

TODAY'S WORLD

JULY 2002



**The Tribal Messiah's Calling
Blessing Beyond Religion and Nation**

**From Monk to Unificationist
Service for the Summer**



Message from the Publisher

Reverend Hwang Sun-jo, International President of FFWPU

Three Feasts to Hold on the Path to Tribal Messiahship

From Rev. Hwang's sermon at the headquarters church on July 14, 2002.

HOW are you, brothers and sisters? Across the ages and in all countries of the world, there have always been religions. As we see in history, whether or not the religions were of a high or low level, there have been many, of a variety of types, with a common characteristic. That common characteristic is that they all have tried to lead people to unite with the absolute being. That is the ultimate purpose of all religions. Although every religion has different creeds and rituals, the steps through which the members' faith matures are similar. Though every religion has unique rituals and doctrines, I believe there is a common and general process for all religions to develop their members' lives of faith.

The first step is repentance. After going through this step of confessing one's sin and asking for forgiveness, there comes a healing process. People have to go through this first step to be forgiven—the second step.

The third step is to joyfully celebrate with deep gratitude after having been forgiven and pardoned; and the fourth and last step is to be given a mission and to be sent out to the world to attack the power of evil.

How much a religion focuses on each of those four steps differs according to the characteristics of the particular faith. For example, Christianity in Korea today focuses mainly on the first and the second steps. What does the faith that we practice, that of the Unification Church, focus on? We have all four steps, but our focus mainly lies on the fourth one.

There are many characteristics that distinguish the Unification Church from other faiths, but I want to point out that we have a very strong sense of history. We don't believe we go to heaven when we die. We believe in creating the ideal world of the original creation in this earthly world.

That is our strongest point and what is unique about us. The ultimate purpose of our faith is to unite theory and practice—mind and body—and to unite the spirit world and the physical world. In accordance with what True Parents teach, we are trying to unite our mind and body on our own small scale, and also to unite the spirit world and the physical world. We want to be fourth Adams, because True

Parents blessed us to be so. We want to go out to the world to make the heavenly kingdom a reality. Providentially, that is where we are today....

As people who are blessed by True Parents, our destiny is to walk the course of the Messiah. It was our task to go the way of the Messiah by finding 160 families and completing the mission of tribal messiahs by going back to our hometowns.

The next course we must go on is that of the fourth Adam. We must be true parents for our tribes. This providence started in 2000. Right now, we pray in our own names. We must be able to represent True Parents to our own tribes to restore them back to God. That is the providential stage we are in.

In the past, our members used to pray in the name of the Lord. Then, we prayed in the name of True Parents, but now we are living in the age when we report to God in our own names. As we look back, we can see that now is the most amazing time of providential change that has ever existed in history. What must we do at this important time? The answer is simple. On a wider scale, safely establish Cheon Il Guk [the heavenly kingdom] and, on a smaller scale, restore our own tribes for God. How can we restore our tribes?

Father has said: "Go and have feasts in your hometowns. You should have a cow butchered and make rice cakes and share them with everyone. Even if they only eat some of the beef soup you've made, they will be connected to heaven by that simple act." Yes, let's all go to our tribes and have great feasts just like Father told us to. A feast means a festival. It will be a festival centering on God. Sharing rice cakes and sharing meals means creating unity. Eating doesn't only mean sustaining one's life but creating joy.

Brothers and sisters, you know, in the past in Korea it was traditional for people of different social rank not to even eat together in the same place. Masters and servants could not have meals at the same table. What does it mean to be able to have meals at the same table? It means that, to some degree, a foundation of heart has been established. The fact that we give some-

thing to others will make enough of a foundation for us to have heart-to-heart communication with them. Here we can understand the meaning behind True Father telling us to hold feasts. They are to prepare a foundation

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Sports day at national leadership training

THE PROVIDENCE MONTHLY



Left: Rev. Kwak with his family on the occasion of UTS conferring upon him an honorary doctorate on June 22nd
Right: Three cheers of Mansei to close a special rally to encourage members in restoring their tribes



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Cover Photo: Father speaks and Rev. Peter Kim interprets at the July 4th celebration for the successful holding of the Blessing Ceremony the previous day. July 4th is Independence Day in the United States, but on this occasion Father proclaimed it "The Independence Day of God." It was also an occasion to celebrate, with True Parents, the twentieth anniversary of the Blessings of 2075 and 6000 couples. (Photo: Ken Owens/New York)

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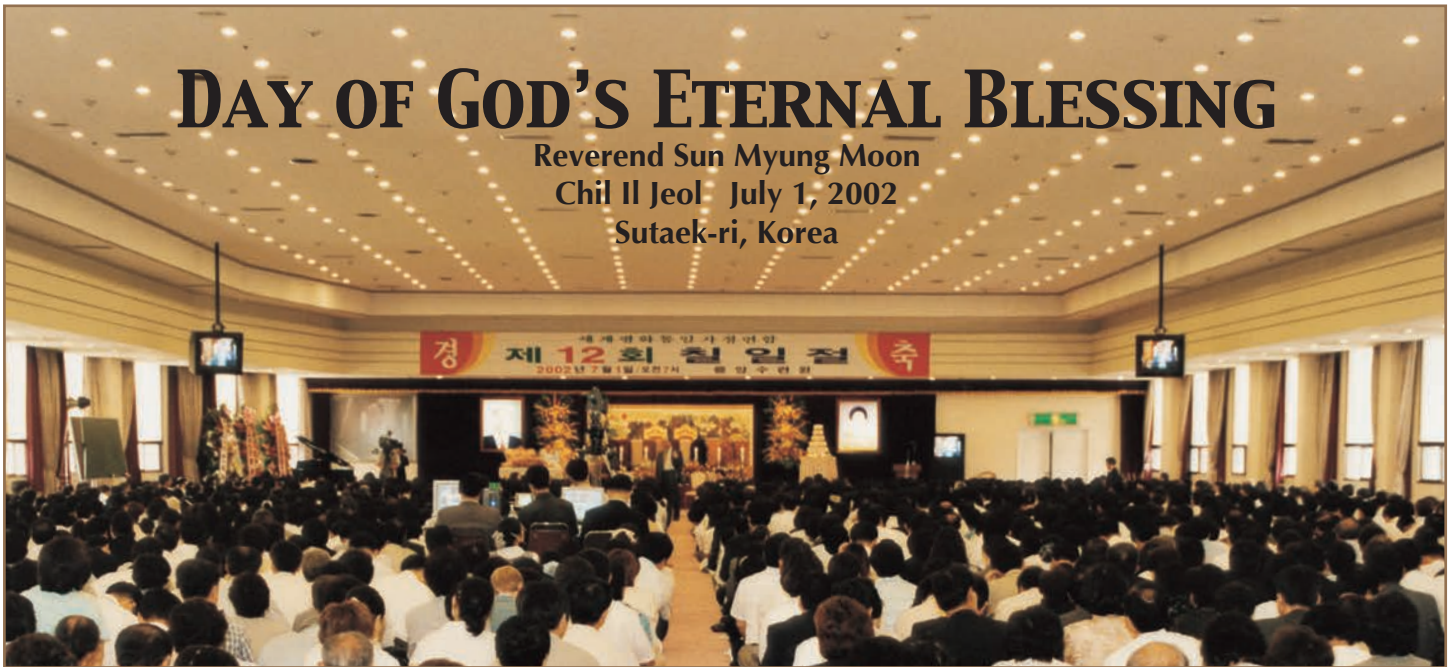
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DAY OF GOD'S ETERNAL BLESSING

Reverend Sun Myung Moon

Chil Il Jeol July 1, 2002

Sutaek-ri, Korea



Excerpts from Father's speech from the July 1st holy day, the Declaration Day of God's Eternal Blessing, known in Korean as Chil Il Jeol (칠일절) beginning with the second of two prayers.

Father's Prayer

LOVING Father, today is July 1st of the second year of Cheon Il Guk. All the blessed families on earth and in heaven who were blessed up until June of this year have already entered the realm of the registration blessing for the sake of the liberation of tribes and peoples, together with their relatives, centering on the standard of blessing restoration. We are making a new beginning on this day as we pass through the boundary of the new age. All the truth taught by True Parents will remain throughout history. They are on a suffering course to establish the victorious foundation to restore and recreate history, which is far more important than anything else.

On the already established foundation of victory, each individual's mind and body must be one, the minds and bodies of husbands and wives should be one, the minds and bodies of parents and children should be one and the minds and bodies of brothers and sisters should be one. With one heart and mind, we serve the Parents of Heaven and Earth, as one family and one blood lineage, representing all the clans in the entire world. We must bind all the brothers and sisters together anew in order to serve the Parents of Heaven and Earth.

To do this, all parents in the world must surrender to the mother and son, and establish the family foundation again. By serving the Parents of Heaven and Earth, those have entered into the benevolent realm of liberated families can be proclaimed as the *chukbok joongshim kajong* [the central, blessed families] starting at this ceremony on July 1st of the new age. With this, everything that was separated—into paradise and hell—in the heavenly world should be liberated, and the national boundaries must be broken down at the same time. Cain is the offering of love for the sake of Abel. Such offerings that have all been divided—one side representing the heavenly and the other the satanic side—must be put together as one as the unified substantial living offering, as the family level substantial living offering and tribal level substantial liv-

ing offering to Heaven in the new blessed age of grace which we are truly grateful to be allowed to have.

Last month, in June, everyone in Korea was united centering on the World Cup. Korea could make it to the final four, which was possible with good conditions. One third of all South Korean people, one out of three, cheered on the streets for the Korean team and for victory under God's graceful protection for this nation, and its future. We must remember that the name of Korea, *Han-guk*, not only has the meaning of *one* nation but also the nation of *sorrow*. We are grateful that all the Korean people could go through the period of national offering.

