
Integrity

In order to save another person, you have to be willing to sacrifice yourself for him. That may have to be done at great personal risk, but such "jeopardy" could almost be considered a spiritual mandate. If one nation desires to assist another nation, it may have to send soldiers to defend its border. Inevitably some of them will die. Sacrifices are always necessary for growth and expansion to occur. That is part of the process of salvation—saving nations and people always involves an offering.

If we can understand that God wants to save all people from Satan, we would naturally make some offerings of self-denial. Yet when we pledge to do that, we have to take into account that we may even lose our lives. We are a part of God's army; acceptance of that fact is really the bottom line. Since our enlistment, we have asked God to direct us on which frontline we should fight—whether it be in Europe, the Middle East, Africa, the South Pacific, or one of the other ends of the earth. We may have personal desires about working in a certain place, but because of our love for God, it is possible to abandon them and follow His will for our lives.

God knows our hidden feelings and cherished hopes. He has heard even our most silent prayer. And better than anyone He knows the principle of sacrifice and service. When He sees our heart of commitment, there is great possibility that He will serve our desires in the future.

The word "minister" relates to service. Any minister—even a lay minister—is a servant. Rather than look down or look around, it is important to look up and serve others with respect and love. That takes being sensitive enough to watch out for the well-being of other people. It means to oblige and support others in all possible directions. And it means to use a parental, not a fallen, heart.

I am sure that since coming to the Unification movement, all of us have built up the desire to serve the great family of man, wanting to attend God and allow others to climb up and stand on our shoulders to be closer to heaven. I am sure that we want to become the bridges that span the trenches of this world, allowing others to walk to safety. If we put our own life on the line for other people of the world, that act of service definitely incorporates living a real faith. If inwardly we feel compassion for all of humanity and for our God, then our attitude will develop to the extent that we can even shed tears for people we don't know. We will want to help them, serve them, and pull them out of their misery. We will want to bring them back to God, and make sure they receive salvation.

We should be wise enough to realize that we need to examine how we can sacrifice ourselves to accomplish the higher purpose, rather than worry about or center upon our own problems. God sees everything. We don't really need to pray about the difficulties. He already knows.

We have to secure the higher goal first. We have to focus first on the nation and the world. When the fate of the nation is safeguarded through your sacrifice and service, you and your family will be protected. Therefore, you will always be elevated when you look to fulfill the higher purpose.

Your new purpose—God's purpose—is entirely different from what is considered "normal" by people of the world. Many people in this world live just to survive. Many live to satisfy themselves. But our aim is to heal the world. All we have to do is make our dreams identical to the dreams of God and True Parents. When we do, we will find that total fulfillment which others are searching for in far different places. And when our hearts are nourished by God's love, we will cease thinking of our life of faith only in terms of sacrifice. But the virtue we gain from such an attitude toward life will bring us far closer to Heaven than we can imagine at this moment.

We Unificationists have been called to sacrifice our lives for God's cause and for humanity. To do that, we must become people of principle and integrity. This will better qualify us to restore and bring back to life the millions of people still trapped in ignorance and abiding by Satan's creed of selfishness. It is the greatest commission undertaken by any people throughout all of human history.

The world as a whole has not yet answered God's call, but He still anxiously awaits the response. Once it begins, we will witness hundreds of thousands of people crying tears of joy as they begin to discover the nature of God. If we become trustworthy people to God now, our future will evidence the rewards of living a life of service and sacrifice.

The time will come when we will be in "heaven" all the time. If you were to continuously talk about God, you would definitely feel euphoric. But we cannot afford to take that time now. In the meantime, we willingly sacrifice that beautiful feeling. We sacrifice being in heaven and go down to hell. Can we feel heaven while we are in hell? By having compassion for

the people in hell and empathizing with them, we can assist them to receive personal salvation, as well as work to accomplish world restoration.

