my father and killed him!" This was my experience for the first several years. You can imagine how many levels I had to grow through as a missionary. I see many missionaries here this morning, and I can feel your situation deeply because Father gave me this mission. This is why I am so indebted to Father.

I used to work in a small restaurant in the middle of Paris. One morning I was standing in the kitchen preparing breakfast when I lost consciousness. I just fell down in the kitchen. Somebody must have brought me to my room. Maybe two days later I woke up, but one eye was going in one direction and the other eye in the other direction. Everything was paralyzed, especially my memory! I didn't know where I was; I didn't know my name. I couldn't remember anything. For several hours I sought to find one little anchor in my memory, some little point I could remember. But nothing came.

Suddenly, as if from the clear blue sky, one word came. Do you know what that word was? True Parents! Only one word! I had no idea what it meant or who True Parents were, but only the word "True Parents" came to my mind. I was like a boat in the sea, grabbing this word like an anchor. And then—oh, yes...True Parents...Divine Principle...Very slowly just a few things started to come back to me.



*Father is welcomed by Rev. Reiner Vincenz at the Paris airport in April 1969.*

Yet I couldn't even speak. Everything was paralyzed. Then I remembered Frankfurt, and felt I had to get to a telephone. This process of recollection took hours. I got up finally and went down the street. I had only to cross the street to the post office to reach the telephone, but crossing this one street also took hours. I could not calculate my own speed in relationship to the speed of the cars. I would start and then go back because I had no sense of measurement, or courage, any more.

Finally I managed to get to the telephone. I reached Peter Koch, but he couldn't understand anything I said because I was so mixed up. The one thing he could understand, however, was that something was really wrong with me. Through many maneuvers Peter Koch was able to get me back to Germany. I was examined in the best hospital, but none of the doctors could find anything distinctly wrong. In his desperation and skepticism Peter Koch contacted Father and asked him what to do.

I spent ten days in Germany, and every day it was impossible for me to function. Then all at once, when I awoke on the tenth day, I could stand up, and everything functioned normally. I came back to life! Everybody looked at me as if some kind of

WHENEVER YOU CAN MEET FATHER, EVEN HERE, OR EVEN FOR JUST A MOMENT, YOU SHOULD MAKE IT THE MOST DRAMATIC MEETING OF YOUR LIFE.



*Rev. Reiner Vincenz (left) with the first three members of the Unification Church in France: Therese Heitzinger, Remi Blanchard, and Henri Blanchard.*



*True Parents, accompanied by Mrs. Won Pok Choi and President Eu, visit Paris in April 1969.*

THE MEMORY OF THIS MOMENT IN BELVEDERE PULLED ME THROUGH ALL THE DIFFICULTIES OF 1973 AND 1974 AND ALSO PREPARED ME FOR MY DEPARTURE TO KOREA.

miracle had taken place. What happened to this man, they wondered. I said, "I'll tell you what happened! When does the next train leave for Paris?" The same day I returned to my mission and wrote a letter of thanks to Father. I did not waste even one hour.

Much later, in 1975, when we went with the IOWC Global Team to Korea, people in every city came and said to me, "Are you okay?" I asked, I wondered why they were asking me this question. I even wanted say, "Can't you see that I am okay?" "Well," they would say, "we were so worried about you." "Why?" I asked. "You know, in 1968 and 1967 we all were praying so hard for you. Because Father asked us to." Then I knew that many brothers and sisters in Korea were praying at that particular time for my recovery.

Then I understood that Father was the one who saved my life. When I heard this, it encouraged me to work even harder for God and True Parents, especially in our homeland of Korea. So once again, I am indebted to our True Parents.

Just shortly thereafter Father called me to America. I was most grateful for the chance to have served seven years in France and built up my foundation. Then I came to this very place, Belvedere. I actually went through a big struggle, because my concept was that maybe we had to fulfill things in Europe first. And suddenly at breakfast one morning Father said, "Reiner, do you want to help me?" "Oh, Father, yes!" I said. "I want nothing more than to help you." He brought me here, and there were fewer people present than there are this morning. Father spoke and at the end he formed us into a team of 60 people. Then from here, in 1973, IOWC was created.

You have to understand that this was my very first time in America. I had no understanding of the English language. Father was standing here outside the door; there were some vans parked nearby, and Father looked at me and said goodbye. That was all. I thought, what does this mean? Father said to take these people and he would come soon to Philadelphia, the next city of his tour. I said, "Father, I cannot even speak English!" He said it was no problem! My wife could speak good English, he said.

Well, I am so grateful for this moment. I remember so many times how Father gave me my first members and my first mission. The memory of this moment in Belvedere pulled me through all the difficulties of 1973 and 1974 and also prepared me for my departure to Korea. So you can see how important meeting Father is. It is important to have this really deep thankful feeling and sense of being indebted to Father. Whenever you can meet Father, even here, or even for just a moment, you should make it the most dramatic meeting of your life.

So we went crusading. Yesterday when I was reflecting about what I really remember, I can tell you that it is not the big gatherings, not the big banquets. What I really remember is this: on the 21-city tour, when we succeeded in filling the hall, serving the banquet, and everything was over, Father went with us to McDonald's and we had a McDonald's party. These are the moments I remember. Sometimes at midnight, sometimes after midnight, he would look at us as his children and sing us a song.

At these times Father said: You know, my worry is not the people in the audience, my worry is not the banquet, my worry first of all is you. You are much more



*True Parents invite the European leaders for lunch in New York, 1973. From left: Peter Koch, Father, Mother, Martin Porter, Mrs. Mee Shik Choi, Teddy ver Heyen, Doris Orme, Reiner Vincenz.*

important to me, much more important. That is why I am so thankful to Father. We all have a thousand reasons to be indebted to Father.

Then, after touring in America, Father asked me if I could go to Korea and Japan. I was so shocked. I told Father that if he had this confidence in me I would do my absolute best.

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## CRUSADING IN JAPAN AND KOREA

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Going to Japan was such an incredible blessing. I believe that without Japan it would have been impossible for me to meet the True Parents and our fatherland, Korea, in a deeper way. I am most grateful to the Japanese brothers and sisters.

Once you go there you can begin to understand my words. The Japanese members truly care, and their hearts melted our stony, Western hearts little by little. The problems you encounter in Japan and Korea are surprising. It is not the food, the rice or the miso soup; it is not that in the Orient everything is done the opposite way compared with the West; it is not the language or the public bath or anything else. These things you can learn and manage. The biggest problem is how to handle the incredibly deep heart of the Japanese, and especially the Korean members.

The moment we drew near the coast of Pusan, I felt: This is my home. I had traveled all over the world, as many of you know; I traveled to so many countries, but I never could feel: This is my home.

At that time Col. Pak was responsible for leading this crusade. When we left Japan on the boat, I asked Col. Pak many times if he thought Father would really come to meet us at Pusan. Oh no, he was too busy, Col. Pak said. After a little while I said again, "Col. Pak, actually I forgot flowers for Father. Maybe he's coming?" Then Col. Pak started to think and suddenly all of us on the boat were wondering if Father would be coming or not.

As the boat approached the coast I looked down from the boat and do you know who was there? Father was there! Father and Mother and many Korean leaders and the whole Pusan church! The moment of our landing in Pusan is so deep in my memory. It may well be the deepest moment of my life, because this was my first contact with our fatherland.

Everybody got out of the boat and came down to the landing dock. Everybody was in tears. When we offered our first prayer in our homeland the atmosphere was so warm and embracing, so welcoming. We felt that this was another world. Even people who have no idea about the Principle or about Father will tell you the same thing when they come to Korea: It is very different. There is something so welcoming that really connects to your inner depth. So I will never forget this moment in Pusan.

I want to testify this morning to the Korean nation. True Parents are truly our parents, and Korea is truly our homeland. When Father gave the motto this year, "Creation and Building of the Fatherland," I began to feel how Father's heart must be. It took him so many years to build the foundation for his mission. He had to leave Korea and go around the world, laying the foundation step by step and building up the victory over Satan. Only now was he able to return after an incredible journey of so many years! What a moment of happiness it must have been for Father on January 1 of this year when he could declare: This now is the year when we can build our Fatherland.

Also in Korea I could experience that Father is the father of the world. Not in America, but in Korea. I hope that all of you will be able to spend some time in our fatherland and help in building it, because the foundation is so ready, and the world really needs to have this one fatherland.

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## YOIDO ISLAND RALLY

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After crusading in Korea we were supposed to return to Japan. However, instead, Father held a very famous meeting. At that meeting Father got excited, and everyone else in the room with him—except me, because I couldn't understand what was going on. Finally Col. Pak explained it to me. Only 18 days before the proposed date, Father was directing all IOWC teams to prepare for the Yoido Rally. Can you imagine? Eighteen days! Father said that if we really wanted to stop Kim Il Sung from invading the South, we had to demonstrate worldwide, in a most powerful rally. Attendance at the rally had to exceed the one million people who came to support Billy Graham.



*Even Ronald McDonald seems to have caught the spirit of Father's message at a lunchtime leaders' meeting during the Day of Hope Tour in 1974.*

AT THESE TIMES FATHER SAID: YOU KNOW, MY WORRY IS NOT THE PEOPLE IN THE AUDIENCE, MY WORRY IS NOT THE BANQUET, MY WORRY FIRST OF ALL IS YOU. YOU ARE MUCH MORE IMPORTANT TO ME.



N.F.P.

*Rev. Reiner Vincenz speaks to the First Global Team on its arrival at Pusan harbor in March 1975. Father, the Korean leaders, and the Korean family gather to give the team a deeply felt welcome to Korea.*

THE MOMENT OF OUR LANDING IN PUSAN IS SO DEEP IN MY MEMORY. IT MAY WELL BE THE DEEPEST MOMENT OF MY LIFE, BECAUSE THIS WAS MY FIRST CONTACT WITH OUR FATHERLAND.

My heart had never been so frustrated or so nervous than during these 18 days. At one point I really became desperate. How could I handle all these organizational and spiritual problems? Internally I was clinging to Father's heart. Finally I called Mrs. Choi and confided in her like a son. I told her, "I don't know how to continue; what shall I do now?" She said, "Well, just go and see Father." I said, "Mrs. Choi, I could never do that." But she ordered me to do so and I went.

I knocked very carefully at the door. At the same moment I thought, maybe I never should have knocked at all...but then again, if I hadn't, I would never know what might have happened! As it turned out, this meeting was very meaningful for my life and very decisive for the entire Yoido Rally operation. I explained everything to Father, and he was not nervous at all. He gave me such wonderful fatherly advice. And I think that because of this one evening, many, many good things came about for God.