As we proclaim the realm of the unified safe settlement of the Parents of Heaven and Earth, the new Parents of Heaven and Earth are announced in heaven and on earth. All the ancestors in the heavenly world are not divided any more but are presently united in serving True Parents on earth, based on brotherly love. The positions of Cain, the elder son, and Abel, the younger son, have been switched. As we enter the age in which the earthly realm is the first and foremost priority, a grandfather stands in a grandson's position, a father stands in a son's position, an older brother stands in a younger brother's position. As this age is heading towards the age of concluding the providence, when a new heaven and earth is being renewed, we are looking forward to a peaceful Kingdom of Heaven on earth and in heaven.

Heavenly fortune regulates the way, so that all humanity can flow into the central core. A tributary flows into the main stream to be part of a big river which eventually flows into the great ocean. There, the ocean and the river become one, salt water and fresh water become one. That water goes up into the air and showers the entire world to nurture life. We are watching such a mystery of creation in the history of the providence. In Your original world, all things exist in the formation stage, human beings in the growth stage and heaven and earth in the perfection stage.

Centering on all the blessed families, we should establish a nation. We should be one family belonging to one nation that represents the entire universe. We should love all the shapes and forms in the substantial realm of God's creation and feel the unified realm of the substantiation of love. Making use of

the things of creation for our nourishment, we should raise our families, nations, the world and the cosmos.

We are truly grateful to You for the chance given us to be filial-child representatives, loyal-servant representatives, holy-person and saint representatives before Heaven, serving You. We sincerely ask you to allow us to create the new tradition that history will record, while full of new determination.

On this day of Chil Il Jeol [Seven-One Day: the Declaration Day of God's Eternal Blessing], we should make a new beginning. At the same time, we should keep in mind that we are not supposed to participate in this kind of ceremony alone. We should have the unified heaven and earth of Cheon Il Guk centering on brotherly love, with the authority of the *chukbok joongshim kajong* [the central, blessed families] in which the family ideal is realized. In the deepest heart of each one of us, we should want to represent our tribes, peoples and nations, centering on the glory of the subject families in serving heaven, while being full of new determination to be the first generation of filial children, loyal subjects, saints and holy people at this time by carrying out the heavy responsibility of restoration.

Let us resolve to make a new beginning. We are truly grateful to participate in this pledge service. We understand now that we do not live alone. There are tens of billions, hundreds of billions of our ancestors and our brothers and sisters in the spirit world, as well as hundreds of millions of people who are blessed on earth united with us, serving the central nation and family. Please bless us to make a new beginning with our heart desiring to be the new essence by completing the righteous path of the filial children, loyal subjects, saints and holy people who serve the family.

I ask this of You sincerely with all my heart. Today, on this joyful day, an age begins anew; this is a day of ceremony to newly determine ourselves. Each one should remember it in their heart. Before Heaven each one must absolutely keep the promise of this day's pledge throughout his or her entire life, eternally connecting to future generations—all nations generation after generation—and the Heavenly Kingdom on earth and in heaven, the stream of the righteous path of the filial piety and loyalty throughout heaven and earth. We are resolved to be loyal subjects and filial children and start on this Chil Il Jeol.

I sincerely ask You, Father, please guide us from the beginning to the final moment of this ceremony, so that everything that happens here can be our opportunity to begin a new age, to remember the past and not to forget all the drudgeries that have been forced upon people in the satanic realm throughout history. I sincerely pray this on this day of Chil Il Jeol in the new liberated age. Please, Father, allow us to become representatives who have determined themselves to take the first giant step with new hope, representing families and tribes and the leaders who set the pioneering tradition for the liberation of



the nation and the world. I humbly and earnestly want You to accept this Chil Il Jeol with joy. I report and proclaim this with all my heart in the name of True Parents! Amen! Amen! Amen! Please bless us!

Father's Speech

We are here today to celebrate Chil Il Jeol. You should not think of this kind of gathering as some sort of coincidence. You should understand that the holding of this ceremony was inevitable. You have been attending these kinds of ceremonies as you please. Up to now, whoever wanted to could come and participate. But things will be different in future....

One can take responsibility for one's nation, religion, ideology and philosophy only through the blessing received from God and True Parents. Blessed families can represent their nation and the world. When they settle as the central families, the perfection of religion and of nations come about....

To save this world for Heaven, we must restore the religious realm. Although religions are supposed to lead their nations, those who have had power in their countries have opposed, persecuted and killed religious people. They have done all kinds of horrible things. Evil people aggressed first and killed good people. History is soaked in the blood of good people. It has been an unthinkable course for God. You must clearly understand that the entire world and its history, the time since the fall, have had nothing to do with God and True Parents.

The instrument through which humanity has connected to God has been religion. The struggle between good and evil people has motivated the development of good civilizations, which will eventually lead the entire world to be one world, one nation and one fulfillment of God's ideal of creation, a new world culture—thus freeing humanity from the evil satanic world. That is what has happened in the providence.

While no one throughout history has clearly understood, God has been educating people through religions. As time goes by, the religious realm will replace and transform the evil satanic world. The core aspect of that change is not limited to nations. There are

numerous nations, including Japan, Korea, America and others. Those nations are not nations where God can settle; Satan can control those nations as he pleases. People fight and kill each other in those nations. Nations rise and fall. History is full of misery. History must change direction, because God does not want it to continue as it has. Primarily, what must be established in this temporal world are the first people who have nothing to do with the fall—what we might term human ancestors that are free from the fall....That is the standard that numerous people on earth, philosophers, religions and nations have hoped for. Yet, they did

not even know that that was what they actually wanted.

What is meant by the fall is that a family turned upside down—Adam’s family. Because Adam and Eve fell, the first human ancestors shed blood, a brother murdering his own brother. Nothing in history could be more miserable than that incident. The lives of individuals, families, tribes, peoples and nations have passed through thousands of years of miserable, murderous history. All of that came about because of the division between mind and body. Don’t your mind and body struggle with each other? The cause of the division between mind and body was the fall, and the cause of the divisions among religions and political viewpoints is also the fall.

Today, people of many nationalities—Koreans, Japanese and others—think their nationality is the best. Japanese think they are the best, and Koreans think they are the best. People from big and small nations, regardless of their nation’s size, all think they are the best. Can there be two that are the best? How can there be so many of the best? If you watched the World Cup, you could see that people from each nation think their nation is the best. Can someone make it to the top in any way they please? Without violating the rules, one should compete and win in every respect. If someone becomes a champion without really qualifying for it, the achievement is meaningless. Nations are in the same situation. There are numerous nations today, and they all think that they are the best and that their traditions are the best. With this way of thinking, how can they even say they want to make a united world or that their nation should lead the world and so forth? It’s ludicrous.

Religious people are the same way. They all say that their religions are the best. Does the Unification Church think it is the best religion?...

In Cheon Il Guk there are couples whose minds and bodies are completely united. That’s the kind of nation Cheon Il Guk is, isn’t it? The Chinese character for “cheon” (heaven) [天] is made up of the Chinese characters for “two” [二] and for “person” [人]. Cheon Il Guk is thus the nation where two people are completely united as one. Mind and body must be united as one. People who have achieved such unity of mind and body form couples who also achieve complete unity. These couples, in turn, make complete unity with their children, who also make complete unity as brothers and sisters. You all know the three-object purpose as explained in the Principle. It is common knowledge even among newcomers to the Unification Church that the Heavenly Kingdom can be realized through establishing the ideal realm of the four-position foundation. Only by substantiating that piece of common knowledge together with me can you finally enter the Heavenly Kingdom, attending the Parents of Heaven and Earth. The rally was for the unity and completed settlement of the Parents of Heaven and Earth. The word *jeongchak* [literally: settlement, establishment] signifies starting something. However, *anchak* [literally, safe settlement—rendered as complete settlement in the 2002 motto] means one is already settled in a place one has claimed.

Yes, there was a need for us to settle. We did so eleven years ago. I proclaimed our settlement eleven years ago. It is the same. Having passed through the formation and growth stages, we have reached the point of entering the heavenly nation, living there in this age of perfection. In getting one’s

life settled [*jeongchak*] one comes to find rest. The world of the unity and rest of the Parents of Heaven and Earth!

To have that, you must have a nation that includes your relatives and families. We must prepare, because we are now entering the utopian age of peace when we can finally rest.

Do you know why Korea has become so well known in the world at this time? It showed the world it is a decent nation, a nation where volunteers are very active and where people are very kind. That is all preparation for us to enter that age.

I have now established the Sun Moon Peace Cup soccer tournament. After that, centering on the Fédération Internationale de Football Association (FIFA) and people like Pelé, the king of soccer, I am going to make world-level continental soccer clubs and host an Olympics of religions. Centering on religious people such as me, we will have sports events, soccer events, an Olympics, and martial arts events. Do you understand? We must do martial arts. That is how we can protect ourselves. We must educate Yakuza [members of organized Japanese crime gangs] and the Mafia in the United States in our principles. Otherwise, the world cannot be at peace. We should prepare even for this.

Those who are not interested in sports and physical training will flunk. Why did Korean people come out to the streets and cheer? There was a [cumulative] total of about nineteen or twenty million people out on the street cheering for the Korean team. It was crazy. The spirit people in the spirit world mobilized and urged them all together.

The fans all wore red. They said [on the t-shirts] “Be the Reds,” which would mean “Become communists.” That

really worried me. What could turn this around? People welcomed this phenomenon, but I was worried. Then, out of the blue, there was a battle [between North and South Korean naval vessels¹] off the west coast, wasn’t there? Young men were sacrificed. But I can take responsibility for them. I can liberate them in the spirit world. It is no good if young people go over to that side. [Note: Father means that the sailors’ deaths had the effect of persuading people that communism is something undesirable.]

Sudden success usually attracts thieves, doesn’t it? It works the same in this kind of situation. Thanks to God, we ranked fourth in the Seoul Olympics, which no one had ever dreamed of. This time also, no matter how hard we tried, we could only rank fourth. That is the foundation to build the four-position foundation. On a four-legged table you can even build small houses, can’t you? How wonderful the four-position foundation is! No matter what, you must know what’s going on in the spirit world. Japan and Korea are brother nations. Because the two are brothers, centered on True Parents, we must thoroughly teach them all the reality of the spirit world.