It is only natural that if we are spiritually open we might feel the misery of the world. We cannot help but suffer under the very vibrations of the fallen world. If we would withdraw and just think about God, life would be so different. But as soon as we engage in any kind of restoration work, we are confronted with Satan. Yet blessings come in the midst of those miserable situations. Living a life of faith can instill within us the feeling of honor and pride to be doing the work of God. And through sacrificing heaven by going into hell, that characteristic of integrity afforded God's children, will become more and more apparent through our words and actions.

In order to serve people, we have to listen to their heartbeat. If your heart is attuned to God, it will become very sensitive, pure, and loving. And through heightened insight and intuition you will be able to understand the heart of God. As we perceive the core of another's needs, we will begin to comprehend his suffering. We will understand what he faces in his personal life, his married life, and the kinds of situations he contends with every day. That is how to develop great compassion for each other.

Yet it is not a contradiction to get to know others in order to discover God within ourselves. By serving others, we will become more internally fulfilled. The motivation to do good for other people and for the world will emerge when our own heart becomes inspired by the heart of God.

It is a much greater sacrifice to fight throughout your entire lifetime to save mankind, than to die for your country. Physical death is easy compared to living a righteous and meaningful life of faith.

How can we deserve to sit near the throne of God and be with Him for eternity? Can it be justified if we do not accomplish as much as the saints of the past? So many martyrs from a variety of faiths gave their whole lives in service to God. People today often view them as trustworthy and morally upright people—people of true integrity. Can we be any different? We must bring our *whole* life, including what future plans we mapped out, as an offering to God. And if the world has not been restored by the time we get to the spirit world, we must just continue to fight for this one cause of restoring humanity, with our whole heart and mind—with everything we have.

It is a beautiful thing to see a person who is humble and serving,

putting everybody else first and himself last. Sacrifice for the sake of others is a most noble quality.

Satan's world operates according to the opposite, principle—people sacrifice others to benefit themselves. Yet we Unificationists desire to sacrifice ourselves for each other and most importantly, for the will of God. We know that is the way we can solidify our faith. There are those Unificationists who have difficulty following this fundamental principle and still cleave to their own ideas, and work to further their own benefit. But can we ignore the pleading in God's voice as He implores us to remember who we are and that our personal dignity and integrity as His children are linked to the ideals and actions of sacrifice and service?

No longer are we asked to bear a *physical* cross as Jesus did. Rather, we are called to sacrifice our heart and love for the sake of God. Once we surrender them, there is nothing left for us to claim. This very act of self-denial builds character and it will generate a noticeable difference in our lives.

How should a saint behave? A saint is someone who uplifts others and displays the divine nature of sacrifice and service for God and the world. That is the unifying factor: love, service, sacrifice.

The process of saving people and saving the world is connected to the attribute of sacrifice. If we want to become saviors, we cannot think about living a normal life. If we are soldiers for God, we have to persevere as well as cope with whatever comes to us.

If that becomes too hard, we may want to withdraw, but we simply cannot do that. We offered our lives to God a long time ago. In fact we reaffirm that commitment each time we recite the last few lines of the Pledge, "I will fight with my life...."

Everyone would be much further ahead if he was connected with God and sensitive enough not to use a wrong word or hurt anybody in any way. The key word is service; we must want to serve each other and not wait to be served ourselves. The greatest servant in the whole movement is Father; he ministers to all of us as well as the world.

In that sense, the one in the position of leader must be the principal ser-

vant. He serves and ministers to those for whom he is responsible. Any priest, pastor, or reverend is a servant—supporting his people in the name of God.

Anyone who gives a donation of money, time, or something of himself, will benefit; knowingly or unknowingly he has contributed to the erection of the Kingdom of God. The same is true with the principle of indemnity. People who consciously sacrifice their lives receive a greater benefit in spirit world.

The motivation behind service is love. Since love has its origin in God, we could say that He is the actual origin of service. And that is why serving is one component of love. But service void of love cannot be deemed as true service. Rather, it is a more superficial fulfillment of obligation. To really serve God, you must surrender your life for His purpose. To serve another means to give your life to further his position and help him grow closer to God. In fact, that is the greatest and highest possible form of service.