There was another miraculous event in Korea that I want to report. You know, the moment Father is doing something powerful for God, Satan starts preparing his counterattack immediately. On the morning of the Yoido Rally, I looked out the window, and do you know what I saw? Rain, rain, rain! I thought, Oh God, what shall we do? The entire sky was full of rain.

I was praying and thinking: God, all this work for your son and for our homeland is for nothing! Is the enemy really going to win? Then a voice came very clearly to me and said, "You must have faith!" Very simple! We have heard these words many times. Even the Bible tells us how little faith we have!

Then at 9 o'clock we went out in the rain. There was rain everywhere except in one place: the site of the parade for the Yoido Rally! God, my faith was not strong enough, I felt. If I had had more faith before, maybe there would have been no rain at all. But anyway, the situation was solved. The fact that at this moment the only place in the entire city that had no rain was our parade site, showed us that if we continue to work with a thankful heart and deepest faith in God and True Parents, we will always bring success.

## YANKEE STADIUM AND WASHINGTON MONUMENT

Then toward the end of 1975 Father wanted to build new things in America. So we held the Yankee Stadium campaign in New York. It was such a tough campaign as you know—long and very, very tough. Even though we invested so much, it rained again. And again there were so many negative people, so many threats, and only 45,000 people came.

However, I watched Father in this situation. I could see him just before he got up on stage and spoke. He was really God's son. The moment just before he stepped onto the stage the picture of himself in his room fell down. He had to go through this crucifixion but he kept going. This moment gave me so much confidence, and once again made me realize how much we are indebted to Father. If Father had not had inner security, if he had not had God within himself, then I believe that even though we were singing, "You Are My Sunshine," the rain never would have stopped. It is only because of Father's determination and prayer that the rain stopped and the rally became successful.

After Yankee Stadium, as you remember, we all came here to Belvedere, and Father declared that we were going on immediately to Washington Monument! I remember what many leaders felt inside: Everybody is exhausted. I am sure that Mr. Kamiyama felt, we have no money! We wanted to tell Father, "Didn't you say you wanted to do this in 1977?" Yet nobody had the courage to say it. We all felt, "Father, we are willing, but..." There is this big "but," you know? And who works through this big "but"? None other than Satan, who is always trying to stop us.

Just last Sunday Father spoke about the history of the struggle of good and evil. He explained that World War III is not the important war; it is a small war compared to the war within ourselves, the war with our own "buts," which we can never speak about but which we must overcome. Surely, that is our honest situation! So it was also at the time of Yankee Stadium. However, Father with his great love was able to melt these "buts" away. Therefore I am indebted to him. He knows about our struggle, but he helps us while acting as if he doesn't. That is the greatness of our Father. So at the beginning of the Washington Monument campaign there were still some "buts" in our hearts, but we went forward because of Father.

All these years up until 1981 Father has given his time to this country of America.

Father came in 1972, because God had ordered him to spend three and a half years in America. But we couldn't bring the result, so we are indebted to Father.

Then God prolonged the time from 1975 to 1978. You remember that nearly every other speech here on this stage was about bringing 30,000 people by 1978! We are still trying to fulfill that goal.

In 1981 America still didn't have the 30,000 people God had requested to save this country. Many of us were praying desperately: "God, give us some other way! If Father has to leave America and go to other countries and start all over again, then what a great and difficult new mission will lie ahead of us! How much will be lost! What about your expectations of America?" All the members and all the leaders were so worried; we wondered what God was going to do.

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## GOD GRANTS US THREE MORE YEARS

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Then on January 2, 1983, we had a meeting here in New York. You may remember that on January 1, Father was already speaking about how we may have to go to other countries. "We may go to South America," he said. I even polished up my Spanish in order to be ready, just in case. Who could know where God would lead us? January 2 was such an important day for me, and also for my relationship with Father. He suddenly said to us: You have all lost your jobs now! Go to lunch!

I was walking down the stairs of the New Yorker hotel when another leader, my spiritual son, told me, "Well, it looks as if Father has put all of us out of a job." But I answered him, "I don't think so. Just wait an hour, and you will see; God is preparing something great." I didn't know what I was saying.

One hour later Father came back and told us that we had to go out for three more years. God granted us additional time to conclude our course in the wilderness. However, now God would request 60,000 people, not 30,000 as He had the three times before. Brothers and sisters, I can tell you that at that moment I was deeply moved by the greatness of God and our True Parents. It can only be because Father was somehow able to move God's heart. We are all most deeply indebted to our Father. So no matter what Father may demand, we must respond immediately, because our debts are so big.

That is why I quoted this passage from Luke in the beginning. There are two kinds of people: those who have small debts, and those who have big ones. The Messiah forgives both, although we are more like those who have many debts. And what about this woman? Everybody was astonished that Jesus could forgive her. Even Simon asked him, "Why are you doing this? I don't understand. What did she do that you can forgive her?" Jesus explained that while she had committed many wrongs and many sins, there was one thing she did right that was greater than anything else: She loved Jesus with all she had. That could overcome everything.

Now we are involved in this campaign to wake up the nation of America. Even if we are totally indebted to our True Parents, there is still one way we can be forgiven. That way is to love our True Parents from morning to night with our whole hearts, even more than this woman loved Jesus. We must love True Parents this way in order for them to be able to forgive us and one day bring us to God's Kingdom.

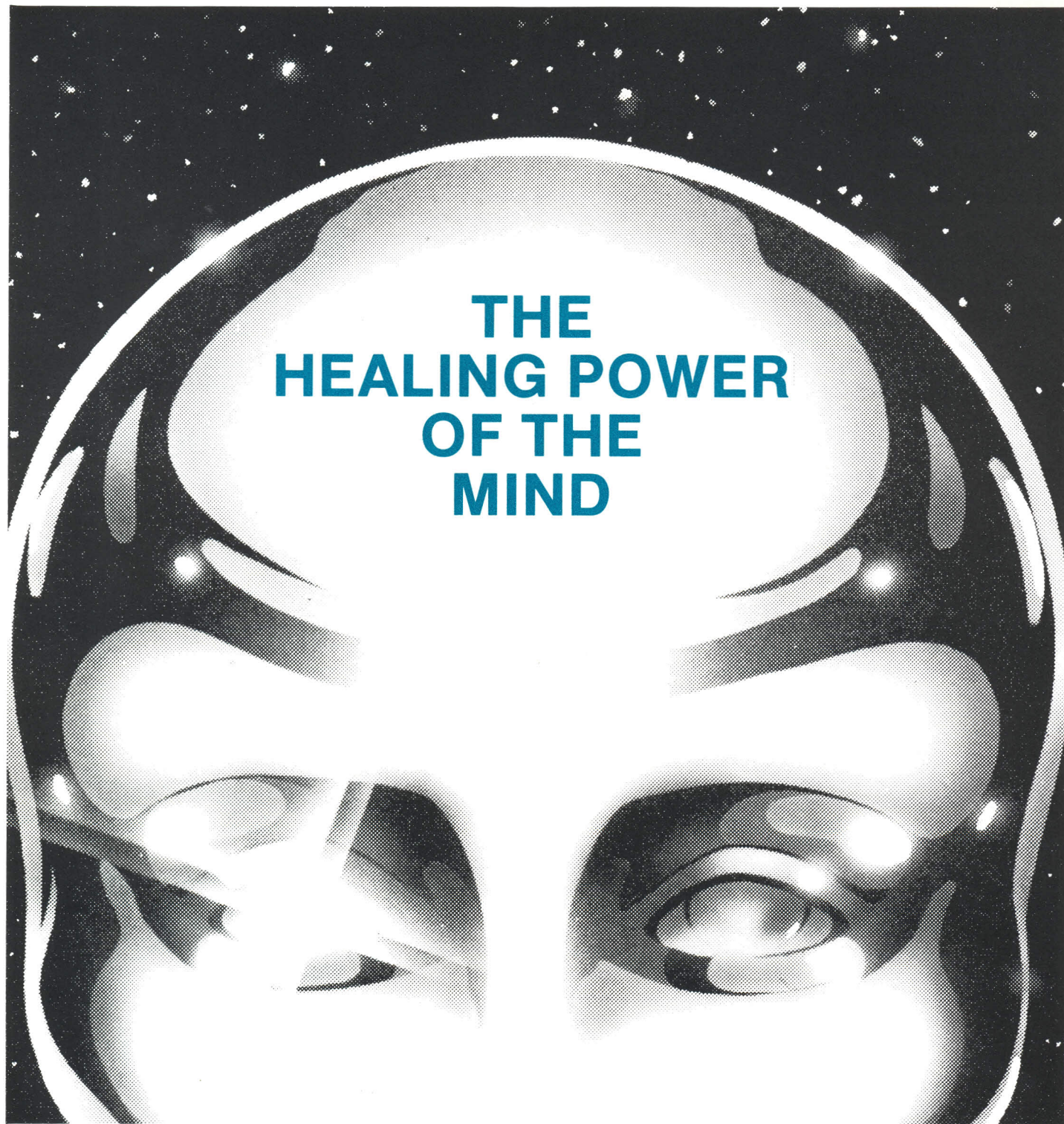
Let's go forward powerfully with our True Parents. And when you struggle with your weak points, then remember some of my little stories or create your own from the experiences of your own life. In this wilderness there are some dark times, and there are times of sunshine. In dark times you must be able to pull out of your drawer the little stories about the sunshine that can help you. Such stories as the one about the McDonald's parties with True Parents help me very much, for example. The more of these little stories you can build up and utilize for inspiration, the more you have a chance to grow and reach our True Parents.

The title of my talk this morning is, "Why I Am Indebted to True Parents." Maybe I could stimulate all of you to renew your hearts and rededicate yourselves. Hopefully when you leave Belvedere today you can take along a little inspiration and say, "God, let me think one more time. I also have many reasons to be indebted to our Father."

We can all be successful and hopeful if in our hearts we feel deeply indebted to our True Parents. If we claim the victory to our credit even once, we are the losers. But if we give the victory totally to our True Parents and completely liquidate any personal feeling of credit or ownership, then, I think, total victory will come. That is what I could learn from our True Parents. Let us pray. ♦

FATHER EXPLAINED THAT WORLD WAR III IS NOT THE IMPORTANT WAR; IT IS A SMALL WAR COMPARED TO THE WAR WITHIN OURSELVES, THE WAR WITH OUR OWN "BUTS."