What should you do in order to set things straight? From the top communist leaders such as Marx, Engels and Lenin, there are about a hundred and twenty who made significant contributions to communist history. They are now announcing that people on earth must get rid of the communist ideology, because God and the spiritual world exist! They are loudly announcing this. You must teach people exactly what is happening. That is the way you can open doors for me in the spirit world, so that I can freely command the heavenly



army. My former enemies have become my bodyguards, mobilized to protect me in the spirit world. Buddhism, Confucianism, Christianity and Islam are enemies. However, they all have one way to go—only one way. Unless they inherit True Parents' love, life and lineage through the marriage blessing, they can never enter the heavenly nation. Those in the spirit world have become incredibly active, because they know there is only one way. Should we on earth fall behind or go ahead of those in the spirit world? [We must go ahead of them.]...

I have brought together saints and murderers in marriage. Why did I do that?...Because I have dared to do such a thing, uniting a nation and a people will not be a problem. There must be marriages across all boundaries. That is the fastest way. That is why you must get married to people from countries that have been your nations' enemies. That is how you can stand as close as possible to God in the heavenly kingdom. You can be the central, responsible people to reconcile two nations that have been enemies. You should know that you could be on the board of directors for building the heavenly nation! If you understand, clap your hands! (Applause) *[At this point there was hoondokhae, before Father resumed.]*

You all must restore your entire clan during the time I am gone. Whatever you are responsible for, no matter how important it is, you must leave your posts. It's okay for you to leave your responsibilities for six months. You must mobilize yourselves totally to restore your clan and tribe within six months! You must indemnify everything in six months, this year. And you must complete the blessing of your entire clan in that time. That's my direction. Do you understand?

Those who have major responsibilities in Japan or Korea should go directly back, but otherwise you should go to where most of their own relatives and clans are and bless them as their brothers to unify their clans or relatives. If you go up to the top like that, you can unify as one people. All the people in the world are supposed to be one unified people. I am instructing you to complete the blessing. Do you understand? It's now July. We have six months. When I come here and see you on January 1st next year, I will let those who succeeded in the task stay, but let go from public missions those who did not succeed and have them sacrifice for the restoration of their tribes and the nation.

Regardless of the nature of their responsibilities, leaders must prepare two or three successors. I am telling this to the leaders of the Unification Church. When you leave [to restore your tribe], you must appoint substitutes that can work instead of you for six months. You may choose them from among your friends or relatives. Nowadays, you can give directions from thousands of miles away, any time of the day by cellular phone. You have such freedom. Time and distance do not matter. You can now be an independent subject who can freely work at anytime. If you were to successfully complete this

task, would you still have problems or not? Would you have problems or not? [No problems.] I say you'd have problems! [No problems!] Okay. (Laughter)

I am giving you just six months. How many years has it been since the beginning of home church? This should have been finished thirteen or fourteen years ago. Do you understand? What else should you do besides that? Kwak Chung-hwan! [KCH: Yes!] Did I command members to work in their neighborhoods in '98 or '88? [KCH: It was '88.] Are you sure? [KCH: Yes, you told us to do it even then.] So, the providence of breaking through in your neighborhoods is more than ten years old now, more than ten years. I have told you to work toward breaking through in your neighborhoods twice, and I am asking you to do it a third time. If you do not make it the third time, you should all perish. If you do not make it, passing through the three stages of formation, growth and perfection, you will end up falling away. No matter what happens, you must succeed in the mission in two years. Therefore, those who are blessed by the Unification Church must be the heads of their neighborhood associations. This should be automatic. Right there, you must put down roots. You must put down roots in your neighborhood. Don't you think so?... You haven't put down roots among the families of South Korea. Communist sympathizers are taking over....

If all families settle and break through in their local neighborhood, North Korea will not be a problem....

Do you want unification or not? All of you raise your hands and pledge to do it in two years. Because I cannot leave you alone, I had to make a decision, giving you six months as a deadline. If it doesn't happen in six months, I will reorganize everything. I will have to raise new leaders. I have laid strong enough foundations to bring the top leaders of the nation and teach them, centering on our Ambassadors for Peace. If they can't do it, I will bring people from America and Britain and have them take up the leaders' positions. You must not bring such shame on yourselves. Those of you who are determined to really pay attention and to fulfill the

task in six months' time should raise your hands and vow to do it!◆

Father continued speaking for some time after this.

Left, Father and Mother conclude the occasion with a song



¹On June 29th, North Korean fishing boats, escorted by two NK Navy patrol boats, intruded into UN defined South Korean seas in search of blue crab. South Korean Navy ships were dispatched to repel them. Though violations of the fishing zone by both sides is a common occurrence, on this occasion, after a 30-minute verbal exchange, a NK patrol boat fired on the nearest SK patrol boat, which later sank. The ensuing 21-minute battle left 5 South Korean sailors dead and 19 injured. Information on North Korean casualties was not available at time of going to print, though one of the retreating North Korean patrol boats was reportedly ablaze.

Message from Heung Jin Moon

Ceremony for the Total Liberation of Six Thousand Years of Providential History

April 4, 2002 (Lunar: 2.22)



O HIGH and noble True Parents! As your child, I cannot help constantly feeling overwhelmed and regretful when I see you busying yourselves with fulfilling God's will. I spend my time deeply pondering how I can make you happy.

True Parents, you have done everything that you must do, including liberating God through the Coronation Ceremony for the Kingship of God. However, because there will be many critical moments for humanity to surmount in the future, you are even now laboring while advancing many aspects of the dispensation, in order to lessen the burden of humanity. How can this great grace of the True Parents be repaid? I am only increasingly grateful for the great grace you are offering humanity.

On the basis of True Parents' grace of having claimed victories and opened the way until now, the blessed members should quickly come of age and fulfill their responsibilities. I know that liberating True Parents, who are laboring because of us, is our duty as children.

True Parents, I will tell you about the background to the holding of this event. Since the fall of Adam and Eve, humankind has been in the realm of Satan's dominion. Satan has substantially expanded his territory of dominion through mobilizing powerful evil spirits in order to make the created world his.

Because Satan clearly knows that God works through a central figure, he has worked to interfere with those on Heaven's side who are setting victorious conditions of indemnity. Satan mobilized the strongest evil spirits to perpetrate evil. Those evil spirits continuously looked for opportunities to invade, and if they were able to find a condition allowing for accusation, they indulged in persistently working evil in the background. Behind central figures not being able to fulfill their responsibility according to God's will has been the powerful influence of Satan and evil spirits.

To be victorious in creating the foundation of substance in Adam's family, Cain and Abel had to become one. God only received Abel's offering, and Abel had an arrogant heart because of this. So Satan maligned Abel, inducing Cain to become angry, lose his reason and kill his brother.

After Noah spent 120 years building the ark on the mountaintop, and the after the flood judgment, Noah should have first offered a prayer of gratitude to God. Instead, however, he became arrogant, feeling that he had done everything on his own. Satan, who had always been looking for an opportu-

nity to invade, mobilized evil spirits and caused Ham to feel ashamed, incite his brothers and separate from Noah in heart.

Satan knew about God's will to restore through indemnity everything related to Adam's, Noah's and Abraham's families through his three offerings. He therefore waited for an opportunity to invade. When Abraham rashly omitted cutting the dove, Satan invaded the symbolic offerings and caused them to fail.

Again, at the time of Moses, following the Exodus, when the Israelites longed for the lives they had left back in Egypt and complained in their discontent, Satan worked to prevent the Israelites from becoming one in heart with Moses. This was while Moses was in the process of preparing the foundation for the Tabernacle, through a forty-day fast. On that condition especially, Satan invaded and maneuvered to have the Israelites create a golden calf and worship it as if it were their master who had delivered them from Egypt. Moreover, Satan entered Moses' mind and worked to have him feel anger toward the Israelite people.

Behind the failures of central figures to fulfill their responsibilities, therefore, was the evil work of Satan.

It was the same at the time of Jesus. Satan invaded the religious leaders and chief priests of the time who were suspicious of Jesus, influenced them to believe that he was not the Messiah and incited them to turn against him and persecute him. Moreover, Satan invaded John the Baptist when his thinking was self-centered and humanistic, and induced him not to follow Jesus—even after John had testified to him. With the disciples as well, Satan worked through evil spirits to prevent them from becoming one with Jesus. Jesus ultimately had to die on the cross. It is true that the central figures of the time did not fulfill their responsibility; yet behind this, Satan's persistent evil activities are hidden.

Even after True Parents came to this earth, Satan continued to work to interfere with the dispensation. Satan invaded ignorant Christian ministers and believers, influenced them to be distrustful of True Parents and instigated persecution of True Parents. Also, through the atheist North Korean communists, Satan worked so that True Father went to prison, was tortured and put through suffering, with the objective of making him, as the True Parent, lose his messianic will.

Satan also set up situations in which blessed members might commit the original sin, the root of all sins, once again, and tried to make that happen. Once the blessed members who were following True Parents made mistakes, Satan gave

problems to True Parents' family. Thus, Satan persistently wrought his evil—using all kinds of tools and methods—to cause God's will not to be fulfilled throughout the course of the six thousand years of the dispensation for restoration.

Satan and all the most powerful evil spirits that were party to this will be called to Cheong Pyeong to be liberated today, the 22nd day of the 2nd month of the lunar calendar in the year 2002, the second year of Cheon Il Guk, at 22 minutes and 22 seconds past the 22nd hour. As central figures, Young-jin, Hye-jin, Hee-jin and I have searched every nook and cranny of the spirit world for Satan and the strongest evil spirits and have marked their whereabouts. Today, we have brought Satan and the strongest evil spirits to Cheong Pyeong with the help of the dispensational central figures of each era. In case we would not have been strong enough to bring Satan and the evil spirits to Cheong Pyeong on our own, we had the support of those who have become Absolutely Good Spirits through the Cheong Pyeong providence. We then proceeded with the historic total liberation ceremony.

