

One week to go! Joy Giving Campaign starting on Sunday 7th January

Matthew Huish
December 30, 2017



In one week, on Sunday 7th January, you are invited to join a campaign to give joy to someone different every day for 40 days.

As was [previously announced](#), this campaign will aim to invite all the members of our FFWPU community in Great Britain to simply share joy with others. You decide the degree to which you can support this campaign, but the emphasis is on starting at your level and working your way up from there, consistently dedicating yourself on a daily basis to the task.

There are going to be 4 booklets distributed which will contain 10 daily readings, which can be used by families or small groups for study and discussion. There has been a delay in distributing the first of these booklets, so the campaign will now begin on Sunday 7th January. The final day of the campaign will be Thursday 15th February, the last day of the year according to the Cheon Il Guk calendar; we will be able to begin the start of the 6th year of Cheon Il Guk, with the 50th True Heavenly Parent's Day, on the foundation of completing a 40-day campaign together.

You can download a [pdf of the first booklet here](#), but copies are being printed and distributed, so please contact [your local community pastor](#), or our [national HQ](#), if you want to order a number of copies for you, your family and your friends.



40 DAYS
JOY GIVING
CAMPAIGN

40 days Joy Giving campaign - Hoon Dok Hae
Matthew Huish - December 21, 2017



PREFACE

Everyone is struggling to attain happiness. It sounds quite obvious, but it's true. What if a group of people dedicated an amount of time to make that struggle a little less struggling? Imagine if a group of campaigners exerted themselves on a daily basis to help another individual experience joy, what kind of impact would that have? I think it would be quite infectious. As a campaign, it would be quite simple to do; a campaign to give joy to another person every day.

It could involve small, random acts of kindness: Like connecting with a stranger with a smile and a greeting as you walk past each other on the street. It could be more ambitious: Like babysitting your friend's children one evening so that he or she can go out on a date with his or her spouse for the first time in forever.

It could be life-changing: Like teaching resurrecting guidance to someone with a hunger for spiritual truth.

But every campaigner would do it every day, for 40 days.

Great things happen when a large number of people work together with a clear common goal and a shared strategy. Like many cogs and gears rotating in relation to one another within a working machine, a small input of power can be multiplied to release a great effect. Whenever people have created the right conditions, God has delivered miraculous results.

With that in mind, I want to invite you to join a Joy Giving Campaign. Starting on Wednesday 3rd January and ending on Sunday 11th February, I invite every single member of our FFWPU community in the UK to spend 40 days giving joy to others. It's something we can all do, and we can tailor our activities to fit into our character and

circumstances. From a 7-year old child to a 70-year old retiree; from those attempting entry-level spirituality to kingdom-building zen-masters; from stay-at-home parents to back-packing travellers; this is something we can all commit to do, if we want to do it, in our own meaningful way.

What is the goal of this 40-day campaign? Simply to make others happy. If we can give a taste of happiness - or even a full course meal of happiness - to one person a day for forty days, we will spread a lot of joy. If we can find 1000 people to join this campaign, each of us giving joy to a different person every day, we will make a difference - whether great or small - to 40,000 people. And our joy will simply be in giving joy to others.

I will be sharing every day, through social media, my own experiences of the Joy Giving Campaign. I encourage you too to journal your daily experiences, documenting your inspirations and difficulties, as well as reporting your accomplishments. Of course, the humblest and sincerest form of Joy Giving would keep quiet about what we do - just give and forget and give again without thought - but by sharing about our daily experiences, my hope is that we will not only be able to encourage each other with great examples of acts we can emulate, but that we will even be able to inspire others to join the campaign as well. Who's to say that this campaign won't become a national phenomenon, where folks up and down the country are participating - with varying degrees of connection to the spiritual core - but are able to make an impact because it's a good thing to do.

Joyfully yours,
Matthew Huish
FFWPU UK National Director



HOW TO USE THIS BOOKLET

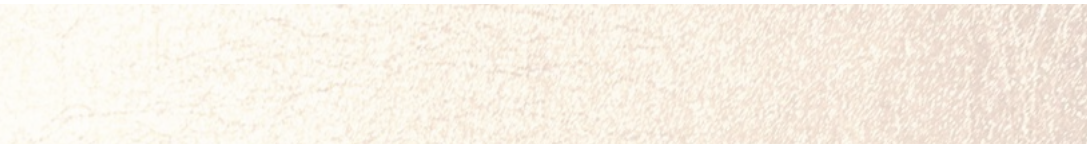
This booklet of daily scripture readings has been compiled so that every family and every individual can study and discuss the same content as all the other campaigners every day. This should provide the spiritual nourishment and inspiration for our efforts.