IF WE GIVE THE VICTORY TOTALLY TO OUR TRUE PARENTS AND COMPLETELY LIQUIDATE ANY PERSONAL FEELING OF CREDIT OR OWNERSHIP, TOTAL VICTORY WILL COME.



# THE HEALING POWER OF THE MIND

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by Dr. Joseph Sheftick

*This article is the first in a three-part series on healing. The contents were given by Dr. Joseph Sheftick in a talk to the 120-day training session in the World Mission Center in the spring of 1984. The first segment deals with the power of the mind to influence our physical bodies and our*

*state of health.*

*The second segment, which will appear in the next issue, deals with the foundation of faith, the foundation of substance, and the power of imaging as they relate to the healing process.*

*The third and final segment will*

*discuss psychic research in the United States and the Soviet Union, the phenomenon of psychic warfare, the power of symbols, and the importance of Principle as the basis for understanding and solving life's problems.*

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(Part I of III)

**T**onight I am going to speak about the mind and its relationship to healing. As you are aware, the mind is the most powerful force in the universe. The essence of mind is that it contains truth and love, and it was with His Mind that God created the entire universe. It is very important for us to understand the mind and how to use it properly.

Just before I joined the church I studied spiritual healing for about nine months. I could see the effects of healing with spiritual energy, as well as working physically with the body directly. When I returned to chiropractic practice in 1980, I became more and more interested in the effects of the mind. I have tried to bring the two methods of healing together. I incline toward the use of the mind and working with the spiritual aspect.


### **The Most Powerful Force in the World**

What is the mind? It is the most powerful force in the world, even more powerful than the atomic bomb or the neutron bomb. It's invisible: you can't smell it; you can't taste it; you can't touch it; you can't feel it; you can't weigh it. Can you put five pounds of mind in your hand?

Where is the mind? Is it in your head? In your hands? Marxists would have us believe that it is interaction between chemicals that produces thought. That's mind! When you die the chemicals disintegrate, and there is no more mind, no more thought. That's their concept basically. But do you know that they are forerunners in research on psychic phenomena? They have more interest in the mind and in the psychic aspect of man than we do in the free world.

The essence of mind is that it contains inner attributes of intellect (cognition), emotion (love) and will (decision) and outer attributes of ideas, concepts, original law and mathematical principles. All of these existed prior to the beginning of creation, and are manifested in various in all the different entities that make up the creation. We can see them in energy, atoms, molecules, minerals, plants, animals and the greatest manifestation in the mind of man.

The mind has a unique capacity: you can live in the past, in the present and in the future in your mind. Each of you has at one point moved to the past while you were sitting here for lecture. Some of you



**W**ith your mind you can make yourself sick, or you can make yourself better and better.

**T**he mind has a unique capacity: you can live in the past, in the present and in the future in your mind.

stayed in the present and some of you went to the future, thinking about what was coming ahead or what you were going to have for dinner. Also in your mind you can go anywhere: other planets, other solar systems, even into somebody else's body. Did you know that you can visit somebody's body, in your mind? You can go to somebody's stomach, into his heart or foot or even into his brain. That's what I'm hoping to do more in the future. I've already had some experience doing that. I think the future of healing is going to be fantastic because I believe the doctor of the future is going to be able to see psychically into the patient's body and, with the cooperation of the patient, be able to change the energy patterns and create new cells, tissues and organs.

Every seven years your body recreates every cell, completely brand new. Look at your hands: if you are 21 years old, your cells have been replaced three times; if you are 42 years old, your cells have been changed six times, made completely new! So, how come we still have this same sick stomach, or backache, or cancer for so many years? The reason is that the cells reproduce according to the influence of the mind, our consciousness.

Think about the fall for a moment. Principle teaches us how our blood became stained. How do you think it happened? What did Lucifer and Eve change? They changed their hearts, their minds. According to my understanding, the unprincipled consciousness of Adam and Eve was impressed upon the cells—the DNA and the RNA of the cell. I think that's how the effects of sin (separation from God) are transmitted from generation to generation.

Thus the state of our consciousness is most important. How do you think you're going to change your fallen nature to a heavenly nature? Your consciousness has to change. Then your heart changes and your personality changes. Your understanding of the truth is what brings about restoration of health and well-being.

### **The Basic Cause of Disease**

The basic cause of disease is separation from God. God did not program disease into the life-pattern or lifestyle of His children. So disease is a product of the fall. Besides the original sin, we also have ancestral (inherited), collective (race), and personal (misuse/abuse of principle)

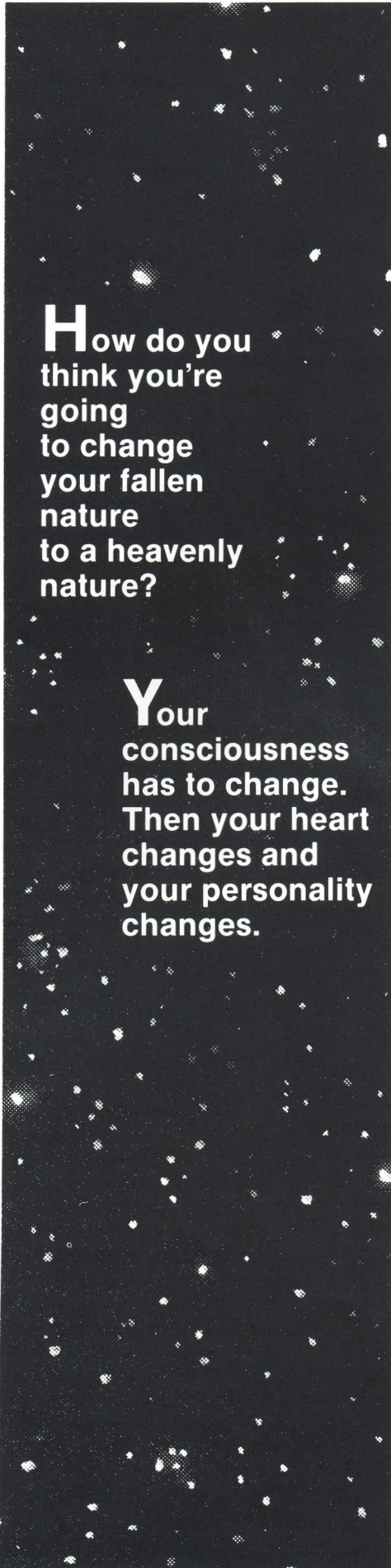
causes of disease. Medical science has indicated that 80-90 percent of disease affecting humans are mental/emotional or psychological in origin. "Stress" is now considered a major underlying factor in the disease process.

The mind never sleeps. You don't fall out of bed when you sleep, do you? That's because the mind is not asleep. Typically people change their posture constantly during the night. Because the body changes so many times, you might wonder how anybody can get any rest while they sleep. What this indicates is that the mind doesn't fall asleep. If your biological mind went to sleep, how would you be? You would be dead. So the biological mind is continuously awake. Also your spiritual mind is continuously aware.

Truly, your mind does not fall asleep. It stays awake and maintains everything that's within your experience—both your internal environment and your external environment.

The biological mind is responsible for the maintenance, reproduction, health and well-being of your physical body. There are some people who have the capacity to control the various functions of the body by the power of mind. I'm sure you've heard of them: Zen masters, Buddhist monks, and various kinds of mystics. I heard one interesting case which helps me to appreciate the Principle. One particular master had gained such control over his heartbeat that he could actually start and stop it whenever he wanted to. One day he stopped it and couldn't get it started again. He was really frightened but he didn't die; he finally got it started. But do you know why that happened? The heart mind said, "Then, if you want to take over the complete function of controlling the heartbeat, take it! I'm not going to do my job any more!" The heart has its own mind to function, when it should function, under the control of the biological mind. God didn't create us to control our heartbeat continuously, but only under exceptional circumstances—for example, if you have to slow down bleeding, you could do that by controlling the bloodflow from your heart. However, you don't want to have to think about it every moment. Only for emergencies and special situations should you be able to exercise that kind of conscious authority over your body processes.

Doesn't the cell have a mind? What part of the cell has the mind? The nucleus! *Sung sang!* That's where the mind is. Every molecule, every cell, every atom, every particle of energy has mind! If not, then God could not have created the universe. If not, then our spiritual mind and



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biological mind would not be able to deal with the thousands of chemical processes that go on in this body.

Can you imagine the vast and complex forces that impinge upon our bodies and minds from the external environment and your own internal environment? Right now in this room you are getting bombarded by microwaves coming from the Empire State Building, X-rays, gamma rays, radio waves, television waves, sound waves—all impinging upon your mind and your nervous system. Your nervous system is your antenna, and your biological mind and your spirit mind must contend with those energy influences so that you can exist and function according to Principle.

I have often wondered why different methods of healing work: chiropractic works, nutrition works, homeopathy works, Shiatsu works, Alexander's movement works, psychoanalysis works, hypnosis works. There are all kinds of healing systems that can help people to get well, although different people respond to different types of healing. I wondered why.

### **The Mind Does the Healing**

The only common denominator I could find so far was the mind. The mind is what actually does the healing. With your mind you can make yourself sick, or you can yourself better and better.

Imagine this scenario, however. You've got hemorrhoids, constipation; your back is aching, and you've got a headache. Someone asks, "How do you feel?" You answer, "I feel *great!*" Then your biological mind will say, "What kind of dummy have I got here? We've got hemorrhoids, constipation, headache, backache, and he says, 'I feel great.' Is that the standard for feeling great—hemorrhoids, constipation, headaches and what not?" You should not try to fool the biological mind: it has a very important function. It tells your spiritual mind what's going on in your physical body. So you should respond to it properly.

Have you ever had to really go to the bathroom? What do you do when you can't go? Your biological mind says, "You have to go to the bathroom!" And your spiritual mind says, "I can't go to the bathroom right now!" Which is in subject position? For the moment the spiritual mind is. Then subject and object can have a give and take relationship and change positions. Neither one is always in the subject or object position. You can direct your biological mind to withhold certain functions, but only for a period of time. When the time comes, as you know from

your own experience, the biological mind becomes subject: you do what you have to do and you feel better.

The mind has the responsibility of healing your body. That's the common denominator operating when people become well through different systems of healing. Placebos work sometimes. If you give people sugar pills or a glass of wine, and tell them, "This will cure your high blood pressure," they will be cured, as long as they believe and accept it.