On account of this, in the future, evil will become weaker and collapse whereas goodness, centered on God, will become ever more powerful. The time will come when God will be able to work transcendent of and within everything, and with His full authority and power. Today's ceremony would not have been possible had True Parents not liberated God and restored Him to His original position. Through True Parents' liberating God and elevating Him to His original position, today's historic total liberation ceremony has been held.

Now, if the blessed families who know the Principle become one in heart with God and True Parents through absolute faith, absolute love and absolute obedience, they will do well in life. However, if they live an unprincipled lifestyle based on their fallen nature, they will go to ruin.

With my help and that of Daemo nim, the True Parents have found and raised the four great saints, sages and leaders of various religions, had them go through workshops and become Absolutely Good Spirits. And centered on the direct disciples of the various religions, True Parents have, through breaking down the barriers between the religions, guided them on the way to the unification of all faiths, which can bring unity with True Parents. And through having the blessed families on earth go through ancestral liberation ceremonies, they have laid the foundation for those ancestors to

go through workshops in the spirit world to become Absolutely Good Spirits and perform returning resurrection on the earth. They have also made the resentful, evil spirits that were in people on earth separate from those earthly people and be sent through the spirit world workshops to become absolutely good spirits that can do good work on the earth.

On such a foundation, many representatives and believers of religious orders have received the blessing centered on the four great saints. These were called to the workshop center in the spiritual world on the first day of the second month of the lunar calendar in 2002, and educated about the specific content of the providence of True Parents since the Coronation Ceremony for the Kingship of God. Here they were prepared to cooperate with the history of the providence of restoration. On the 22nd day of the second month of the lunar calendar (April 4th by the solar calendar this year) they are to come to earth and perform returning resurrection.

Then together with the leaders of Christianity and various other religions, these spirits will all participate in making successful the amazing blessing ceremony of 144,000 couples that True Parents are currently working for.

The Absolutely Good Spirits that have been blessed so far are very dedicated and have great determination to realize the Kingdom of Heaven on earth and in heaven through performing returning resurrection activities with the blessed families on earth. In such a time, blessed families and ministers should become one with the Absolutely Good Spirits and work hard to accomplish the will of God and True Parents.

Noble True Parents!

We are entering a great age of change, in which everything can be fulfilled according to God's will, a time of renewal for this world. In the spiritual world, every moment is filled with deep emotion. In such a time, we blessed families in heaven and on earth will not be careless and will, in our present position, become one body, one mindset and one heart centered on True Parents. Investing all of our effort, we will without doubt hold the Coronation Ceremony for the Kingship of True Parents, so please watch for this and receive deep joy in your hearts.◆

From your son Heung-jin, at the Cheong Pyeong Heaven and Earth Training Center, on the 22nd day of the second month of the lunar calendar in the year 2002 (April 4th by the solar calendar)

LIBERATED SPIRITS RECEIVE THE BLESSING AFTER 100 DAYS

The Blessing Ceremony for the Spirit People from the Total Liberation of 6,000 Years of History was held on July 13th at Jeong Shim Won at the Cheong Pyeong training center—one hundred days after the Ceremony for the Total Liberation of 6,000 Years of Providential History, held on April 4th (2.22 by the lunar calendar). Spirits that had interfered with the efforts of central providential figures, but whose liberation had come, were present.

There were two parts to the ceremony. The first was a simple, fifteen-minute service from 9:45 a.m. From 10 o'clock the Blessing Ceremony for the Spirit People began. This included prayer by vice director of the training center Ha Young-ho, the holy wine and holy water ceremonies, Daemo nim's benediction, and the presentation of flowers to True Parents and Heung-jin nim.

In her benediction, Daemo nim prayed, "I know that this occasion today has been prepared

by all the devils and evil spirits that became angels and absolute good spirits by being liberated in the Great Liberation Ceremony for the Six Thousand Years of History. Heavenly Father, I know that once these have been blessed and have gone through a forty-day workshop, a great, historic time of thunder and lightning will unfold on the earth. Heavenly Father! Please completely accept today's event, together with your amazing work. I sincerely pray that the True Parents can completely accept this in order to open a precious time in history."

After the ceremony, Daemo nim called all the workshop participants, including those attending the twenty-one-day registration workshop, long-term Cheong Pyeong participants and the training center staff, and bequeathed to them "Wish-fulfillment Candles." She told that if they prayed about some special difficulty or need with the candle alight it would enable special help to come.◆



The July 13 Blessing Ceremony

Father Speaks at the Meeting for International Couples in Korea

June 23, 2002 Cheong Pyeong Heaven and Earth Training Center



There are more than ten thousand international couples from our church living in Korea. This includes thousands of Korean-Japanese couples and Korean-Filipino couples, hundreds of Korean-Thai and a large number of Korean-Central Asian couples—plus various other nationalities. In most of these cases it is the husband who is Korean. There are also couples living in Korea where neither is Korean but these are a small minority.

These are excerpts and snippets from the fabric of Father's June 23rd speech at an international couples meeting that was held that weekend at Cheong Pyeong Heaven and Earth Training Center. Before Father spoke, he and Mother walked back and forth the length of the hall, stopping here and there to speak to members. Father devoted a portion of the time he spoke to explaining the mission of those blessed with Koreans. This content is taken from the on-site interpretation, with additional translation and editing.

WHY did the fall take place? At the end of the world, in the Last Days, there will be confusion. Families live together throughout the world, but there are no true parents yet, no true husbands or wives, or true sons and daughters. God cannot dwell in such a world.

If something is stuck in your mind, you have to resolve that first. When your husband comes back from work, you should ask, "How have you been today?"

Men and women in the world fight a lot, but Unification Church mothers and fathers should live a happy life every day. They should dance and sing, morning, noon and day.... Even cats and rats would come around them and listen to them sing. The birds would come and perch on flowering trees and sing with them. Animals and insects would come together in harmony. If a couple is happy, everything will want to come. Children would want to come and play in that house. Everybody would want to come and greet the family.

Everyone who came to the area would know that that family lived there. Do you think that God would like to visit that family? If it were such a nice family, God would naturally want to come. You have to prepare ourselves to attend God, who, being attracted to your family, comes to see you. If a couple is living happily together, would they hope that Father would visit them? Do you have a room for me? If I visit you

at lunchtime, will you invite me to lunch? Is there any woman who has had the heart to do so for ten or twenty years, throughout her life of faith?

If God visited at lunchtime, would He like to visit a house that has been waiting for him for twenty or thirty years? If I were God, and I found a house where the family was living happily, I would drop in.

When you are in the womb, you cannot smell; you cannot eat with your mouth; you cannot hear with your ears; you cannot feel with your hands. But once a baby comes out of the mother, the father and the brothers and sisters are there. Relatives and all kinds of people visit. Don't you like it when a baby smiles a lot? A good baby smiles a lot when he sees people. Everyone comes around a good child. Grandpa, grandma and all the relatives and neighbors come together to see the child; and the child has five senses with which to observe all the people.

Raise your hands, Japanese wives. Filipino wives. Thai wives? There are a few of you here. You are representatives of the Kingdom of Thailand. You have to think that the best-looking women in Thailand have come here. Whether you are good-looking or not, within three generations you will have the best looking children. If you go to your country, you'll be in a position to receive respect from everyone.

Today is the 23rd, isn't it? The day before yesterday was the 21st; what was the meaning of that day? It was the declaration of the Unity and Completed Settlement of the Parents of Heaven and Earth.

Have you met the Parent in Heaven? You have not known the heavenly parent! You did not know that the Parents of Earth came and became one with the Parent of Heaven. That is the reason you have been suffering. Your minds and bodies have been fighting.

[To one sister:] You look like you would never lose a fight. Your husband is probably a kind person. You control him, don't you? Even your daughters might run away! But because

you know the Principle, you are able to live happily together.

You all came to Korea and got married. Because I am so busy, I call you and invite you once in ten years, but I've never really greeted you. I've never sent you a gift for your birthday; how can you call me your True Parent?...

To go beyond one's nation—to come to another country and to raise the children of that country, this is very precious. Satan controls the countries of this world, but Satan cannot control those who've gone beyond borders.... You are in a situation where God can govern your life: this is a happy position. If you feel unhappy you must repent. I didn't match you together to lead a miserable life. I want you to know this, that you can live vertically, you can live a happy, wonderful life, and that you can raise such children.

You've had a lot of children. If you look at these children, they are all more outstanding than their parents. The characters of the two races come together so that you have outstanding children, better and smarter than your ancestors. From now on, there will be more geniuses. The children from these international families will rule the world. Some of the women have master's degrees and may be married to men who only graduated from primary school, but the seed is different. There are bitter persimmons and sweet persimmons. With the bitter persimmon, no matter how nice the tree looks, the result is bitter. You need to have the lineage of the sweet persimmon. The tree may look deformed, but the seed is what is important. A good-looking man is not the point. You shouldn't inherit the seed of the bitter persimmon.

You all came to the Unification Church; maybe your husband just lives on a farm and knows nothing about the world. If you look at his parents, they survived natural disasters and historical events. And then you finally met. Or perhaps thousands of years ago the ancestors may have traversed the land and passed each other, seeking a new country, trying to build a new world. This is us. We are all brothers and sisters. We have a bright future ahead of us. So, you shouldn't be struggling and fighting....

You may not want to see your spouse's face; you may feel bad toward your spouse. But if you had that kind of feeling in your heart, I would be a sinner. I would have to repent. For

it was I that transcended borders in bringing together single women and men.

[To one sister:] You fluctuate a lot, don't you? Your feelings go up and down, right? Do you like your husband? Does your husband like you more, or do you like your husband more? [We both like each other.] What country are you from? [Japan.] Your character is that you go up, but then you come down very easily. Your husband is a good person; he has a good heart. Your husband is a quiet person, right? But you are very moody. [Someone offers Father a handkerchief] Well thank you very much, I have one. I don't want to take it from you. Haven't you blown your nose on it?...

So, in this great universe, in God's breath, in God's joy, how much can you feel happiness? Can you always be one in heart with God? Do you have the confidence to do so? From this point on, can you have confidence? Those of you who have confidence to match God's heart, raise your hands. Only a third, the rest are not listening! You have to have confidence that God loves you....