Each daily reading is around 4-6 pages long, and consists of the same structure:

- short excerpts of reading material
- suggested discussion questions
- a suggested activity for that day
- notes for personal reflection, note-taking or journaling

The readings are taken from a variety of sources, but primarily from the words of Sun Myung Moon and also the holy scriptures of a variety of different faith communities. Each reading is kept intentionally short. You might want to read a daily reading once through and then read it again, but pausing at certain point for reflection. There are a number of suggested discussion questions at the end of each reading, although you do not need to answer them. It is hoped that these readings will be studied in the company of others, so please spend time discussing in your families or in your home group or with a small group of friends. Nevertheless, reading it alone can also be meaningful.

The suggested activities (“Today, why not try...”) are simply suggestions; you do not have to try the suggested activity that day, or indeed any day during the 40-day campaign. But do feel welcome to consider each day’s suggestion as a challenge for that day or any other day.



Please make use of the space for written notes. If this is your own copy of the Joy Giving Campaign Booklet, then feel free to scribble anywhere you like, but ample space has been provided to allow you to write down questions, thoughts or other notes. You might wish to set a goal each day and make a written record of it, in order to hold yourself accountable to it, or simply just to remind yourself what it is. You could also spend time at the end of each day writing a diary of your experiences that day.

I would encourage folks to offer daily prayer as an exercise in reporting our intentions to our Heavenly Parent, and subsequently reporting our results. Ultimately, however, this campaign will be about action. It will be a challenge we all eagerly accept to do something every day that gives joy to others. This booklet has been designed to support you in that journey of activism. I hope it gives you significant inspiration.

PREPARATION AND MAKING A GOOD BEGINNING

Reading

*From World Scripture II: World Scripture
and the Words of Sun Myung Moon, pp. 597 - 599*

To overcome a crisis you must have deep faith, plans made in detail, and the conviction to carry them out.

(Way of God's Will 3.4)

Too many people today lack any sense of responsibility. They do not set goals or plan what they will do each day, they do not plan out the year, nor do they have a plan for their life. They just live moment by moment, doing whatever they please and grasping at whatever benefit comes their way. What will be the end result? Someday they will hit a stone wall and be shattered into pieces. (July 8, 1979)

You should have a definite sense of what kind of work you will do by the time you reach your twenties. You should be able to say with certainty, "This is what I will do," and fight to achieve it throughout your lifetime. That is the only way you can become an historic person, a person who contributes something

to the world. If you only try to accommodate to circumstances and simply go with the flow, you will be carried away by the current and disappear. After determining exactly what you will do, you will need a heart bold enough to continue fighting for your goal no matter what difficulties may arise. Instead of saying you don't like this or that, you must have the guts to digest whatever comes. (October 20, 1982)

Even if Heaven has prepared everything, it will not work unless we have prepared a corresponding foundation in our minds and bodies. (October 11, 1959)

Each morning when you go out into the fallen world, prepare your eyes, nose, ears, and every cell, even your mind, like armament ready for battle. (November 21, 1982)

To live is to compete. We cannot develop without competition. Losing a competition makes us miserable, but it can spur us to strive for the capability we need in order to win. To gain that capability, we need time to prepare and train... A student studies to prepare. Especially adolescents should prepare, while carrying big dreams... By preparing intellectually, you can conquer the mental world. Then you are ready to act and utilise your well-honed capabilities to win in the competition. (Blessing and Ideal Family 7.5.5)

All of you want to be successful. How do you gain success? You have to prepare well. You should prepare, with enough material that you are able to digest the existing world, for upon it you are to erect your own new foundation. Your new foundation



Day 1

should exceed the old foundation; otherwise, you will not succeed in establishing it. This is a lesson of history. It is true in the path of our individual lives and in the life of our nation. Look at the Unification Church: We face difficulties and persecution, yet in the midst of it all we are preparing for the future. Today I am fighting alone against America, a superpower with a population of 240 million that is feared the world over. Yet none of its leaders know of my work; none of them help me; none is my friend. In this situation, I cannot fight blindly. I prepare myself. I must prepare thoroughly and completely. What preparation do I need?

First, I must prepare mentally, to have an indomitable spirit that will never be defeated. Second, I must make more effort than anyone else in history to contribute to America's well being. Third, I must make concrete preparations for specific actions.