How do I know this? Father indicated this in a speech he had given about his life in prison. He said he had a whole bowl of rice and he decided to give half to the prisoners and exist on half of the portion. He made his determination, but when did he know he was going to be able to fulfill it? When his mind accepted it as a fact. When his mind was convinced that he could exist on half a bowl of rice a day, he could do it.

On the other hand, you can eat the most nutritious natural food and turn it into poison by your attitude. What Jesus said 2,000 years ago is true: "Not what goes into the mouth defiles a man, but what comes out of the mouth..." This indicates the state of the man's heart. Many people in our family pray externally

over the food they receive, but internally they have a complaining attitude and may even complain while they eat. If you do this, you are cheating yourself. You are making yourself sick! Do you know why? Because that food has a mind: that peanut butter has its own mind. All that food has *sung sang*, and by complaining, you are cursing it. Look at what happened to the fig tree when Jesus cursed it!

In prayer you're dealing with mind and you're dealing with energy; you are dealing with a very powerful force. When you pray over a substance you are influencing the *sung sang* of that substance. It may not be the most nutritious food, but through prayer its *sung sang* will become very excited and grateful to come into your body. And your biological mind will be grateful to get that loved energy into its system so that you can use it to maintain your health.

It's a fact: energy comes out of your hands and out of your eyes into that food. You must ask God to bless it. How is God blessing it? Just take a moment and focus your mind, your heart on God. Be grateful, appreciative, loving, and the energy of God will flow from His Mind through your mind into the mind (*sung sang*) of the substance you are blessing. ♦



*Dr. Joseph Sheftick has served in almost every leadership capacity in our movement. He's been an IOWC commander, travelled as an evangelist throughout America, and worked as the head of the Freedom Leadership Foundation in Washington D.C. He served in the 1970s as one of the vital foundation people in the building of our movement. He is now a Reiki master/teacher/therapist and chiropractor in New York City. He is pioneering a new path of holistic healing, incorporating the system of Reiki, which is a method for restoring and balancing universal life force energy, and chiropractic.*

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*Father, October 4, 1976*

# ON WITNESSING USING SPIRIT WORLD

*by John Biermans*

*John Biermans joined the Unification movement in May 1977,  
and has 30 spiritual children.*

*He is now an attorney with the HSA legal staff in New York.*

**A**s the Principle teaches us, righteous spirit men return to the earth so that they can grow spiritually through their descendants on the earth plane. Naturally, the best way for spirits to grow would be to guide their descendants to the Messiah. Therefore there is tremendous activity on the spiritual plane which seeks to direct people to our movement. But if the person on earth is rather "thick," then it is much more difficult for him to be effectively guided towards the Messiah. From my experience, it seems clear that the Abel spiritual realm is therefore focusing its attention on a limited number of individuals and is desperately trying to prepare them and guide them to meet our movement. Most of us know from our own experience that our entire life was in reality a preparation for joining this movement. It takes such a long time. Therefore only a limited number of people is ready to completely respond. Thus, the key to any kind of successful witnessing is to find these specific people. This can only be done through aggressive and intensive use of spirit world.

My experience in street witnessing is very similar to working in home church. Again there are specific people in each 360-home area who have been prepared by their ancestors and who can serve as our John the Baptist figures.

## **Specific Locations**

Spirit world operates very lawfully and logically. Abel-type spirit people will attempt to guide their descendants to specific locations where they know they will meet our family members. However, this is only possible if we consistently witness in certain locations. Therefore, I always tried to focus my witnessing in specific areas. I would usually make a plan of where I was going in advance and inform the spirit world. This made it possible to meet many prepared people. However, the key element to bringing success is being able to demonstrate to spirit world that you are trustworthy, and that you will be at the location where they are guiding their descendants. If I were in the spirit world and was trying to guide my descendant, that is the kind of Moonie I

would look for.

On one most memorable occasion, I was witnessing in an area where I always told spirit world I would go. I had been there for only a short time but I needed to go to the post office, which was only a block away. However, my intuition told me very strongly not to go, not to get distracted by anything else. And so I began going back and forth on a one-block section of this street. In fact, I was going in circles—back and forth. Within a short time, I saw a sister approaching me. We looked at each other and both of us just suddenly stopped. It was an immediate connection! We began talking and it seemed like the most natural conversation in the world. I felt like I was talking to someone who was already in our family!

She had left the office of a spiritualist just moments before we met, where she had been seeking guidance for her spiritual life. The spiritualist had given her explicit directions. He had said, "Go out to Powell Street. When you get onto Powell Street, go right and follow until Bush Street. There you will find a place to stay. If you go right now, I will pray for you."

As it happened, the street where I had been pacing was Powell Street, less than a block from the spiritualist. When I told her that our home was on Bush Street she didn't need any more convincing—she came.

This Powell Street was a very fruitful street for me—especially this particular spot. About four months later, I met another spiritual child at this exact same location. Then, one month later, I was walking on Powell Street with another brother. As we passed this spot, I noticed a sister sitting in the restaurant overlooking "the spot." My intuition told me that I must talk to her. But I really didn't want to because it would be so awkward and embarrassing to walk into a restaurant and talk to a total stranger. So we continued walking. But I just had to go back. She, too, joined our movement.

A few months later, I was witnessing in this same vicinity with my spiritual daughter Dianna. We made a determination to pray every hour, and each time we prayed we told spirit world exactly where we would be going. Our unity in prayer created a powerful feeling and intense focus, and this gave us great confidence that spirit world would guide a prepared person to us. And sure enough, towards mid-afternoon we met a brother who was immediately responsive to us. He came over that night and ultimately joined. We had met him just as he was approaching "the spot."

Another incident showed me the power

of telling the spirit world where we plan to go. One day during my time in law school I was working on a legal paper. I had promised spirit world I would go and witness at the train station before I went to school in the afternoon. As it turned out, my paper took much longer than I had anticipated and I got behind schedule. Nevertheless, I decided to at least go there—even for a few moments—before going to school. There I suddenly noticed a brother who looked very good. I was already on my way out, as I was late for school, but I knew I should talk to him, so I did. He responded immediately and joined.

When I first joined our movement, my witnessing results were not so great. It seemed so difficult to find people to respond as full-time members. Neverthe-



*John Biermans and Heather Thalheimer*

less, I kept trying and at the time of my first spiritual birthday, I had an amazing breakthrough. I met a sister who immediately responded to the Principle. It provided answers to all of her deep questions about life, love, and especially about God. Because she was so deeply moved by everything she heard, my heart was able to open in a way that I had never experienced before. Her total inspiration from

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hearing the lectures and sharing with brothers and sisters was contagious. I became totally inspired and was able to share very deeply in a heart-to-heart way about the beautiful hope and vision of our movement and about how all of her yearning for fulfillment could be realized through dedicating her life to God.

But she left. I was completely heart-broken. After I said good-bye to her at the airport, I couldn't stop my tears. I didn't think anyone could feel greater sadness. I can still remember walking down the street singing the saddest song I knew—my heart aching, aching—and this, I think, is what moved spirit world. I believe my feelings must have moved those in spirit world who were searching for someone who could give God's love to their descendants.

The sadness I felt also helped me begin to really understand Heavenly Father's aching, aching heart. Through my own suffering, I began to know how God has felt about His children all through history. Because of this, I could never give up; I could never stop; and so I continued to go out witnessing every day.

## **Miracles**

This is when miracles began to happen. Suddenly almost every person I spoke to seemed to be "chosen" to respond. One of these people recently told me how it was that we met, from her vantage point. She had been searching for God for many years without finding any real answers about what God wanted her to do. She quit both school and her job and gave God an ultimatum: "I'll give You three weeks to show me what You want me to do." She left her home and began travelling. Towards the end of the three weeks, she woke up one morning and a voice said: "Now the time has come." She followed spiritual directions from there and was guided nearly 100 miles to the bus station in San Francisco.

As she describes it to me now, "Within 15 seconds, you showed up and began talking to me." Then a voice said to her very clearly: "Whatever you decide to do now will affect the rest of your life." Then she looked at me very carefully and she realized that I was the person she was intended to meet.

I was rather amazed to hear her testimony when she shared it with me a few weeks ago, more than six and a half years after she joined the movement. Why? Because I had no idea that spirit world had given her such clear guidance and specific directions. All I knew in the moment of seeing her was that I should speak to her. I didn't hesitate and after we



*Four of John Biermans' spiritual children. From left to right: Stephen Kearney, Diane Downward, Heather Thalheimer, Mark Mylar.*

spoke; I felt certain that she was meant to join our movement. I didn't hear any voices—I simply tried to be available as Heavenly Father's spokesman.

Even more recently, another spiritual child shared her story of how spirit world had guided her to our movement. I had just brought a very good person to our workshop for a number of days. I had totally invested my heart in her because I had made a promise to God that I would do so. Through an inspiration, Heavenly Father told me that even if she did not respond, any suffering I would experience in my heart would help me know His heart more deeply.

As things turned out, this precious sister was kidnapped and left. To this day my heart aches to think of her. Just after she left, I prayed and then I told Satan that he would have to pay seven times for taking this person away. I felt justified in making this demand because of True Parents' sacrifice and because I had totally given my heart as God's representative. Therefore I was convinced that he actually had no right or claim to her at all.

After this I was able to find seven spiritual children within a few weeks. One of these was a girl who had just been fired from her job. Her boyfriend had left her, she had just given up her baby for adoption...and she had come to the conclusion that life just wasn't worth living anymore.

As she recently shared with me, when she left her place of work she heard voices that told her explicitly where she should go, and go there she did. At that moment I was witnessing in that vicinity. I suddenly received a very clear intuition that I was about to meet a spiritual child. My reaction was to desperately look everywhere for this person. Every person I encoun-

tered made me ask, "Is this the one?" For about 20 minutes I continued this frantic search until I had to go to a place nearby where I was supposed to meet a number of other brothers and sisters for lunch. When I arrived at this designated meeting spot, this is where I met this exact same sister.

Spirit world often gave me intuitions about whom I should talk to. This is important because we can talk to many people but often we miss the ones who are the most prepared to respond. Just after I had told Satan he had to let me have seven spiritual children, I was on my way to an important meeting—if I arrived late, I knew I would be in trouble.