We have women here from eight countries, if we wanted to celebrate by roasting a cow, we could. All of those who came to marry into Korea, you have to live better than those in the country that you came from....Members of the Unification family must become great. You have to be proud of the Unification movement....

When was the last time you saw me? I have so many sons and daughters, but have I had an opportunity to visit all of you? If I wanted to give a gift to each of your children, I would have to work all my life. So, once a year, or once every ten years, if I call you together...The Unification Church has many holy days, so if you come to the holy days, we can meet. I have asked those of you who have dedicated yourselves a lot to come to the holy days.

We have to be able to align with the universal laws. This is what is valuable. If your mind and body are struggling, and you are unable to stop the struggle—if you cannot master this one point—you cannot go to heaven. This is a very important point. In the Unification Church, we teach this logically and scientifically. Those who cannot do this cannot follow me into

A NEW TRUE GRANDCHILD

Congratulations to Hyo-jin nim and Yun-ah nim on the birth of their third child and first daughter, Shin Yuh nim, who celebrated her 103rd day Ceremony on July 25th at East Garden.





SEH STUDIO/SEOUL

heaven. If you are my sons and daughters, you have to resemble me—what I eat and how I sleep and how I get up—you have to resemble me. When will you be like me? You are still on the way....

What school you went to—things like that—are not important. The light and weight of your love determine your value—how bright you are. That is the standard.

If you are born as a woman, you must bear a child. Must you have a good child or can you have any old child? You have to have a good child. [Father speaks to a crying baby:] You are better looking than your mother. [Father puts the microphone near the child so everyone can hear the baby's crying] You should nurse the baby.

Everybody likes to hear children crying! That's something I learned today.... You are alive to bear children, to raise children even if you are more than thirty or forty years old. You have to live to raise children. If you can't have children, you should even adopt. If you don't raise children, your heart will stay narrow; you have to have horizontal development—both vertical and horizontal. If you grow in this way, you can become a balanced person.... A woman must be gentle and humble

and raise the children to be great. If the mother is not humble, the fortune of the child will decrease.... It is God's desire that you have children....

We are not afraid of dying. We have gone beyond death. So, who can be so happy? I fought with the satans of the world so that you could take a direct path.

To become true men and true women is the ultimate goal. This is a person who lives not for him- or herself but for the whole. This is simple. If you marry into a family, you become a queen of the village that family lives in; and you try to be one in heart with everyone in that village. You live for the sake of everyone in that village.

So, I'm talking to you, and I still haven't had breakfast.

Will you buy me lunch? Or do I have to buy my own lunch? Do I have to go and eat by myself? Should I continue or should I go have lunch? [To a very young child who is crying:] Don't cry; let's eat together. [Father shares his juice with the child.]...

If you have an international marriage, your children will be wonderful. Your lineage improves. If those who are similar to each other get married, their lineage doesn't improve, but with international marriage it does.



Many Filipino sisters came with their children

You abandoned your homes to come to a foreign land and bear children. Is that correct or not? You all live that way, right? You may not understand the Unification Church well, but you believed in what I said and so you came. Those who are in a higher place flow into a lower place, just like water. Water evaporates with the sun and becomes clouds and then falls back as rain, completing the cycle. The principles of heaven and earth are like this: giving and receiving.

You want to embrace your husband. You want to pull on your husband so that you can embrace him to the marrow of his bones. This is when man and woman come together; the sperm and the egg come together. Your flesh and your bones, even the marrow of your bones come together and unite when a couple loves each other. You cannot do this haphazardly. Your eyes have to meet, and your noses have to meet.

Do you understand these things when you love each other? You have to know the natural laws and live according to them. The man and woman have to be satisfied; you have to feel happy. When you love each other you begin to resemble each other. How about the children? The children are like the combination of both of you. They resemble you and so you love them more.

Even if your child passes away, he or she is in the spirit world; in this age, children in the spirit world can be blessed. How blessed this age is. You can meet see each other in the spirit world.

Is it better to have more children or just one? How many should you have? How about thirty-three?! If you had twins, it would be difficult, but it would be a blessing.

Sometimes you want to see your spouse so much that you cry, don't you? Why do we feel that way? You go and live with your spouse... There's a power that brings men and women together. No matter how many thousands of years pass, you have an original mind within you that wants you to live with your eternal love. No matter how much a very hand-

some man or beautiful woman attracts you, you want to be with your eternal spouse.

In the animal world there are animals from some species that, once they mate, keep the same mate for life. Once eagles find a mate they do not breed with other eagles. You know about salmon. They return to their original home to have children and are even eaten by their children. They sacrifice themselves for their children.

I have tried to break down all barriers so that everything can be made even—so that God and True Parents and everyone can live together on earth. That ceremony was the Rally for the Unity and Completed Settlement of the Parents of Heaven and Earth.

Was it good that you married into Korea? Was it really good? Then, you can do everything that I ask you, right? Do you have to do everything that I ask you, or not? Until now, you've left everything to your husbands and you've lived as you've pleased. If I invited you all to my house, would you come or not? Would you follow my instructions?...

[To one woman:] When you married into Korea, did you look down on your husband or did you respect him? [I respected him.] Really? When I look at your eyes, it doesn't seem that way. When, as a woman, you love your husband, can you feel that you have to stay with his family? You have to love your husband and his fragrance more than Japan. Have you done that? Why don't you look into my eyes? Why do you look down? Before being a strong woman you have to be a filial daughter....

Do you do hoondokhae everyday? If you don't do hoondokhae everyday, you should pack up and leave. Those of you who do not do hoondokhae, raise your hands. Why don't you do hoondokhae? I don't like to miss hoondokhae or be late by even one second. You have to follow the Parents' tradition.

CONTINUED ON PAGE 31... **FATHER'S SPEECH**

Celebration of True Family Birthdays at East Garden



True Family gathered at East Garden in early July to mark the birthdays of True Children and Grandchildren. Shin-kwang nim (youngest son of Hyun-jin nim and Jun-sook nim) celebrated his first birthday, and his older sister Shin-ha nim her fourth. Kook-jin nim (pictured left during Father's prayer) and Sun-jin nim (far left, and singing with In-sup nim) also celebrated their birthdays.



In front, left to right: Father, Mother and Jun-sook nim with Shin-kwang nim, Kook-jin nim with Shin-ah nim, Hyun-jin nim with Shin-ha nim, In-sup nim and Sun-jin nim

KEN OWENS/NEW YORK

Finding a Way to Serve

By Alireza Alhoui

Looking back almost two decades to when he joined the movement in wartime, one brother explains his work to bring his own people something of great value.

I WAS going to Istanbul, with the feeling that it might not be easy. I feel safe when I am in Korea, but in our region (the Middle East), it is the opposite, I feel unsafe all the time. This is related to what generally governs the life of people in each place. As God was absolutely free and created the whole creation and humankind in that absolute freedom, true freedom is the base for a truly joyful life.

Where there is freedom you feel safe to do anything, but where there is no freedom, it is just like you are in a prison, no matter how big and wide the place is! Nowadays, this feeling has become worse; it is not easy for the Middle Eastern people (especially Iranians) to travel around the world freely and so I was feeling unsafe again. With mixed feelings, I arrived at Ataturk Airport in Istanbul. I was going there to help in the preparation for a one-day IIFWP conference. Because there was no space at our center, I was asked to stay with a blessed family living outside Istanbul. It took an hour or so to go to their house, and, during the journey, memories of the past came back to me.

Nearly ten years earlier, I had been in Korea (helping the regional headquarters in the city of Daegu) and had just finalized my application to enter Sun Moon University to study Theology. One night, while sleeping in the university dormitory, I had a dream. I could see a very dark, terrible scene, like the frontline of a war somewhere. I saw True Father in the middle of that darkness and beside him the continental director of the Middle East at that time. They were struggling with the situation and suffering, and in the dream I saw myself sitting on my bed in the dormitory without any problems. I felt ashamed of what I was doing and suddenly woke

up. I felt sorry for True Parents and other members who were working hard. I felt that I should be there doing something useful, even though I was no one special. This pushed me to write a letter to the continental director, explaining my dream and asking if he needed any help, or if he wanted me to work in the region.

Perhaps it was something that happened during my joining the movement that had led me to that point:

It was 1983 and I was in the army. Iran and Iraq were at war, and many people did not want to serve in the military; they simply did not want to kill others or die. At that time, I was a young, quiet boy, living with books, not having many friends. I was not an outgoing person and did not like to talk much, especially where there was no special purpose. I only liked to read



Alireza as a very young boy (left) and with his brother and two sisters in Iran (right) around the time of the eruption of the Iran-Iraq war

books (mostly on subjects such as psychology) to learn something useful and practical. Later, after the Islamic revolution in my country, I visited some religious and political or even communist groups in search of something new, but after a few years, I was disappointed at not having found anything and simply came back to my old friends, my books.

It was while I was in this state of mind that I had to join the army, at a time when many, many young people were being killed in the war. During my basic training, before going to the frontline as a soldier, I met my spiritual father. One day while going to get my lunch, a man, taller than I was, came up beside me and asked me some questions about my view of God and about histo-

ry. In response to my simple answers, he later told me about Adam and Eve, and Noah's story according to the Principle. I accepted everything he told me but when I was asking him any questions, he would not answer me easily. He was afraid, thinking I was a religious person who might report him to the Revolutionary Guard, a branch of the military that was always suspicious of people harboring counter-revolutionary thinking. He wasn't really comfortable talking to me. It took about six or seven months. Whenever we had some free time to go back to our homes, he would take me to his own home. Later, when I was discharged from military service, we were much closer, but he still didn't want to give me the Divine Principle book. He would hide it somewhere. Then, one day while he was out, I just ran to the book, to the black book I could see on the bookshelf. He had never let me touch it. I opened and read it. And that was the beginning.