I must have a thoroughgoing and complete teaching, and then I need to strive. I cannot sit and rest with only a teaching. Having equipped myself with the truth, I must make limitless effort. Moreover, my effort cannot be self-centred. To generate the subjectivity required to surpass the existing system will require unending struggle. The guardians of the old order are not about to welcome a new system. Every new movement in history is tested in the crucible of conflict, where it either flourishes or perishes. I try to find a way to overcome every difficulty. I proceed regardless of the price I must pay. It is an effort not to be absorbed by others, but to absorb them. Furthermore, I need a consistent praxis. As a religious leader, my method cannot involve violence. I work quietly. If others work eight hours a day, then I work twenty-four hours...

I cannot afford to lose! I must prepare myself, even with blood and tears. In the midst of tears, I must prepare! Though I am starving, I must prepare! Though I weep bitter tears, I must move forward! Though I may have to sleep on the streets, I must move forward! I do not believe that Heaven's victory is possible without making such a commitment.

(July 19, 1984)

Questions for Discussion

- *Do you have any personal goals during this 40-day joy giving campaign?*
- *Do you have a morning routine that prepares you for the day ahead? If not, what could you introduce into your mornings to set you up for a productive day?*

During the next 40 days you may encounter challenges; how can you be prepare yourself to overcome them?

Today, why not try:

Spend some time (alone or with others) silently visualising the ways in which you will give joy to others during the next 40 days. Share your ideas with someone else.

Notes

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AWAKENING THE MIND

Reading

The Woodcutter

Once upon a time, a very strong woodcutter asked for a job in a timber merchant and he got it. The pay was really good and so was the work condition. For those reasons, the woodcutter was determined to do his best. His boss gave him an axe and showed him the area where he supposed to work.

The first day, the woodcutter brought 18 trees. "Congratulations," the boss said. "Go on that way!" Very motivated by the boss' words, the woodcutter tried harder the next day, but he could only bring 15 trees. The third day he tried even harder, but he could only bring 10 trees.

Day after day he was bringing less and less trees.

"I must be losing my strength," the woodcutter thought. He went to the boss and apologised, saying that he could not understand what was going on. "When was the last time you sharpened your axe?" the boss asked. "Sharpen? I had no time

to sharpen my axe. I have been very busy trying to cut trees..."

Words of Sun Myung Moon
Address to foreign missionaries, 19th April 1975

There are ways to awaken your mind. Try to look at the sun in the morning and you will feel that your mind is opened. That morning you will spiritually feel happy as though the sun is there for you, warming up your heart. Then you will feel God's love. In the morning when you look at the trees, don't you usually feel happy? Your mind is sprouting and budding out and you feel the growth of your heart.

Without your knowing whether or not the person is good, when you talk with a certain person you feel happy, you feel at ease. You feel peaceful and you can know that that person is a good one. You are happy to talk with that person because he's close to God. By talking with him and being with him you can feel close to God. Why do you feel happy when you look at the sun? Because at that moment you are warmed up by the sun. The beauty of the sun, the warmth of the sun influences you. When your mind is that open, God can enter you. So, you can either be close to God or far from Him by whether or not you open your mind. Because creation has not fallen, ask nature, ask the sky, ask the stream, ask the trees as a poet would, and your mind will be cleansed. You will feel closer to God.

Love nature more than anyone else would, love people more than anyone else would and ask your mind or conscientious people what you want to know.

————— *Questions for Discussion* —————

- *What is like when you neglect to sharpen your internal axe?*
- *Where in nature do you feel God's love most?*

————— *Today, why not try:* —————

Spend some quality time in nature, by yourself or with others, and receive God's love there.

Notes

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HEAVENLY JOY - PART I

Reading

*From World Scripture II: World Scripture
and the Teachings of Sun Myung Moon, pp.124-5*

Thou dost show me the path of life;
in Thy presence there is fullness of joy,
in Thy right hand are pleasures for evermore.
Psalm 16:11 (Judaism and Christianity)

I created you human beings because I desired to see you lead a
joyous life. *Ofudesaki 14:25 (Tenrikyo)*

Happiness is spiritual, born of Truth and Love. It is unselfish;
therefore it cannot exist alone, but requires all mankind to
share it. *Science and Health, 57 (Christian Science)*

No eye has seen, nor ear heard, nor the heart of man con-
ceived, what God has prepared for those who love Him.
1 Corinthians 2:9 (Christianity)

No person knows what delights of the eye are kept hidden for

them—as a reward for their good deeds. *Qur'an 32:17 (Islam)*

Without doubt, in the remembrance of God do hearts find satisfaction. *Qur'an 13:28 (Islam)*

I am the Tathagata*,
The Most Honoured among men;
I appear in the world
Like unto a great cloud,
To pour enrichment on all
Parched living beings,
To free them from their misery
To attain the joy of peace,
Joy of the present world,
And joy of Nirvana.
Lotus Sutra 5 (Buddhism)

* Tathagata - an honorific title of a Buddha, especially the Buddha Gautama, or a person who has attained perfection by following Buddhist principles.