As I was walking—running actually—out of the corner of my eye I saw a blond-haired brother with a bright spirit. I had run past him and that is when I began

receiving a very strong intuition that I should go back to talk to him. I was very reluctant—because I was already late—but I had long ago made a resolution to always follow such intuitions. I stopped and went back to witness to him. As I spoke to him, I received a very powerful feeling that he was a "prepared" person. In fact, he reminded me a lot of myself—he seemed as if he was my second self. We didn't speak for very long—it was getting even later—but I invited him to our evening program. Sure enough, he came and became deeply inspired by the lectures and ultimately joined.

### **Clear Formula**

As I reflected in writing this article and as I listened to the testimony of how these two sisters felt when we met, I asked myself, "Why did I meet them?" The answer that seems most evident is that during these particular time periods, I had been able to demonstrate to the spiritual world that I was sincere, that I was committed, that I was completely focused and that I would invest my whole heart in each person.

It was not easy. Each time I felt tremendous resistance to making the commitment of heart that was needed. Sometimes I just felt lazy, but more often I would fear betrayal. It was extremely difficult to make myself so vulnerable to another—especially a stranger. Yet it was possible as I came to understand Heavenly Father's heart for each person—that each person is His precious son or daughter. When I had this kind of heart, I could always receive the strength needed to make this profound investment. From my experience, there is just no other way. ♦

***It was extremely difficult to make myself so vulnerable to another—especially a stranger. Yet it was possible as I came to understand Heavenly Father's heart for each person—that each person is His precious son or daughter.***

## LETTER TO THE EDITOR

Dear Editor:

I was so moved by the letters from Uganda and other countries in the December issue of *Today's World*. I was touched to learn that the members had to sign to read *Today's World* and that this magazine is basically all the news the members get of the True Family and our movement. I thought it would be a great idea if we had "pen friends" within the church. I'm on New York City's Mobile Fundraising Team and we have so many resources—*Today's World*, *Unification News*, etc. We get to see Father whenever he speaks in the area, as well as many of the leaders. I was thinking that we, who have so much and often take it for granted, could send information to members in countries who don't have much at all.

I also thought it would be enriching to exchange our experiences of being in the family. I would love to hear about the situations, struggles, victories, and spiritual experiences of someone in a completely different environment. Maybe it would be inspiring for someone to hear about life on the MFT in New York City, and other missions.

What do you think? Maybe you could ask what people thought about the idea in your magazine.

ITPN  
Gail Martin

*Today's World is happy to facilitate such correspondence. If you are in a foreign country and would like to be put in touch with Gail, or someone like her, please address your letters to Today's World Magazine and we will forward your first letters for you. If you are an American member who feels much like Gail does, please write us, and we will put you in touch with a "pen friend" in a mission country.*

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# PRINCIPLE STUDY WITH A MINISTER

## *Using the Bible*

Testimony by  
Nancy Escaleras Makowski

Last year when Father asked for volunteers to go to the IOWC, I was working with the Education Department staff in New York. I liked this mission very much but I strongly felt that I needed more frontline work. Therefore I volunteered for the IOWC. The six months I spent there were wonderful, because I felt God closer to me due to the desperate heart we had to bring members.

One of our brothers met a Baptist minister and brought him to the lecture on the mission of Jesus. He was so inspired that he wanted to attend a two-day workshop right away. Our commander was worried because we did not have anyone to lecture, so he asked for those who had experience; I raised my hand because I had lectured in Spanish several times. I was shocked when he asked me to give the two-day workshop to the minister. I began to pray desperately because I did not feel confident to do it. That very night I had a dream in which the minister was arguing with Father, and after much discussion the minister finally bent down, bowed to Father and cried, kissing his hand. Father smiled and caressed the minister's hand. This dream gave me great confidence to teach the two days because I understood that the minister was prepared.

I prayed and studied very hard before the lectures. The minister was especially inspired each time I opened the Bible. He knew we were Moonies, but was relieved when he saw us using the Bible. Throughout the lectures he wanted to argue with me about certain points, but I asked him to wait until the end. Then I had to explain things even

more. Towards the end of the two days he was moved so deeply that the lecture on Father's life was his breaking point; just as in my dream he started to cry, and decided to go on to a seven-day, then to a 21-day, and recently to a 40-day training.

When he understood about the providence of Christianity he wanted to do a lot with churches, so he took leave of his wife and children and decided to join our traveling team full time. He is presently with the team in Kentucky working with ministers and is very happy to have joined us. His name is Walter Palmore.

I wanted to share this testimony because I have met many brothers and sisters who because of their inexperience are not confident in witnessing to ministers. But God clearly taught me that it does not matter how much we know or what experience we have. The truth itself is powerful enough to people who are prepared, and according to Father's God's Day message there are 120 ministers prepared for each one of us.

Furthermore, in another dream I had when teaching this minister, Father scolded me strongly, saying: "You do not study enough; you must study, especially the Bible." This was a wonderful revelation for me, because I understood that we can win Christians by using the Bible to teach Principle. When Father began to teach Principle he only used the Bible, and thus he was able to convert many Christians. Since then I have made a goal to study the Bible more.

In Their Names,  
Nancy Escaleras Makowski ♦

# Wonhwa-Do

## The Principle In Action

### Martial Arts Testimony

by Gerry Servito

R.M. Davis/N.F.P.

Wonhwa-do instructor Gerry Servito

In October 1984, I returned to the Philippines after an absence of ten years. I had last been there for a visit after my graduation from college in New York City. At that time, I had just completed nine years of architecture and design training during some of the most spiritually and politically active years in the American university scene. As a result of those experiences in college, I had arrived at a few important conclusions.

The first was that I could not evade active involvement in social issues. The second was that education appeared to be the most constructive form of involvement in society. Probably due to the character of the sixties and seventies, I took education to be a matter of cultivating the spirit as well as the mind. And so, thirdly, I conceived the desire to be a teacher. If I were to teach design skills, well, that would be fine, but whatever the medium of instruction would be, the inner content would be a matter of spiritual and social values, and not merely a matter of techniques.

Despite these conclusions, when I visited the Philippines in 1974, I had not yet discovered what skill I could possibly use as my vehicle. So I returned to the United States, hoping that God would somehow enlighten me for the sake of others and particularly for the sake of my ancestral home.

It was upon my return to America that I met the Unification movement, and there I found the essence of all meaningful instruction. And when I was led to study Wonhwa-do some years later, I found one unique medium of instruction for teaching principled values.

**After four years of study, I can say that I have learned more about the vertical dimension of relationship than I had learned all my life.**

I say "led" carefully, for I did not have a natural affinity for the martial arts, nor did I understand Father's recommendation to us to study these arts. But when I was in the seminary, I recalled my spiritual mother's advice to me when I was new in the movement and still strongly connected to my pre-movement meditational practices. She had intuited my need for a spiritual activity more suited to the Completed Testament Age, and had therefore advised me to practice karate instead of meditation exclusively. And so I took advantage of the Wonhwa-do training at the seminary.

During my second year there, I involved myself in studying Unification

Thought, and found a new depth in Wonhwa-do which I had previously missed. From the beginning of Wonhwa-do practice, all students hear that its center is Unificationism. Discovering the depth of that connection gave me an entirely new appreciation of Wonhwa-do, for I could now discern the expression of Unification theories (of ethics, education, art, and history, for example) within the training experience.

Now, after four years of study, I can say that I have learned more about the vertical dimension of relationship than I had learned all my life. Since Father explains the parent-child relationship to be the central axis of all others, I could now begin to understand his rationale for recommending the study of martial arts to the movement: through that medium, specifically through the student-teacher relationship, ethical understanding is transmitted. This kind of experiential education is uniquely appropriate for learning such material, for a merely discursive education (lecturing, discussion, etc.) may only partially reveal the flavor and dynamics of vertical care, obedience, trust, loyalty, dignity, responsibility, and also the joy that such virtues provide.

These convictions were developed through my post-seminary years, for in CARP I had the opportunity to teach Wonhwa-do in several cities to many



Philippin CARP

*Early morning Wonhwa-do practice in the Philippines.*

students. Touching incidents sometimes occurred which demonstrated growth in my students' characters, and I experienced profound satisfaction from this.

I was sent to the Philippines in October, with the direction to teach Unificationism and Wonhwa-do, and to help in any other ways that were needed. Since Mr. Murotani—the national director—and his wife could understand the motive and value of Wonhwa-do, it was possible to initiate study for the family there. Also, many Filipino people have an innate appreciation and ability for the martial arts. This is because the Philippines, like many other Asian countries, has practiced indigenous forms of martial arts throughout its history. (An original form of martial arts was called "kali." It was an Islamic, weapons-oriented style, which was the forerunner of more modern techniques called "arnis" and "escrima." These were practiced during the Spanish occupation. Because of their effectiveness, these styles are taught overseas, and have produced noted instructors and performers even in America.)

Within my first few days at the headquarters in Quezon city, we had decided to do our practice at 5:30 a.m. This was in order to avoid conflict with the normal center activities which began with prayer at 6:30 a.m. On the first

morning, I rose early to prepare my spirit and the training hall, for teaching is not unlike lecturing: the instructor becomes a channel for the transmission of valuable information. The quality of the class depends upon the ability of the instructor to be a pure channel, sensitive both to heaven and to the students. So I cleaned the bodega which we had been given, and then knelt to pray and review my lesson plan. When I turned around that morning, I was pleased to see a few rows of students already kneeling in quiet prayer and preparation behind me. I explained the ceremonies of bowing, pledging, and of reading and meditating on Father's words, and we performed these together. Then we moved into the stretching exercises, and from those into the basic techniques. Over the next days, we learned different hand and foot techniques, and morning wake-up was now accomplished by a new sound: the united shouts of the Wonhwa-do brothers and sisters!

Class attendance began with about fifteen brothers and sisters, and oftentimes the class grew to twice that size. I quickly learned that some of the students were traveling one hour from their home centers in order to attend the 5:30 a.m. classes. On a few afternoons, we held class for the forty-day training session, and then the bodega was filled to overflowing, with long rows of brothers and sisters practicing and many

other interested ones watching.

Knowing that we had only a month of instruction at best, the students already advanced to several higher techniques, in order to have material to study in my absence. This was made possible by the genuine aptitude and effort of the brothers and sisters, and because they could readily select a leader for the class in my absence.