Unless people comprehend and begin to understand the life everlasting, they cannot reason why there is any benefit in sacrificing ourselves for others. We must first clarify the situation. We know we will live forever. It then becomes our individual decision whether it will be in glory or degradation.

Many people have a certain view of the world. If a person thinks that life ends when he dies physically, he could question what value there is in sacrificing the only life he's got? How can you convince someone that his view is not necessarily accurate? You can refer to the life of Jesus, even to the lives of many Christian saints—all of whom served others through the great sacrifices they made. Remind the person that the son of God found it necessary to sacrifice his life in order to bring millions of people back to God.

Have you ever sacrificed even ten minutes of your precious sleep time and rose earlier just to serve someone? A great thing is composed of many tiny events. Our daily life is a composite of such seemingly trivial occurrences, but they all add up. One penny is not worth much, but if you have millions of pennies, they add up to thousands of dollars!

Service in any language has the same meaning. There is a whole world attached to that one word. People who just scratch the surface of that ideal see a very superficial answer, but people who dig deep will find that all of life is incorporated and at stake when we talk about "service."

Be a servant. If you only think of yourself and do not pay heed to others, the spirit world will not be able to work with you. Spiritual beings really watch the tiny things we do and don't do. If you relinquish your own bad habits and replace them with good habits of faith, you will obtain a substantial return. Anyone who desires a response from heaven has to do something for it.

Service is the offering to be placed on the altar. The greatest service we can perform for any person is to lead him closer to God. But it is not just our brothers and sisters elsewhere in the world that we need to worry about. We cannot overlook the ones right next to us. They also need to be brought nearer to Him. We can do a great deal through becoming humble and meek. That method of service is more or less an attitude—looking out for them and lifting them up.

Father has told us that only five percent of our efforts and energies should go toward personal goals, while ninety-five percent must go toward the purpose of the whole. Therefore no matter what we do during the day, heavenly law dictates that ninety-five percent of that time rightfully belongs to God and humanity. Since there are one thousand four hundred forty minutes in a day, ten percent of that is one hundred forty-four minutes. Half of that is seventy-two, or rounded-off, we have a little over an hour a day that we can actually call our own.

Yet no matter what we do to fulfill our personal needs—from eating, to doing our laundry to brushing our teeth—our activities should ultimately serve the higher goal of God. This one basic universal principle intimates that all we do is ultimately for the sake of God. And once we fulfill the law, God can claim us.

We must be aware that if we selfishly take more and more time for ourselves, we are actually stealing that time from God's purpose, and devoting ourselves to fulfill more of our own purpose. We all need to develop faith in ourselves, but our faith in God is most important and must become concrete.

If you consciously serve others, always keep in mind that through your service, you bring people closer to God. It is good to be jovial and free-spirited, but if you take seriously your responsibility of building the new world, then more than anything, you will strive to become calm and spiritual. Withdraw from being the center of attention. Discover how you can help everybody else.

You may have had great accomplishments in the past, but why bring them up. True humility is a virtue that starts off building greater integrity. Your basic attitude should be as a servant and you should be especially observant of how best to attend God and then assist His children. Yet if you become the center of attention, it is too easy to lose that spirit of meekness. Pride only becomes an obstacle in the territories of service and sacrifice.

The idea of "integrity" has a noble feel to it. But it is a quality that is not easy to come by. How can we develop a wholeness of character? One who accumulates vast storehouses of material possessions is not necessarily a person of integrity. Neither is a person with knowledge that can rival Einstein's. I believe true integrity is an attribute which you acquire through a deepening of your relationship with God. You become something much greater through your union with Him.

In order to develop that trait, it is necessary to listen to God's voice and follow His direction. Since God is concerned with the salvation of this world, I believe that integrity can be cultivated through an attitude and a life of service and sacrifice. And I feel it means to wear the title "child of God" with serenity, with pride and self-respect.