The soul which is free from the defect of karma gets to the highest point of the universe, knows all and perceives all, and obtains the transcendental bliss everlasting.
Kundakunda, Pancastikaya 170 (Jainism)

Mother mine! Bliss have I attained in union with the Divine Master: Spontaneously has union with the Divine Master come about—In my mind resounds joyous music.
Fairies of the family of jewel harmony have descended to sing



Day 3

holy songs; Sing all ye the Lord's song, who have lodged it in heart! Says Nanak, Bliss have I attained on union with the Divine Master.

Adi Granth, Ramkali, Anandu, M.3, p. 917 (Sikhism)

And may the sovereign Good be ours!

According as one desires bliss may one receive bliss

Through Thy most far-seeing Spirit, O Lord,

The wonders of the Good Mind which Thou wilt give as righteousness, With the joy of long life all the days!

Avesta, Yasna 43.2 (Zoroastrianism)

Questions for Discussion

- *God has a good plan for us and wants us to be happy but it's not always easy to remember that; do you remember when you felt completely loved by God?*
- *Music and song are often used to express love for God in worship; which music helps you feel closer to God?*

HEAVENLY JOY - PART 1

Reading

*From World Scripture II: World Scripture
and the Teachings of Sun Myung Moon, pp. 125*

Joy begins in the heart of God, and it is fulfilled in human beings. The heart of the invisible God is manifested in the hearts of visible human beings. (November 15, 1969)

Why are human beings born? It is to experience love with God and with all creation. Conversely, because human beings exist, God can love and be loved, and love can fill the universe. (December 29, 1975)

When people feel good, they want to be with their parents, siblings, and relatives so they can share their joy. Happiness is eternal, and what is eternal is of the heart. The centre of the universe is the parent-child relationship, that is, between God the Father and each one of us as His sons and daughters. The ultimate purpose of human life is to find our Father, form an unbreakable bond with Him, and experience joy. (December 16, 1962)

What is God's purpose of creation? Is it analogous to what we human beings aspire? God created out of the desire to rejoice and be happy. What brings God joy? Money? His creatures? Certainly it is not the material things that people like to own. God created heaven and earth so that He could experience joy through love. Then, what do all creatures desire more than anything else? Because God's purpose of creation is to experience joy through love, all creatures likewise seek a relationship of love with God, to experience joy. Accordingly, all creatures interact with one another in order to be linked with God's love. (May 16, 1981)

The meeting point of the human heart and God's heart is the starting point of happiness.
(Way of God's Will 1.8)

————— *Questions for Discussion* —————

- *How free do/did you feel about sharing with or reporting to your parents?*
- *Do the things or people to which you are emotionally attached weigh you down or bring you joy?*
- *Do you have a strong conviction about the purpose of your life? In your words, how would you describe it? How does this compare with Sun Myung Moon's description?*

————— *Today, why not try:* —————

Pick up the phone and call your parents or grandparents, or someone older than you. Report to them what you are doing and find out how they feel.

Notes

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HEAVENLY JOY - PART 3

Reading

*From World Scripture II: World Scripture
and the Teachings of Sun Myung Moon, pp. 125-6*

When God sees you loving His creatures, He says, "Wonderful! You are doing something that I cannot do"; and He loves you. God will want to show His love to you. Maybe He will stretch out His arms and hug you from behind, whispering, "Yes, you are great!" This happens. God will hug you out of joy.

Suppose that while God is embracing you from behind, you turn around and hug Him. Would God say, "You shouldn't do that"? What do you think? What if you give God a long, long bear hug? God would say, "It's good! I like it! I like it!" God cannot but like it. He and everyone, everything, will like it. You would be in ecstasy.

After that experience, what if you just lie around aimlessly, smitten with love-sickness? Would God be displeased? No, He would burst into laughter, saying, "Ah, My love must be really good! Ha, Ha, Ha!" Then He would say, "Amen." ...