I have two younger sisters and one younger brother. The two sisters are blessed. They are living in Iran. My father has suffered very much since early in his life. His own father passed away shortly after marriage, when his mother was two months pregnant with him; and a few months after his birth, his mother, as a very

young lady, left him with his father's relatives and married again. During his younger years he was all alone. He was like an orphan. When he came from the countryside to the city, he learned to be a barber. His personality is such that he wants to serve others all the time. He has lived like that most of his life. Later, a Korean spiritualist told me that it was because of his lifestyle and his own grandparents' foundation of goodness that I was able to come to know True Parents.

While I was in the service, the time when I first studied the Principle, I learned to serve others rather than be in a position to hurt them. I felt that I had found something new, something about God that told me He is the father

of all humanity. Then how could I be in a position to kill anybody? So, I was praying the whole time not to be in such a position. I felt that I should not touch guns or use them in any way. Yet, as I was stationed on the front line, that would be difficult. After the three-month basic training course, they assigned me to a military mission planning office. I felt my prayers were answered. I was selected to work as a secretary, which was a great blessing. Thus, even though I was directly in the war, and my military service lasted a further two years until 1985, I did not touch a gun at all. I felt that this had come through spiritual help and support.

While working in the planning office, one day, I went out to take some letters to the main office. It was a journey of some ten kilometers. It was while I was on this trip that I was caught in the middle of a bombardment from the Iraqi side. It was very heavy, because they had attacked a munitions train. The train was burning and every minute there were explosions as bombs and rockets went off in different directions from the train. It was the middle of the day, but the whole area became so smoky and dark, as though night had suddenly fallen. We were in the desert and had no place to hide at all. Where can you run in the desert? Wherever we ran, bombs and rockets rained down on us. As I hid myself with some other soldiers in a very simple hole in the ground, a large piece of a bomb suddenly landed between my friend and me. I thought it was a bomb about to explode. Waiting for the explosion, I prayed, "Heavenly Father! My life is yours, and my body



At the inaugural conference of the Youth Federation for World Peace, in Washington D.C., July 1994: Left to right, Mehmet Riza Ozkan (then national leader of Turkey), Susan Fefferman (who worked in Iran in the 1970s), and Alireza Alhoui, who contributed this article

dead or alive, it is yours, so please take it as you wish and use it as you wish."

The explosions and fire carried on for almost two hours. While waiting for death at any moment, it became a simple period; a turning point of offering everything deeply and honestly to Him. My life from that moment on had to be used for Him and no one else. That is why I feel I must go wherever I am needed as a useful instrument. How could I just sit on my bed in the dormitory, I thought, when True Father and others are suffering? I must be there with them, to serve and sacrifice.

Thus, with the blessing of Rev. Kwak—who asked me to do my best to serve the Iranian members and those associating with the movement—I went to work in the Middle East region, to a country where we could work freely. Together with some other members who had come to serve the people of the region in practical ways, and with the guidance

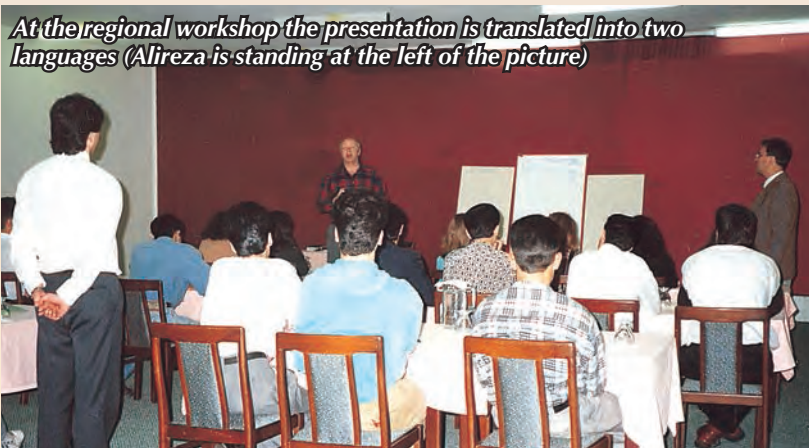
of the continental office, we established a small outpost at which we could teach principles of true love, and educate people who wanted to receive the marriage blessing about keeping their purity and being faithful in marriage. This project continued for some years before its conclusion.

For the members based there, it was like a dream, because they had been waiting for almost two years to do something to serve their mission area and its people. While they had been working for the region as a whole, they were praying to be able to do something for Iran, even if not in Iran. This was the answer to their prayers. Because of their heart and

love for our people, we were able to have a two- or four-day workshop, and sometimes a seven-day workshop each month.

The trip for most participants took several days by bus. There were sometimes delays of a day or two because of snow blocking the road, or even problems such as being robbed. Under such circumstances, we felt so fortunate to have at least five to seven or ten participants for each workshop. Sometimes, participants told me that they did not know why they had decided to make the trip—where somebody happened to meet them in the bus terminal and invited them to the workshop. So we felt a great deal of spiritual support.

I have always thought that Iranian members should be in a position to serve the whole region, to be instruments for God to restore the whole region to Him. I have never thought about the borders. We always had the hope that we could educate members



At the regional workshop the presentation is translated into two languages (Alireza is standing at the left of the picture)



Introducing the guests to the Korean game of yute

COURTESY ALIREZA ALHOUI

and let them serve the region, even in Arab countries. Because that region belongs to all of us, we have to do whatever we can to touch every one in every part.

Where there is freedom, people mostly involve themselves in positive developments; where there isn't any freedom, people involve themselves in negative developments. That's why, in our region and in Iran nowadays it is very painful to see that some young people are involved in selling and using drugs, illegal businesses or underground free sex. Actually, they want to express their potential power and feel joy, but have no base, no freedom, to do that legally.

In our workshops, we saw how the presentations could show the dirty faces of these problems to the young participants. After the workshop, they could not continue to live as they had before; they began to live with a reinforced sense of values. Their parents were impressed and pleased to see the changes in their children. I remember one member who told me that his father had tried for years, asking and pushing his son not to use drugs, but he was not successful in convincing him. Later, his son was invited to a workshop where he came to grasp the importance of disciplining his life. His father was amazed to see the change in his son.

Several times during this period, Iranian agents (from the Revolutionary Guard) came to the workshops, of course to check what we are doing. On one occasion, one of them came with his wife and three other people. During the lecture, as we were talking about the central figures in history, I was sur-

prised to see that they were listening very well. Actually, they were waiting to see if we were going to praise their religious leaders, but instead in the end we introduced the global work of True Parents. At this, their faces changed and they became unhappy, because we did not explain things specifically in relation to Iran. They felt that they had the best ideology and lifestyle and that the whole world should be inheriting this from them.

Originally, God's will was based on true love. Only when true love controls every aspect of our life will there be natural peace, development and prosperity. Where there is religious law, but without true love, everything dries up, especially people's minds and hearts, and so they struggle all the time as individuals, families, tribes, and as a nation. If religious law then comes to govern a nation and control people's loyalties, and it is not based on true love, and when people are expected to follow and praise the law or religious figures, true peace, development and prosperity cannot come.

For example, usually your knowledge or aptitude is the basis for entering a particular school or university, or attaining various positions in society. In Iran, however, how much you follow the law, or revere the religious leaders (or at least appear to do so), is the basis for getting where you want to go. That is why, after the Islamic revolution, many good



people from various levels of society were not able to get the positions they wanted. They could not receive a good education, and so they became lost both internally and externally.

Yet I can never accuse anyone in my homeland, because I deeply feel all the people, including those in the government, are my brothers and sisters in front of God. One important point we emphasized to the Iranian participants of our workshops was to have a loving attitude towards the government and even serve it if there was any chance. That is why the atmosphere in our workshops was prepared to accept any kind of person—including people from the Revolutionary Guards.

I believe that Iran has great potential to take a position to serve and support the whole region, based on the good heartedness of its people. I feel that if our people could have the heart to serve the other nations of the region and the world, then the way for true and lasting peace would open up. Everything would be different and we would be considered good people and a good nation—which is a very deep desire in everyone's heart.

The leadership in Iran has revolutionary ideas, like the communists did, and I understand their passion to implement their view of life. But I wish they would allow the people more freedom to grow and find the right path themselves. Because only in freedom can true love grow and govern everything. ♦

Alireza and his wife Mehran were blessed with the 30,000 Couples in 1992.

Photo above, the participants of a workshop on an outing to experience God's presence in the Creation; left, Rev. Kwak (who was speaking at a UN conference by invitation) held a meeting and outing for leaders and members from the region in Istanbul



CONTINUED FROM PAGE 2...MESSAGE

for our meeting others. "Create an atmosphere where people can have heart-to-heart communication. Create the right environment." That is what he meant.

When we meet our tribes, the first level of activity should be to have a feast of all things [that is, a nice meal, or feast, together] to make the right foundation. The second is to have a feast of words that bear fruit. Hoondokhae, lectures and videos can be a feast of words, as can Internet communication of Father's speeches. There are various ways to do it. In whatever way is possible, we must get the message across to our tribes. We must infuse them with the power of truth. The first step in doing this is creating the environment through all things and the second step is to instill life through words. Giving God's word is building bones and giving all things is adding flesh.

The third step is to hold the blessing feast—to impart new life to the people in our tribes. When Father told us to return to our hometowns in 1989, he didn't allow us to hold the blessing. He allowed us to have the feast of all things and of words, but he didn't let us give the blessing. Yet, in 2002, Father has urged us to hold the feast of the blessing, the last step in our efforts to restore our tribes, because this is the age of Cheon Il Guk.

Beloved brothers and sisters, who do you think we are? We are the fourth Adams sent to the world by God. How can fourth Adams deliver the heavenly message to the world? We can do it by following exactly what Father has told us to do. We should have feasts. While enjoying wonderful meals together, we can proclaim the truth and complete the blessing. We can do this by creating the right environment through a feast of all things, giving life through a feast of words and infusing them with eternal heart through the feast of the blessing. These are our providential tasks.