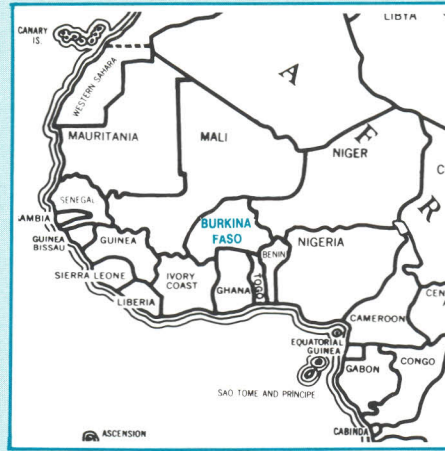
As the days passed, the inner dimension of Wonhwa-do training became more apparent, for each person could begin to encounter the limitations peculiar to himself. By these, I mean the personal "problem areas" which affect our daily lives; for example, impatience, comparison, arrogance, lack of concentration, envy, self-doubt, etc. These are only some of the internal barriers which a Wonhwa-do student must face and learn to overcome; and in the shared student-teacher and student-student process of mastering each successive technique, individual and social virtue is revealed as the inner content of study. That dimension is what we had just begun to sample in the short time of our study together.

Towards the end of October, I had to travel to other cities to attend different seminars. But the classes continued faithfully in my absence, and I heard that new students also kept appearing. More recently, Brother Elcid—who is now leading the class—has organized a trinity of brothers to teach the different levels of students more effectively. They have also had to move the headquarters class to 4:30 a.m. in order to accommodate some new changes in their daily schedule. But practice continues, and in one letter, our sister Dada explains: "...Wonhwa-do helps me a lot to lift up my spiritual connection to True Parents, and I believe the more we go on, the more realization will come to our hearts and minds."

In my conversations with PARP (Professors' Association for the Research of Principles) members, I found that several professors are also interested and willing to support Wonhwa-do on their campuses. Since they understand that Unificationism is at the core of Wonhwa-do, they appreciate its value for their students' inner well-being. With these kinds of possibilities, it is our hope to be able to use Wonhwa-do as one important vehicle to strengthen the spirit of Filipino youth, and thereby contribute to the restoration of the Philippine nation and its neighbors. ♦

In August 1983, a coup in the French West African country of Upper Volta ended democratic rule there and installed the only new Marxist dictatorship to be established during President Reagan's first term of office. The coup was led by Col. Thomas Sankara, who usurped the office from Jean Baptiste Ouedraogo and changed the name of the country to Burkina Faso. Both Sankara and Ouedraogo had been guests of the Unification Church in Upper Volta and both had been introduced to the Principle.

Burkina Faso is a landlocked former French colony of West Africa. It is a poor country. The topography is mostly savannah. The people in the northern part of the country are nomads, and those in the south are mostly farmers



who grow peanuts, millet, corn, cotton, and sugar cane. There is little industry and few natural resources, so the national economy depends very much

on foreign aid. The people are over 90 percent illiterate, and those who can read or write do so in French.

There are almost 50 native tribes in the country, but nearly half of the population (7 million) belongs to the Mossi tribe, who established the Mossi kingdom in Africa over 1,000 years ago and established a democratic rule for themselves. Our missionary describes them as kind, warmhearted, and rigidly honest.

The most prevalent religion is animism, followed by Islam, Catholicism, and Protestantism. The religious faith of the people runs deep. Paul Aoungrana of the Mossi tribe was one of the first African cardinals, and Pope John Paul II visited here during his African visit of 1980.

# BURKINA FASO

by Kenichi Ito

## *Nine Years of Struggle and Success*

# UPPER VOLTA

*During our difficult moments we tried to overcome by talking about our different ways of thinking, our different customs, and our own lives of faith with each other.*

Soon after the coup of August 1983, we said goodbye to each other in our mission country of Burkina Faso for the last time. Charles, the American brother, had his mission changed to the Ivory Coast and Kathryn, our German sister, went to Zaire to join her husband there.

We could not easily separate without heartfelt tears. It was especially difficult for Charles and Kathryn to leave the country where they had poured out their sweat and tears during the whole of their twenties.

Kathryn loved Burkina Faso so much. She had lived in the country almost ten years, and that was the longest she had stayed in any country, even her native Germany, because her father was in the diplomatic service and they had moved around a great deal.

### Problem of Unity

We were the original three missionaries and we had stayed together for nine years and a few months. That must be some kind of record! I must admit that our love and unity had not always been so strong.

When I originally received my mission assignment in Tokyo in February 1975, I heard the name Upper Volta for the first time in my life. I knew that I was going to a poor country (the per capita income was about \$100 at that time), but I felt that because of the people's hardship, God's blessing on the country could be very great. I started out my new mission with much hope.

But I found my first difficulty was not with the physical environment of the country—the climate, the food, or the language. It was a problem of unity with the other missionaries. I was obliged to live face to face with the Occidental culture and I couldn't escape from the situation. Kathryn was young at the time and she was rather spiritual, but she had a pure mind and she was always obedient. Charles, the American brother was, well...very, very American.

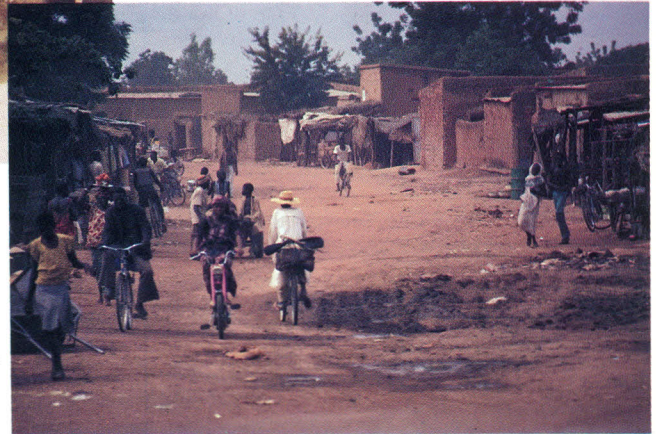
We had our horoscopes done in both the Western and the Oriental manner, and found that we should harmonize quite well. But reality was a different thing altogether.

Once Rev. Kwak visited us and said, "You three are each special extreme types of characters. This means you must study and learn from each other and your situation will become better." But we couldn't, and the indemnity course of our personal struggles continued through four or five years.

During our difficult moments we tried to overcome by talking about our different ways of thinking, our different customs, and our own lives of faith with each other. Through this process I began to understand that the only solution is to have a parental heart. The unity problem was, in fact, our heavenly training ground to help restore our parental hearts, to serve as indemnity for some of our fallen nature, and to make us international citizens.



*During his visit in July 1983 Mr. Sudo poses between a blessed member, Harouna, and the young man's father.*



*Street of Ouagadougou.*

Ann Baird/JRF

## Business and Witnessing

When we first arrived, our American brother tried to open a restaurant, but it failed miserably. We understood his struggles and I prayed very deeply for him. Then Charles began selling pizza, Jewish bread, and sausage to European clients. He persisted through several months of bouts with hepatitis, and he and Kathryn began breaking through by selling the food door-to-door to white clients. It finally became a good business and the members who later joined could inherit this economic foundation.

In 1980 Charles started a photo studio after five years of preparation. I am proud to say it is a great success, and it is the only color photo studio in the whole country.

Kathryn devoted herself almost entirely to witnessing. She has been faithfully developing her home church area since 1980 and has had many contacts; but it is only since the beginning of this year that real results have come. Her home church work is a good example of faith and devotion.

For the first few years we had many visitors and contacts, but they related to us only on the humanistic level and we could not approach them with the Principle. Then I made a 40-day condition to lecture the Principle to Kathryn every morning. Her understanding of the Principle was deepened greatly and she became very inspired. I found that we could then cooperate in the witnessing

and education. I believe it was the beginning of a new unity which laid the foundation for later results.

Shortly thereafter in 1977, our first real witnessing opportunity came when I was able to spend 40 days lecturing all the chapters of the Principle to a young guest. Never before had I met a youth who received the Principle with such open curiosity. Through him I realized how Father was able to sacrifice so much to restore one single person during his early ministry.

Finding that one person was the starting point of our development. In the following year, until the end of 1978, I lectured in 30 two-day workshops with Kathryn coordinating the group and Charles playing the guitar. Our first three members served as team leaders. By this time our unity problems were over. I realized how important our cooperation was. Without a good atmosphere in the center, our visitors could not grow.

## Membership Increases

Our first three members came from the same poor Islamic area of the capitol, Ouagadougou, where I had invested most of my sweat and tears for over a year. Through Father's guidance once I contacted a family or individual, I would continue to visit them for six months, even if there was no positive reaction. Usually Africans are not negative to missionaries. Soon many young people came from this area.



*The original three missionaries. Charles Kamins, Kenichi Ito, and Kathryn Plane stand before the main center in Ouagadougou just before Charles leaves for the Ivory Coast.*

## VICTORY OF WITNESSING

*Yousseuf Ly, Educational Director*

We were very concerned about our poor witnessing results. And with this concern we finished the year 1983 and entered the year 1984. Mr. Ito held a special meeting on January 3, 1984 and decided to establish pioneer centers in the capital and in another town. Motivated by the sincere inspiration of Mr. Ito, each pioneer center strongly pledged in front of Heavenly Father and True Parents to accomplish the restoration of 120 members.

With a deep sense of unity among the missionaries and the members, we established a new educational program: each month three 7-day workshops were to be held, with training programs starting immediately after the 7-day workshops. Through this training we learned the importance and value of the central figure in the heartistic position of parents. We also felt that harmony was established between the 1800 couples

represented by Mr. Ito, and the 2075 and the 6000 couples represented by us.

On the basis of our dedication we were able to increase our membership to 70 members in the period from January to April. We held two 21-day workshops in January and June. Many members fulfilled all-night prayer conditions, and did considerable fasting and fundraising. Many had dreams about True Parents.

We are very grateful to Mr. Ito who continuously translated Father's speeches and internal guidance for us out of the Japanese family magazine. Even though we struggled with economic difficulties and Cain-Abel problems, we could overcome and finally win victory. For all these reasons, and especially because of the new Pentecost and Heung Jin Nim's spirit, our witnessing bore multiple fruit.

*We had great financial hardship, but it is with deepest gratitude that I can say that Heavenly Father always fed us. When we had no money someone would give us a few coins or offer us a little food.*

During these times we had great financial hardship, but it is with deepest gratitude that I can say that Heavenly Father always fed us. When we had no money someone would give us a few coins or offer us a little food. I had many beautiful experiences during these times. I held many successive 40-day prayer conditions at our holy ground in the forest near Ouagadougou. I prayed on sunny days, rainy days and windy days for unity and restoration of the country. I had many deep experiences with God and Father there. During these difficult moments, the holy ground was the only place I could escape to and take comfort.