What might happen the next time you meet God? God is as smitten with you as you are with Him, so you can do anything together; it doesn't matter. You and God might hug each other, or ride around on each other's back, or wrestle on the floor one on top of the other. If you took God out somewhere, He might attach Himself to your hip like a tail. Wouldn't that be the ultimate state of bliss? God, humanity and all things of creation want to experience it.
(February 15, 1981)

————— *Questions for Discussion* —————

- *What do you believe our Heavenly Parent to be like: Is God a ball of energy? An angry judge? A strict master? A loving parent?*
- *How free do you feel when speaking or relating with God? Are you able to “hug” or “wrestle” each other?*
- *What do you think it means for you and God to be smitten with each other?*

————— *Today, why not try:* —————

Write a note to someone (or more, if you wish) to tell them how valuable they are. If it is someone you know, mention specific details. If it is someone you don't know, encourage their divine, unique and cosmic potential!

Notes

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FOOD IS LOVE

Reading

From As a Peace-Loving Global Citizen, pp. 9-11

My paternal great-grandfather worked the farm himself, produced thousands of bushels of rice, and built the family fortune with his own hands. He never smoked or drank liquor, preferring instead to use that money to buy food to give to those in need. When he died, his last words were, "If you feed people from all the regions of Korea, then you will receive blessings from all those regions." So the guest room in our home was always full of people. Even people from other villages knew that if they came to our home, they could always count on being fed a good meal. My mother carried out her role of preparing food for all those people without ever complaining.

My great-grandfather was so active, he never wanted to rest. If he had some spare time he would use it to make pairs of straw footwear that he would then sell in the marketplace. When he grew old, in his merciful ways, he would buy several geese, let them go in the wild, and pray that all would be well with his descendants. He hired a teacher of Chinese characters to sit

in the guest room of his home and provide free literacy lessons to the young people of the village. The villagers gave him the honorific title “Sun Ok” (Jewel of Goodness) and referred to our home as “a home that will be blessed.”

By the time I was born and was growing up, much of the wealth that my great-grandfather had accumulated was gone, and our family had just enough to get by. The family tradition of feeding others was still alive, however, and we would feed others even if it meant there wouldn't be enough to feed our family members. The first thing I learned after I learned to walk was how to serve food to others.

During the Japanese occupation, many Koreans had their homes and land confiscated. As they escaped the country to Manchuria, where they hoped to build new lives for themselves, they would pass by our home on the main road that led to Seoncheon in North Pyong-an Province.

My mother would always prepare food for the passersby, who came from all parts of Korea. If a beggar came to our home asking for food and my mother didn't react quickly enough, my grandfather would pick up his meal and take it to the beggar. Perhaps because I was born into such a family, I too have spent much of my life feeding people. To me, giving people food is the most precious work. When I am eating and I see someone who has nothing to eat, it pains my heart and I cannot continue eating.

I will tell you something that happened when I was about



Day 6

eleven years old. It was toward the last day of the year, and everyone in the village was busy preparing rice cakes for the New Year's feast. There was one neighbour family, though, that was so poor they had nothing to eat.

I kept seeing their faces in my mind, and it made me so restless that I was walking around the house, wondering what to do. Finally, I picked up an eight-kilogramme (17.6-pound) bag of rice and ran out of the house.

I was in such a hurry to get the bag of rice out of the house that I didn't even tie the bag closed. I hoisted the bag onto my shoulders and held it tight as I ran along a steep, uphill path for about eight kilometres (five miles) to get to the neighbour's home. I was excited to think how good it would feel to give those people enough food so they could eat as much as they wanted.

The village mill was next to our house. The four walls of the mill house were well built, so that the crushed rice could not fall through the cracks. This meant that in the winter it was a good place to escape the wind and stay warm. If someone took some kindling from our home's furnace and started a small fire in the mill house, it became warmer than an ondol-heated room. Some of the beggars who would travel around the country would decide to spend the winter in that mill house. I was fascinated by the stories they had to tell about the world outside, and I found myself spending time with them every chance I got. My mother would bring my meals to the mill house, and she would always bring enough for my beggar friends to eat as

well. We would eat from the same dishes and share the same blankets at night. This is how I spent the winter. When spring came, they would leave for faraway places, and I could not wait for winter to come again so they would return to our home. Just because their bodies were poorly clothed did not mean that their hearts were ragged as well. They had a deep and warm love that showed. I gave them food, and they shared their love with me. The deep friendship and warmth they showed me back then continue to be a source of strength for me today.

As I go around the world and witness children suffering from hunger, I am always reminded of how my grandfather never missed a chance to share food with others.

————— *Questions for Discussion* —————

- *What experiences do you have of experiencing hunger?*
- *When have you felt most loved by receiving food from someone else?*
- *When have you gone out of your way to serve food to someone else?*

————— *Today, why not try:* —————

Prepare a meal and serve it to someone you wouldn't normally serve it to. You could buy a meal for a homeless person, invite your neighbour to eat in your home or deliver some food to someone who cannot prepare meals easily by themselves.