True Parents gave us a clear guideline when they ordained that we return to our hometowns: To set up the heavenly tradition for our tribes. What is the heavenly tradition? The heavenly tradition is the tradition of heart; the tradition of heart is true love, the true-love tradition. What does this world thirst for the most? Is it riches, honors or glory? No. It thirsts for true love, true life and true lineage.

That's what the world lacks. People don't know the joy of living for others. In view of that, what kind of tradition must we set up for them? We must restore our tribes to God's dominion, as people of Cheon Il Guk, and eventually instill God's culture of heart within them. Restoration of tribes means implanting the culture of heart within the tribal sphere. We must transform the secular, selfish culture into God's culture of heart. What is the philosophy of the culture of heart? It is to live for others. Living for the sake of others is the point.

People want someone to remember them and take an interest in them. It is sad if nobody remembers your birthday. We are lonesome if no one is interested in us. We feel joy when someone remembers us. Particularly these days, people tend

to be more cut off from each other, so when someone remembers and shows concern for another person this can move that person's heart deeply.

The last time Father was in Korea, he said "Love means taking an interest in others." True love does not develop without concern for others. When you take an interest in others, you become aware of what they need. Without concern for others you remain unaware of their situations. Similarly, because you are focusing on what I'm saying, you aren't paying attention to the sounds of cars and people outside. Even if there's a lot of noise outside, you aren't really aware of it if you have no interest. Likewise, if there are a lot of people, you aren't aware of them unless you take an interest in them. When you are interested, you are more aware.

Members of our tribes becoming the people of heaven means that secular culture must be transformed into a culture of heart. A culture of heart is a true-love culture and a true-love culture is one in which people have an interest in one another. Dear members, how much interest do you have in your tribes? Please gauge your level of interest in them. What is your elder brother doing? How is your younger brother doing? When are the birthdays of your father and mother, and when did your cousin enter college? When you are interested, a culture of the heart of heaven sprouts in your tribe.

In conclusion, the secure establishment of Cheon Il Guk can start from recreating our tribes. How can we recreate our tribes? Father says two things about that: Hold a feast and establish a true tradition. Father's directions are for us to go to our tribes and create a new environment through a feast of all things and the feast of the blessing in order to restore our tribes and securely establish Cheon Il Guk. After that, we have to establish a new tradition of heart through truly loving our tribes. True love starts from genuine interest. When we are interested in everything related to our tribes, we can be the owner of true love. At that point, a true sovereignty can be securely established on the earth and in our tribes.

My beloved brothers and sisters, True Parents are leading the providence with such urgency. Now, those in the spirit

world are so active. We have received so many messages from the spiritual world. We have to fulfill our responsibility on earth. If we can't keep pace with True Parents at the perfection stage of the rapidly moving providence, we may end up as unfilial children who fall into lasting regret in front of heaven.

Beloved brothers and sisters, let us host our feasts. Let's be masters of the culture of heart. If we can all establish the True God's kingship and the sovereignty of Cheon Il Guk within our tribes, then on that basis God will grant us rebirth as the heavenly royal family.◆



Rev. Hwang traveled to all the regions of Korea to hold special meetings for tribal messiahs under the title "The Completion of Tribal Restoration and the Establishment of Cheon Il Guk." Top, he is presented with flowers in Yongin; bottom, the rally for Daegu and Pusan, held in a major hotel



Images of the Blessing



Stand for Family—Save the Nation

Interreligious and International Couples' Blessing and Rededication Ceremony

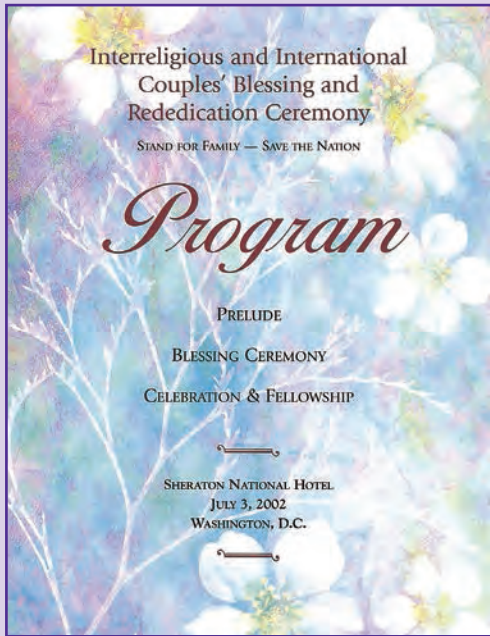
Sheraton National Hotel
Washington D.C. (Arlington)
July 3, 2002



Photos facing page top, *True Parents lead the participants in their affirmation of vows; bottom, Father and Mother distribute rings to representative couples; this page above, True Parents cheer for the future of the couples; right, a view of the ceremony as a whole; below, participants feel the spirit of the occasion*



Blessings from Leaders in Love and Faith



Excerpts from the blessings offered by religious leaders at the Interreligious and International Couples' Blessing and Rededication Ceremony in the U.S.A. on July 3rd

Rabbi David Ben Ami Jewish

BLESSED are You O Lord, King of the Universe who created joy and gladness, grooms and brides, peace and brotherhood. Blessed are You O Lord, who causes the groom to rejoice with the bride.

Phrases from the seven blessings of the Hebrew wedding ceremony:

Blessed is the Creator of Man; blessed is the design of the human being—developing our wisdom, we may become god-like. We are assembled from the very fabric of the universe and composed of eternal elements. Blessed is our creation.

Rejoice and be glad as you rededicate yourselves to the sacred covenant of marriage. In joy have you gathered with your sisters and your brothers. Blessed be the joy of this gathering. Bestow happiness on these loving mates as would creatures in the garden of Eden itself. Blessed be the joy of lovers....

Blessed is the voice of You, our God, who has given us a vision of paradise, which we dream of creating with our lives, and God called it redemption. We praise You, O Lord, who created the

commitment of marriage as a foretaste of redemption. May the one who causes peace to reign in the high heavens let peace descend upon us; let peace descend upon all who are assembled here; let peace descend upon this land; let peace descend upon all mankind. To which we all reply, Amen, Amen, Amen.

Minister Ishmael Muhammad Nation of Islam

IN the name of Allah, the beneficent, the merciful, all praise is due to Allah, the Lord of the Worlds, the beneficent, the merciful, master of the day of requital, Him do we serve and His name do we seek. O Allah, guide us on the right path, the path of those on whom You have bestowed favors, not the path of those on whom Your wrath has been brought down nor those who go astray. O Allah, we ask Your blessing upon these servants of Yours, these children of Yours, these Your couples. We ask O Allah, that You bless them step by step.

Also, O Allah, that You bless, from these unions, offspring that will bring in a better world and bring in Your kingdom of peace, justice and righteousness.

Rev. & Mrs. Jesse Edwards



Minister Muhammed gives a blessing

Christian

IDON'T know about you, but I feel an awesome presence of God in this place...

[Prayer:] Your blessing of these couples who are for the first time uniting together and others who are rededicating their marriages unto You. Father, we ask that that which You have joined together You let no man put asunder.

We are so thankful, Lord, for the

vision You've given to Rev. and Mrs. Moon to build stronger families, stronger communities a greater nation and even a wonderful world....

You have taken us through the valley of the shadow of death. You have taken us to the mountain-top. You have always been with us. And Father, we not only ask that You would pass down the same blessing that we've experienced, but as the great prophet passed down a double portion to his son, we ask that this next generation can be blessed doubly with power,



Rev. & Mrs. Edwards pray

a double portion of Your anointing, a double portion of love like as we have never seen before. God this is what the world needs, a double portion of Your spirit of love. And Father, You have said in Your word that this is how we know that we have come from death unto life, not by our denomination, not by our color, but that we have love for the brethren. Now let that double portion of love be bestowed upon us today as we give You all the praise and all the honor and all the glory.

Imam Muhammed Ali Elahi

Muslim (Offered before the Blessing Ceremony)

WE pray to You to provide these new couples with the best children and make them the best citizens of this country and the world. Help them to recognize that only You are the greatest, more than anyone and anything; make them people who pray, fast and do charity for You; people who stand for what is right and just and against what is unjust and evil. ♦

From the Blessing Address

Rev. Dr. Kwak Chung-hwan

Chairman, IIFWP



MODERN civilization, once so proud of its prosperity and the development of science and technology, is now having its foundations shaken. Moral and spiritual values are crumbling. There are conflicts among races and among religions. And, due to immorality, family breakdown, and the degradation of youth, many are losing hope for the future.

In this situation, this holy blessing of marriage and family is taking place internationally, interracially, and interreligiously. In this way, the ideal of one human family of harmony is being realized. A cultural revolution of heart and true love, which did not exist before in history, is taking place. This blessing movement brings great hope for the peace of humanity. These families of true love are breaking down the barriers and walls that divide us, creating the environment for children to grow to manifest fully the love and heart of God's original ideal.

The blessing, however, extends not only to this physical world. True Parents' grace now extends to the spirit world, where our ancestors also participate in the blessing. With this development, the era of extending the blessing to the cosmic level has come. The gate to the era of cosmic unification has been opened. The spirit world and the earthly world can now communicate with each other and mutually cooperate under the grace of the blessing.

Today, we gather at this main blessing ceremony to stand



for family and save the next generation. We stand together in agreement that the solution to the most serious problems facing humanity has its foundation in the true family movement. Newly blessed brothers and sisters! Today, you good men and women from throughout America and the world pledge to realize ideal families transcending national boundaries, races and religions.

Together on this day, we open the way for the globalization of the ideal of one worldwide human family under God. The ideal of the true love of God applies not only to the physical world on earth but to the spiritual world in heaven. True love is eternal.

Your responsibility now as blessed couples is to realize the ideal of becoming true spouses to one another and true parents to your children, raising them to be children of goodness, and educating them to be exemplary citizens of the Nation of Cosmic Peace and Unity. Your exemplary life of love centering on the ideal of the blessing will become a pillar of new hope for our decadent society and sinful world. I ask you to inherit the exemplary lifestyle of our True Parents, and to live for the sake of others, beginning with your spouse, and your children, and extending out to your community, workplace, society, nation and world. This is the way to peace.