Looking back on these experiences, I realized that success and results don't come immediately, but will come only after sacrifice and suffering. It is a repayment for our dedication. I also realized that God's

response to our petition in prayer will come only after a certain interval. I came to understand the importance of successive daily conditions and patient effort even when there is no instant result.

After the first members came, we encountered many problems in trying to educate them. Through this process of education we came to learn the Africans' good points of obedience, kindness, familiarity, and deep heart. We also understood their weaker points, such as careless use of time and materials.

Our membership continued to increase until we became about 20 people in 1980. Then we gained no new members until late 1982. Perhaps it was an indemnity period for the education of our new members and the new activities we started. During that time we sent out the first 40-day pioneers to four cities in 1981 and to six cities in 1982. Our home church activities started in late 1979.

### Reaching Out to VIPs

In 1981 we met the president of the country when the IRFF came to offer aid. We also started to send professors to ICUS and journalists to the World Media Conference, and we made many other important contacts with ambassadors, professors, military officers, and high government officials.

Two military officers had a very close relationship with us, and we visited them many times before they became successive presidents. The first officer was a colonel; and later when he was minister of foreign affairs in 1976 he was contacted by a Japanese sister in New York. He visited the Unification Theological Seminary in Barrytown while he was in New York to



*Mr. Ito arrives at the village of Gaoua in 1982 to visit a pioneer missionary working there.*

attend sessions at the U.N. We began to contact him in 1978 and met frequently with him. In late 1980 he became president by military coup.

He respected religion and was an Abel-type leader. We met with him two times while he was president. We introduced him to VOC and gave him a Principle book. During this time IRFF gave medical aid to two villages. Rev. Kwak, the president of IRFF, planned to visit him. But this plan was thwarted because of his downfall wrought by a leftist military coup just before the visit.

So the providence with him was lost. He was the providential figure for this country, and many religious people were pleased with his success. But his ignorance of communism and his humanistic relationship with North Korea turned his direction away from the heavenly side. We also repented for our lack of effort to inspire him. I felt the heart of the prophet Samuel before the faithlessness of King Saul. And I realized our position representing Heavenly Father and True Parents is a very terrible one indeed, and gives us the capacity to judge an entire country.



*Medical help arrives from IRFF.*

The second officer was Col. Thomas Sankara, the man who became president after the leftist military coup in August 1983. He came from a faithful Catholic family but later turned to leftist ideology. He also had conversations with us many times before he became president. When he took over he changed the name of the country from Upper Volta to Burkina Faso.

The Blessing of 6000 couples in Korea was the peak of our mission here. We sent eight spiritual children, and every one of them received the Blessing from True Parents. For this we felt the deepest gratitude. Their spouses included sisters from Japan, Brazil, Australia, and Zaire.

## A New Determination

Because of the political instability which followed the leftist military coup, we sent most of our new members to the regional center in the Ivory Coast. There Rev. Kwak visited us during a missionaries' conference and encouraged us to restore 120 members before he came to visit Burkina Faso. The



*After the Pentecost: A gathering on Parents' Day 1984 in the garden of the main church center includes the large number of members who joined that year.*

number 120 is the basic foundation of a missionary country, and without the restoration of these members there would be no national foundation. I was inspired to restore these members and called everyone back from the Ivory Coast to begin a new determination to restore the 120.

We began with a workshop just two days after Heung Jin Nim's 40-day resurrection. Many members received inspirations and spiritual experiences during lectures, discussions, fundraising, and midnight prayer vigils. The workshop finished with deep repentance and determination to succeed.

Immediately after the workshop, the members went out for a 40-day pioneering and witnessing condition. This condition, followed by a 21-day workshop, was very special in the history of the Unification Church in Burkina Faso, because during this time we brought 30 new members.

Like England and Germany, the 40-day resurrection of Heung Jin Nim was a great providential help to us. Several members had dreams of Heung Jin Nim, and he visited our center many times in spirit to inspire us. I believe Heung Jin Nim may have had a special attachment to our country. I remember when I visited East Garden in 1979 to celebrate one of the True Children's birthdays, Heung Jin Nim wore our offering of a native batik garment.

I think one time period has finished for us, and God wants to ask from us a higher level of sacrifice and responsibility to save Africa and the world. We must apply our lessons from these nine years of experience in Burkina Faso to contribute to a higher level of the providence.

With deepest gratitude to Heavenly Father and True Parents, I thank you, my American brother and German sister. Your effort of sweat and tears in service to Burkina Faso will eternally stay in this country. Eternally....◆

*Several members had dreams of Heung Jin Nim, and he visited our center many times in spirit to inspire us. I believe Heung Jin Nim may have had a special attachment to our country.*



*The leaders of the mission in Burkina Faso gather by a waterfall to pray for spiritual success in their land.*



## ZAMBIA: The President Comes to Visit the Chilente Independence School

by Robert Williamson

*The president of Zambia visits our school. President Kaunda is second from the left; Robert Williamson is center. To his right are Steve Buono, the school's advisor Mr. Singh, and headmistress Mrs. Singh.*

In October 1984, Zambia celebrated the 20th anniversary of its independence from Britain and also the 60th birthday of His Excellency Kenneth David Kaunda, the president of the Republic of Zambia.

The festivities in our locality included sports, cultural events, a parade, and also a visit by the president to the Chilente Independence School, which we acquired in August of 1984.

The school occupies one of the historic landmarks of the independence movement in Zambia. It was in this building that over 26 years ago the nationalist movement began. The ruling party then steered the nation through the complexities of establishing a one-party state.

The State House [the presidential residence] informed one of our teachers one Friday afternoon that the president would visit our school the following morning. Late that night the teacher arrived at our church headquarters and gave us the news. There was not much we could do at that late hour except to visit Mrs. Singh, the

employed headmistress, a home church member, to tell her the president was coming the following morning.

### Mrs. Phiri in a State of Panic

Early Saturday morning, Thetima, our school administrator, Steve Buono, who has recently started to teach English, and I arrived at the school to find it semi-deserted. There was but one person present—Mrs. Phiri, our chief administrator. Mrs. Phiri is not sure when she was born, but we estimate her to be approaching 60. She has been associated with the school for nine years and has worked with its two previous owners. She took part in the independence movement over 26 years ago, but this day she was in a state of panic.

News came that the president would arrive at 9:00 a.m., which is usual for a presidential visit, but the scheduled time kept changing until it became 11 a.m.

Security went through their checks and examined the buildings, even opening up the present we had for the president—a

very beautiful fountain pen which Rev. Kwak had left with us on a previous visit, to give to an appropriate diplomat.

By this time, as it is whenever the president visits a place, the crowd had swelled to over 300, mostly children. The local party dance troupe was in full sway with traditional dances and dust flying everywhere—even the vintage Mrs. Phiri joined in.

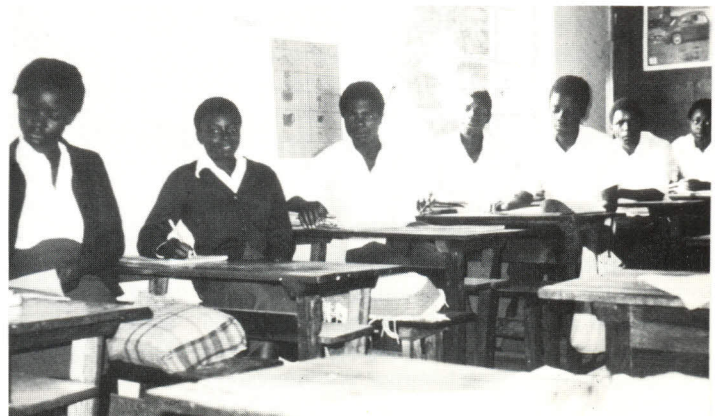
### Drums Booming from a Distance

Finally we heard the presidential drums booming from a distance. In olden times, whenever the chief visited the mighty drums would herald his coming. This tradition has been maintained, with the drum corps in full dress regalia, which varies from function to function. The drums have a special tone which penetrates the air quite forcibly and leaves a strong vibration in the stomach!

The presidential entourage finally entered the school gates and we all lined up—the local party officials, ourselves,



*The Chilente Independence School*



and 20 members of our hastily assembled school choir. The president and his wife Betty shook hands with each one of us. This was the first time I met the president in person, but Rev. Kwak and some members had previously met with him at the State House in January 1983, when Rev. Kwak gave a presentation on our church projects in Zambia.

The president seemed a little surprised to discover that we had now branched out into formal education and taken over the school. He also studied the big banner prepared by our "Japanese Friends of Africa"—four Japanese CARP members who were visiting us and who also made a donation to the school and other projects of the church as well as some run by the government. The banner congratulated His Excellency on his 60th birthday.

Mrs. Singh read a poem, one of our sisters presented the gift, and Thetima gave some welcoming remarks.

President Kaunda did not speak directly, but the Honorable Humphrey Mulemba, secretary general of the party, spoke and thanked us for the warm reception. He gave us some extra encouragement, saying that education was the best gift parents could give to their children.

The presidential entourage then walked from the school to the house in which President Kaunda lived over 26 years ago.

## A Book for the Police Museum

One unfortunate incident did happen—one of the security officers took the guest book, which the president was meant to sign, just before he arrived. When we asked the officer to give the book back, he said it was for the museum—that is, the police museum! They still haven't returned it.

The school building has been or will soon be proclaimed a historic landmark, so we hope the government will find a suitable alternative building for us. The Chilente Independence School now has just under a hundred students, which we hope to expand to over 300, its full capacity. Fees are charged for all students, but the fees are very reasonable—about \$45.00 per three-month term. There are three terms in the year, with a month break between them. The school is situated in one of the poorer areas of Lusaka and offers secondary education in the morning and primary education in the afternoon. We hope to eventually have our own school in every town in Zambia. ♦



Gertrud Koch, Rev. Young Hwi Kim, and Elke van der Stock cut the anniversary cake.

Christoph Wilkening

## GERMANY:

### 20th Anniversary of the German Church

by Christoph Wilkening

**O**n December 11, 1984, the German Unification Church commemorated the 20th anniversary of its registration as a legal association. Because the German church was the first one to be established in Europe, it's founding is considered also to be the beginning of the European church. Therefore, on December 11 all European leaders gathered together with the four regional leaders, all department leaders and center leaders, and early members of the church in Germany. They met together in the training center in Camberg, near Frankfurt.