Notes

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SURPASSING THE JOY OF THE SENSES

Reading

*From World Scripture II: World Scripture
and the Teachings of Sun Myung Moon, pp. 127*

What is the way to live in joy and ecstasy? Most people's eyes are too dim to see, their ears are too dull to hear, their noses are too numb to smell, their tongue too numb to taste, and their limbs too heavy to move.

What is the way to live in unity - my eyes, my ears, and all my sense organs all knit together with my nervous system, all united into one? What is the shining way that will not only satisfy me in my personal life, but will also satisfy my family, clan, country, world, and even God?

(November 13, 1977)

People living ordinary, self-centred lives lack stimulation. But if your life is filled with God's grace, you will feel newness in your spirit every day and experience your surroundings as ever new and fresh. Every morning there is something new; every evening there is something new. When God's grace is rolling in like waves, you can feel the mystery in three dimensions. Anyone

who experiences life like this is a happy person.
(March 21, 1970)

When you become a child of God and dwell in His love, your joy has no limit. You breathe in and out with the entire universe. We are meant to be intoxicated by the love of God. Can the artificial intoxication provided by drugs or alcohol even remotely compare? In the realm of God's love, every need is satisfied. All your body's forty trillion cells are dancing together. Your eyes and ears, your hands, and all the parts of your body revel in the rapture of joy. Nothing else can ever match it. God's love is real, and it is our highest aspiration to pursue this love. We must have it.
(October 20, 1973)

The fact that we can rejoice this day is something to be grateful for. But we must understand: If we cannot link today's joy with the joy of tomorrow, today's joy becomes for us an enemy, a condition for sorrow, difficulty and lamentation. Joy, we know, is not only good, and sorrow is not only bad; the question is our investment of inner effort to link joy and sorrow to the accomplishment of our purpose, and how much our joy and sorrow connect with the values of God's Will.
(April 18, 1971)

Questions for Discussion

- *Often joy comes from choosing to find joy in the things that we take for granted; what have you taken for granted today for which you could be grateful?*
- *God's grace comes to us, not because we deserve it, but because our Heavenly Parent wants to give it to us; when have you ever experienced receiving grace or mercy? Do you often thank God for the grace you've received?*

Today, why not try:

Going out of thank-you to someone who normally wouldn't receive your praise e.g. a retailer serving you in a shop, someone serving in the emergency services or armed forces, a cleaner where you work, etc.

Notes

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CHARITY - PART I

Reading

*From World Scripture II: World Scripture
and the Teachings of Sun Myung Moon, pp.697-8*

Parents suffer when one of their children is sick. When one of your siblings is hurt, you feel pain. When seeing people suffering from poverty or war, a saint feels their suffering more intensely than his own difficulties. Forgetting his own circumstances, he gives all he has to help them. This way has been bequeathed as the standard of morality the world over, in all ages and nations. It is the philanthropic spirit, the love for humanity. (January 29, 1989)

When you see gaunt children playing on the street, underfed and wearing tattered clothes, you should hug and embrace them as you would your own children. You should feel ashamed if you do not want to do that. You should feel more shameful than would a parent who abandoned her child feel should she catch a glimpse of him on the street. Seeing him as she passes by the town, where years before she had left him on a doorstep or perhaps in the care of a nanny, she cannot hold up her head.

That is the bond of heart. If your own children were that gaunt, wouldn't you embrace them and shed tears until your bones melt? (August 17, 1971)

While walking on the street, if you see an old man with a hump in his back you should think, "My Father might have such an appearance when He visits me." When you see the rough and swollen hands of a labourer, you should think, "My Father who is searching for me might look worse than him." When you meet a beggar, you should be able to bow your head, thinking, "He is not a beggar, but actually my Father." Know that God's heart dwells in each of these miserable and pitiful looking people. You should love them, regardless of your situation and social position, shedding tears with the heart that each of them is your own father. Only then, can you meet God.
(February 28, 1960)

At lunch time, if you should see an elderly person who is in distress because he does not have enough money to buy food, take him with you to the cafeteria and treat him to a good meal. Serve him as you would serve your grandparents.
(February 6, 1991)

I cannot forget those who visited me when I was lonely in prison and comforted me in my miserable plight. I might forget about my family members or relatives, but never those who sought me because of the bonds of true love.
(October 14, 1972)

Once I rescued a prostitute, a young girl who had fallen into

 *Day 8*

that pitiful situation. I loved her as my own sister; I remember it as if it were yesterday. After listening to her story, I wept with her and truly uplifted her. That kind of deed is greater and more precious than prayer.
(May 1, 1977)

————— *Questions for Discussion* —————

- *How readily do you feel compassion for destitute people?*
- *Do you quickly judge people for their circumstances or do you feel for them as you would a close family member?*

————— *Today, why not try:* —————

Spending some time with a destitute person and listening to their story.

Notes

A series of 20 horizontal dotted lines for writing notes.

CHARITY - PART 2

Reading

*From World Scripture II: World Scripture
and the Teachings of Sun Myung Moon, pp.697-8*

Blessed is he who considers the poor;
the Lord delivers him in the day of trouble.

Psalms 41:1 (Judaism and Christianity)

They feed with food the needy wretch, the orphan, and the
prisoner, for love of Him, saying, "We wish for no reward nor
thanks from you."

Qur'an 76:8-9 (Islam)

They sold their possessions and goods and distributed them to
all, as any had need.

Acts 2:45 (Christianity)

Charity - to be moved at the sight of the thirsty, the hungry,
and the miserable and to offer relief to them out of pity - is the
spring of virtue.

Kundakunda, Pancastikaya 137 (Jainism)

On the Day of Judgment God Most High will say, "Son of Adam, I was sick and you did not visit me." He will reply, "My Lord, how could I visit Thee when Thou art the Lord of the Universe!" He will say, "Did you not know that my servant so-and-so was ill and yet you did not visit him? Did you not know that if you had visited him you soon would have found Me with him?"

Hadith of Muslim (Islam)

The gods have not ordained that humans die of hunger; even to the well-fed man death comes in many shapes. The wealth of the generous man never wastes away, but the niggard has none to console him.

He who, possessed of food, hardens his heart against the weak man, hungry and suffering, who comes to him for help, though of old he helped him - surely he finds none to console him.

He is liberal who gives to anyone who asks for alms, to the homeless, distressed man who seeks food; success comes to him in the challenge of battle, and for future conflicts he makes an ally.

He is no friend who does not give to a friend, to a comrade who comes imploring for food; let him leave such a man - his is not a home - and rather seek a stranger who brings him comfort.

Let the rich man satisfy one who seeks help; and let him look upon the long view: For wealth revolves like the wheels of a chariot, coming now to one, now to another. In vain does the

mean man acquire food; it is - I speak the truth - verily his death; he who does not cherish a comrade or a friend, who eats all alone, is all sin.

Rig Veda 10.117:1-6 (Hinduism)

When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at his left. Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." *Matthew 25:31-40 (Christianity)*

Parable of the Sheep and the Goats

If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against

your poor brother, but you shall open your hand to him, and lend him sufficient for his need, whatever it may be... You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake. For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and the poor, in the land.

Deuteronomy 15:7-11 (Judaism and Christianity)

“Ye shall walk after the Lord your God” [Deut. 13.4]. But how can a man walk after God who is a devouring fire? [Deut. 4.24]. It means, walk after His attributes: clothe the naked, visit the sick, comfort the mourner, bury the dead.

Talmud, Sota 14a (Judaism)

When the Holy One loves a man, He sends him a present in the shape of a poor man, so that he should perform some good deed to him, through the merit of which he may draw to himself a cord of grace.

Zohar 1:104a (Judaism)

Questions for Discussion

- *When was the last time (if ever) that you...*
 - ... *clothed the naked?*
 - ... *visited the sick?*
 - ... *comforted a mourner?*
 - ... *buried the dead?*
 - ... *gave food to the hungry?*
 - ... *visited a prisoner?*
- *Charity begins at home; did you ever provide charity for a close family member?*
- *Charity shouldn't end at home, though; apart from donating to charitable organisations, what could you do to serve those in need?*

Today, why not try:

Identifying someone who is sick, mourning or in need; ask that person if you can visit and spend time attending to their needs.

Notes

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REFRAMING

Reading

From Rabbi Jonathan Sacks

The Jewish philosopher Maimonides called his ideal type of human being - the sage - a “healer of souls”. Today we call such a person a psychotherapist, a word coined relatively recently from the Greek word psyche, meaning “soul”, and therapeia, “healing”. It is astonishing how many of the pioneering soul-healers in modern times have been Jewish.

To my mind one of the most important Jewish contributions came from three outstanding figures: Viktor Frankl, Aaron T. Beck and Martin Seligman. Frankl created the method known as Logotherapy, based on the search for meaning. Beck was the joint creator of the most successful form of treatment, Cognitive Behavioural Therapy. Seligman gave us Positive Reframing Psychology, that is, psychology not just as a cure for depression but as a means of achieving happiness or flourishing through acquired optimism.