Rev. Young Hwi Kim, leader of the European and German church, gave an opening address on "The Significance of the 20th Anniversary of the German Church." He said:

When Mr. Peter Koch came to Germany, he suffered very much in order to lay a foundation to start the church. We have learned from history that whenever something new is started, the initiator must pay a high price of sacrifice. The most important thing is to maintain the same spirit of sacrifice throughout the duration of one's mission. It is easy to start with determination and a good spirit, but to maintain this over a long period of time is extremely difficult. We are celebrating this day in order to renew our determination, to renew ourselves, and to restore the original spirit with which Peter Koch started his mission here in

Germany. Each one of us must reflect upon this and restart our work in Germany and Europe. That is why we are here. We must examine our past way of doing things in our church.

The past 20 years and the 20 years to come will be different. The past 20 years have been a very precious period because we planted our roots during this time. What we have done will influence our future. Today we look back at what we did in the past. If there is something wrong, we must correct it. If we don't, if we just continue as before, there is no sense in celebrating this day; God won't be happy. If we change and correct ourselves, however, I think this day will have great meaning. Everyone has shortcomings, so we should all reexamine ourselves and repent, making a new start today. Then next year, when we celebrate the 21st anniversary, we can have a better feeling and return greater joy to Heavenly Father and True Parents.

In the morning and early afternoon of Nov. 11, brothers and sisters who had joined the church in the sixties and early seventies gave testimonies about their experiences during the early times of the church. In the late afternoon, movies from Father's first visit to Germany, the IOWC work in England, and the visits of Ye Jin Nim, Heung Jin Nim and Un Jin Nim were shown. The day closed with an uplifting performance by the Go World Brass Band.



**Karl Leonhardtsberger presents a certificate of appreciation to Rev. Kim.**



**The choir of the Frankfurt church performs at the evening entertainment.**

## The Roots of the German Church

The roots of the European and German church go back to the spring of 1961, when Young Oon Kim started to witness in San Francisco. There several Germans who lived in America joined the church. After a few years some of them went back to their home country. The first one was Peter Koch, who arrived on June 11, 1963, in his hometown of Muenster, Germany. Following him were Ursula Schuhmann, Barbara Koch (Vincenz), Paul and Christel Werner with their 11-year-old son Klaus, Elke Klawiter, and Peter Politzki. The first member who joined in Germany was Reiner Vincenz, who joined in the summer of 1964.

The first German center was a small garden house in the backyard of another building in Frankfurt. During the day the members worked at different jobs and in the evening they went out to witness until late. Peter Koch gave the lectures. Reiner Vincenz was the first one who witnessed on the street.

In 1965 Father came to Germany for the first time and gave his first public speech there in Frankfurt on August 1. He established holy grounds in Berlin, Frankfurt, and Essen. He then travelled through the Netherlands, Belgium, Luxembourg, France, Switzerland, Liechtenstein, Austria and Italy to establish holy grounds.

In March 1969 True Parents visited Germany for the first time together. They were accompanied by Mrs. Choi,

Mr. Eu, Dr. Y.O. Kim, and Mr. Kuboki. On March 28 the following couples were blessed in Essen: Dennis Orme and Doris Walder, Peter Koch and Gertrud Guese, Johann van der Stock and Elke Klawiter, Reiner Vincenz and Barbara Koch, Gerhard Kunkel and Romana Maierhofer, Teddy and Pauline Verheyen, Paul and Christel Werner, and also Martin Porter.

On May 11, 1969, Paul Werner took over the leadership of Germany, while Peter Koch took over the leadership of Austria. In the following months many new centers were opened. Five persons from Germany took part in the 1970 Blessing of 777 couples in Seoul, Korea.

## Father Speaks in Essen

True Parents visited Germany for the second time from March 23 to 31, 1972. Father then gave his second public speech in Essen. Mobile witnessing teams travelled throughout Germany. During 1973 more than 100 German members, including Paul and Christel Werner, went to America and helped in the IOWC work there. Between February 23 and 25, 1975, Germany sent 80 missionaries to foreign countries. In September of that year 120 members of the IOWC came from England to Germany. Then in October True Parents visited the German family in Camberg where 800 members from all over Europe came together. He had a difficult time communicating to the members because of the many different European languages.

On December 3, 1977, Paul Werner left Germany and developed the shipbuilding company in Alabama. Father then installed Reiner Vincenz as the new leader of Germany. Ye Jin Nim, Heung Jin Nim and Un Jin Nim visited Germany in July 1978. In the summer of 1980 many brothers and sisters went for 40 days to small cities all over Germany to enhance home church work.

In June 1981 Father visited Germany for the fifth time. On June 13, he blessed 39 couples who were previously married and on June 14 and 15, he engaged 150 couples. In January 1983 Reiner Vincenz came to America and started to lead an IOWC team. Rev. Young Hwi Kim then took the responsibility for the German church. Ulrich Tuente was his assistant until the beginning of this year, when Karl Leonhardtsberger assumed that post.

Until 1981 Father's focus when visiting Germany was to build up the German church: In 1965 he tried to create a base for witnessing, in 1969 he established a foundation for blessed families, and in 1972 he held his first major public speech in Germany and encouraged the German church to expand to the national level. From 1981 on he has wanted to connect Germany internationally with the Far East, Africa and America. Seeing that poverty is the worst and most difficult international problem, his vision for Germany is that it serve the underdeveloped countries with its tremendous technological and spiritual resources.◆

# WHY BLESSED FAMILY JOURNAL ?

by Nora Spurgin

The written word plays an important role in our church life and its message needs to become deeper and more internal as we acquire greater spiritual and emotional maturity. As we broaden our understanding of life, our life of faith requires guidance and inspiration in keeping with our growing sphere of experience. As we create our own homes and separate from the church "womb," we require new sources of nourishment.

Rev. Kwak has seriously reflected upon the potential of our publications to help educate and nurture our church membership. Taking into account Father's concern that we establish a solid church tradition for blessed families in this generation, Rev. Kwak and I conceived an idea for a new international publication for blessed families of the Unification Church, the *Blessed Family* journal.

## A Traditions Reference

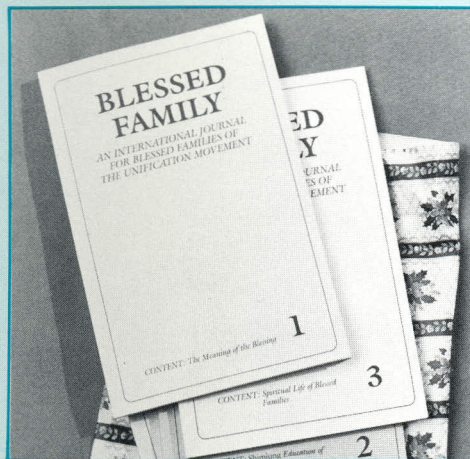
Until two years ago, we were a church body made up largely of young people who were still single. Our lifestyle was simple and focused on a specific mission. The tradition was uncomplicated as well. Built into this lifestyle were methods of nurturing and faith-building such as morning service, prayer meetings, public activities, and weekend workshops. Give and take with brothers and sisters in center life could also stimulate the growth process.

With the Blessing and the establishment of families, this simple lifestyle disappeared and we had to take more personal initiative in nurturing our faith. God is now calling us to a deeper faith, one which requires us to be self-generating and self-motivating. Therefore, guidelines become even more important.

Rev. Kwak as publisher and I as editor of *Blessed Family* hope this journal, as a companion to the forthcoming *The Tradition—Book I*, will expand our understanding and application of our church traditions.

## An Educational Tool

Those couples who are pioneering the way and setting a tradition in states and in foreign countries by themselves will find *Blessed Family* a good source of educa-



tional material. It provides an opportunity for our elders, leaders and members to share insights and practical guidelines. For example, members who are forming and teaching Sunday schools can share their curriculum and teaching aids with other teachers around the world. Those who have done research or written papers on topics that can provide spiritual help can share them through this journal.

## A Nurturing Source

We often long for the kind of deep internal guidance which Father gave to our elder brothers and sisters in Korea, or which the 36 couples gave in morning service, or which Mr. Sudo gave in the training sessions. Printed in the *Blessed Family* journal, this inspiration and guidance can be at our fingertips in our own reference bookshelf!

We have chosen to use a theme for each issue, thus making information easy to locate. For the first year we chose the topics: The Meaning of the Blessing, *Shim Jung* Education of Blessed Children, Spiritual Family Life and Korea, Home of our Tradition. This way we can cover each topic more deeply.

## A Sharing Experience

As early members of the American church, we all shared with each new member our experience of finding and then responding to the Principle. I realize that such testimonies were a very vital part of my spiritual growth. I am sad that we seldom take the time now for this kind of sharing and that few of the members have come to know these "old time" stories.

Because of the value of personal experience as a part of learning, we include such personal testimonies in each issue. Areas of concern such as child rearing, where our pioneering elders have much to teach us, are covered.

Also our home church work will require that we become spiritual leaders and model families in our communities, in whatever part of the world we may live. We must continue to deepen our faith and to share it in our area of influence. Without a life-giving source such as this publication, families face the possibility of spiritual isolation.

## An Information Channel

There is a rich source of additional information available in Christian literature, self-help books, inspirational books and instruction manuals. Therefore we try to include reviews of helpful books, including not only a critique of the book but also some of the contents, so that those who cannot purchase the book can still benefit from it.

In counseling members, we are also aware of the many questions which arise and the need for standard answers. Sometimes it is not easy to ask a sensitive question; sometimes it is difficult to know who to ask; sometimes it is hard to get a clear answer. Therefore, each journal addresses several such questions. In this way all couples can have access to the answers which Rev. Kwak can obtain from our True Parents.

In conclusion, it is my hope to make this journal a definitive resource and indispensable part of every blessed home. Because it is an international publication, we make an effort to print materials which are applicable everywhere. *Blessed Family* will supplement national Blessing magazines with timeless materials which can help standardize the important traditions of our movement.

Last of all, please let me know what questions you might have and what you would like to see in these journals. What books do you suggest for review? Do you have any materials you would like to submit? We would be most eager to consider for publication materials submitted from any part of the world.◆

***“HEAVENLY LOVE IS TIRING  
AND DIFFICULT, BUT ONCE  
YOU GET INTO IT,  
IT BECOMES VERY TASTY  
AND YOU BEGIN  
TO PERCEIVE SOMETHING  
PERMANENT AND  
ETERNAL.”***

***Rev. Sun Myung Moon  
January 1, 1985***