These are very different approaches but they have one thing in

common. They are based on the belief - set out much earlier by the Russian rabbi Schneur Zalman - that if we change the way we think, we will change the way we feel. This was, at the outset, a revolutionary proposition in sharp contrast to other theories of the human psyche. There were those who believed that our characters are determined by genetic factors. Others thought our emotional life was governed by early childhood experiences and unconscious drives. Others again, most famously Ivan Pavlov, believed that human behaviour is determined by conditioning. On all of these theories our inner freedom is severely circumscribed. Who we are, and how we feel, are largely dictated by factors other than the conscious mind.

It was Viktor Frankl who showed there is another way - and he did so under some of the worst conditions ever endured by human beings: in Auschwitz. As a prisoner there Frankl discovered that the Nazis took away almost everything that made people human: their possessions, their clothes, their hair, their very names. Before being sent to Auschwitz, Frankl had been a therapist specialising in curing people who had suicidal tendencies. In the camp, he devoted himself as far as he could to giving his fellow prisoners the will to live, knowing that if they lost it, they would soon die.

There he made the fundamental discovery for which he later became famous: "We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human



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freedoms - to choose one's attitude in any given set of circumstances, to choose one's own way."

What made the difference, what gave people the will to live, was the belief that there was a task for them to perform, a mission for them to accomplish, that they had not yet completed and that was waiting for them to do in the future. Frankl discovered that "it did not really matter what we expected from life, but rather what life expected from us." There were people in the camp who had so lost hope that they had nothing more to expect from life. Frankl was able to get them to see that "life was still expecting something from them."

One, for example, had a child still alive, in a foreign country, who was waiting for him. Another came to see that he had books to produce that no one else could write. Through this sense of a future calling to them, Frankl was able to help them to discover their purpose in life, even in the valley of the shadow of death.

The mental shift this involved came to be known, especially in Cognitive Behavioural Therapy, as reframing. Just as a painting can look different when placed in a different frame, so can a life. The facts don't change, but the way we perceive them does. Frankl writes that he was able to survive Auschwitz by daily seeing himself as if he were in a university, giving a lecture on the psychology of the concentration camp. Everything that was happening to him was transformed, by this one act of the mind, into a series of illustrations of the points he was making in the lecture. "By this method, I succeeded somehow

in rising above the situation, above the sufferings of the moment, and I observed them as if they were already of the past." Reframing tells us that though we cannot always change the circumstances in which we find ourselves, we can change the way we see them, and this itself changes the way we feel.

Yet this modern discovery is really a re-discovery, because the first great re-framer in history was Joseph. Recall the facts. He had been sold into slavery by his brothers. He had lost his freedom for thirteen years, and been separated from his family for twenty-two years. It would be understandable if he felt toward his brothers resentment and a desire for revenge. Yet he rose above such feelings, and did so precisely by shifting his experiences into a different frame. Here is what he says to his brothers when he first discloses his identity to them:

"I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life ... God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God." (Gen. 45:4-8)

And this is what he says years later, after their father Jacob has died and the brothers fear that he may now take revenge:

"Do not be afraid! Am I in the place of God? Though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as He is doing today. So have no



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fear; I myself will provide for you and your little ones.”
(Gen. 50:19-21)

Joseph had reframed his entire past. He no longer saw himself as a man wronged by his brothers. He had come to see himself as a man charged with a life-saving mission by God. Everything that had happened to him was necessary so that he could achieve his purpose in life: to save an entire region from starvation during a famine, and to provide a safe haven for his family.

This single act of reframing allowed Joseph to live without a burning sense of anger and injustice. It enabled him to forgive his brothers and be reconciled with them. It transformed the negative energies of feelings about the past into focused attention to the future. Joseph, without knowing it, had become the precursor of one of the great movements in psychotherapy in the modern world. He showed the power of reframing. We cannot change the past. But by changing the way we think about the past, we can change the future.

Whatever situation we are in, by reframing it we can change our entire response, giving us the strength to survive, the courage to persist, and the resilience to emerge, on the far side of darkness, into the light of a new and better day.

Questions for Discussion

- *Have you ever reframed a past experience to find deeper meaning in it?*
- *Think about some challenges that you've experienced recently; what do you think God might be trying to achieve through these?*

Today, why not try:

Listening to someone's story of suffering and asking them to consider what they could have learnt or gained from that experience.

————— *Notes* —————

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————— *“ Happiness grows the more we share it. —————*
You need to take responsibility for the
blessings you receive. They are not yours only;
you can share them with your neighbours,
other people, and the world.”

(Hak Ja Han Moon, 11th Nov 2017)