Prominent leaders of various world religions are here today, having come to pray for all of you. The ideals of true love and true family, and the ideal of living for the sake of others are central teachings in all the world's great religions. The ideals of true love, true family, and especially the blessing, are part of cosmic, universal law.

This is a great and historic day in heaven and on earth. May God's grace be with you, your spouse, your children, and your nation. ♦

From the Congratulatory Remarks of...

Mr. Danny K. Davis U.S. Congressman



FAMILIES are spiritual and moral anchors for their members and for society. Families are the basis for civil life and democracy, the first place where children learn values and adults convert their daily experiences into some kind of coherent expression of political, social and cultural activities. ...

Families are flexible and responsive to the needs of their members and to the needs of communities. We know that research indicates that members of healthy families are physically and mentally healthier, are wealthier and live longer. Of course, all of this is built on the concept of healthy families. Families which are not built on love and respect, which do not value the contribution of every family member, which do not offer dignity, opportunity and responsibility equally to all members cannot be healthy families. Families where all family members do not share a commitment to the common welfare

of the family, where all family members do not share a commitment to the fullest development of each family member cannot be a healthy family. ...

As you more than seven hundred couples in this auditorium rededicate your marriages—dedicating yourselves to the family, the historical institution which has served us so well since time immemorial—in

this meeting, you are projecting an image and you are, with your actions, taking an important first step in creating healthier American families and creating an environment for healthier families throughout the world. I applaud and commend the love and

respect which each of you brings to your respective families and I honor you for that love. I congratulate you for the vision and faith and spirituality which makes your blessed union survive. We honor you for your faith in God and for bringing that faith to your families. ♦

Below: A choir comprising members of the second generation entertains



PHOTOS: REN OWENS AND SEUL STUDIO/SEOUL

Service For Peace

Hyun-jin nim embarked on a Service For Peace World Tour of five countries with his July 9th speech at the Park Stadium in Ulaanbaatar. This was followed by Tokyo (Saitama Super Arena) on July 14th and then Washington, D.C. (MCI Center)
(The Philippines and Korea next issue)

Service For Peace in Japan



JUST showing up is not enough. That was the firm message of Service or Peace President Hyun-jin moon throughout his short visit to Japan. We're out to change the world, change the culture, change everything. You can't do that unless you first change yourself, he said. Never be satisfied with what you have done before.

In this spirit, the days after the rally are just as important as the rally itself. That is why from July 15th the Service For Peace Japan chapter held service activities in Tokyo with all participants joining one of three projects.

The first was the "Saturday School Project," a simple but effective innovation developed by the local chapter. After decades of six-days-a-week education, most schools in Japan have ceased to hold class on Saturdays. The children might enjoy the extra free time, but the evidence shows that it is not being used well. In fact, many parents are struggling with how to discipline their children. SFP is stepping into the gap by providing volunteers each Saturday to teach school children about service and living for others.

At this particular project 80 elementary school children, 20 "Ambassadors for Peace" members, 20 university students from other nations and 40 Japanese university students worked together. With help from the older ones, the children made packages of decorated letters, origami, tapes, and pictures as gifts for Afghan refugee children.

The second project was a fundraiser called "Dream and Hope for Afghan children." Sixty SFP members, including university students, professors, together with religious lead-

ers, went out to gather donations from the public, visiting houses one by one and setting up donation boxes in busy areas.

The third project of the day was the "Beautiful City from a Beautiful Mind" initiative in the flourishing Tokyo district of Shibuya. SFP volunteers began picking up the litter from the streets, and invited local people to join in. It was a brilliantly sunny summer day, but our determination outshone the strong rays of the sun. It was amazing and inspiring to see the gaudily-dressed youth of Shibuya, with their hair and clothes of every color, joining in with the service activities!

The day ended with a dinner for the volunteers and another three hundred Ambassadors for Peace, including professors and religious leaders. A number of participants gave their testimonies about the rally and the service activities that had followed. Finally, the SFP founder Hyun-jin Moon delivered a short speech infused with burning passion. He explained how the SFP movement is important for humanity from many points of view. "No one ever grows without practice, even if he has the most splendid theory," he said, "but through SFP, any one of you can recreate yourself." Every one is invited to be an "owner" of Service For Peace and to realize the fundamentals of eternal peace.



It was very similar to the message he had given the day before, but now the audience could respond on a much deeper level just because they had actually participated in service and seen the changes even a short effort had made in their hearts. Even though Service For Peace is just beginning in Japan, its seeds are certainly spreading. ♦

*From a report by Hideo Kawashima
with Michael Balcomb*

World Tour 2002

Service For Peace in Mongolia



THE main project in the build-up for the rally involved the venue itself. The Park Stadium was built 34 years ago and had nearly fallen apart. Service For Peace volunteers from various schools and organizations worked for several weeks to restore it.

By July 9th the old stadium had become the Service For Peace stadium, restored for safe use and painted in SFP blue with dandelion logos on the main walls.

Finally, the day before the rally, a member of parliament, a city district chief, a school director and other social leaders worked side by side in Service For Peace activities with Hyun-jin nim and Jun-sook nim, amidst a hundred high school students. The project was co-organized by the capital city's Children and Youth Development Department, whose director and staff took a very active role in organizing the rally. Other sponsors included the YFWP of Mongolia, a Mongolian student union and even the city's two TV stations.

The program began with a famous Mongolian national culture group, Tumen Eh, offering a concert for everyone present. Next the Tong Il Moo Do Martial Arts group put on their awesome demonstration, which was followed by songs from students from the Cultural University of Mongolia. The music resounding through the stadium and most of downtown Ulaanbaatar inspired many young people to decide to attend the rally. All the seats of the stadium filled up and the number of participants went far beyond the ten thousand that had been planned for.

After the national anthem, Ms. Tsogzolmaa, head of the Children and Youth Development Department, spoke, and others gave their heartfelt messages representing local government offices and NGOs cooperating with us. International Service For Peace director Dr. Thomas Phillips introduced the international work of Service For Peace, and



SFP activities in Mongolia were explained by the local leadership.

Finally, our honored guest, Service For Peace president Hyun-jin Moon—welcomed in the traditional manner with a blue ribbon and milk—took the stage.

He told the young Mongolian people that they held the keys to their nation's future:

"If every person could invest his or her heart and soul for the sake of others, our country could once again influence the world—this time by our moral values and ethics. But if every person lives for their own benefit, then this or any nation will surely be destroyed."

After his speech, Mr. Davaanyam, president of Chinggis Khaan Academy, conferred upon Hyun Jin Nim the title of "Honored Academician of Chinggis Khaan Academy." It was a mark of great respect from the Mongolian people.◆

From a report by Jesper Hendriksen, Narmandakh and Taivanjargal

Photos: facing page top, Hyun-jin nim at the Saitama rally; bottom, Service For Peace volunteers clear litter from a park in Shibuya, downtown Tokyo; this page top, Service For Peace volunteers include Hyun-jin nim (center) and North-East continental director Dr. Seuk Joon-ho (left); below, the rally in Ulaanbaatar and Hyun-jin nim's award



A Summer of Service

From June 1st to June 26th some 350 young men and women—mainly of the second generation of our movement—were in the American capital and metropolitan area serving the local communities and inviting people to come to hear Hyun-jin nim speak

at the MCI Center. The large rallies Service For Peace holds are combined with service activities and have the purpose of inspiring further Service For Peace outreach efforts in the locality. In this section, three teenagers write on their experiences.

Fred Morgan

What did you feel about going on Summer of Service before you went?

I felt that it was an experience that I couldn't miss out on, so I had to go.

What did you expect to experience or learn?

I expected to learn how to serve others and experience working with other people as a team, and being able to enjoy it.

Can you say something about the actual activities you did?

They were really fun! Whether I was working with kids, picking up trash, washing windows, working in gardens or just cleaning up around the church, there was always so much to learn from the activities.

How did your experience match your expectations?

My actual experience totally blew me away my expect-

tations. I had no idea what SFP really was until I got involved with it.

Did you experience something you had not expected?

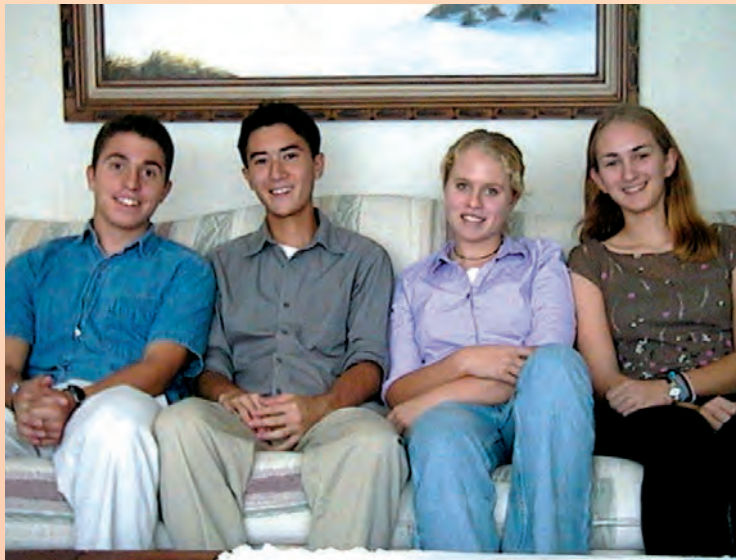
Yeah, I didn't know it could be fun picking up trash.

What would you say was the most valuable thing you learned?

That we can all make a difference.

What was the thing you enjoyed most, or that made you the happiest?

Being able to see the difference you make by looking into the bright eyes and smiles of the people you helped.



Second generation participants in the Summer of Service (all from Texas)
l to r: Fred Morgan, Morrow Willis, Johanna Morgan, Melissa Davis

What was the most difficult point you had to overcome?

I guess just getting my body going in the morning—that was pretty tough, because we got up so early!

Would you like to take part in more Service For Peace activities?

Of course!

Do you have any comment on the Service For Peace vision?

I think that this really can change the world if everyone gets really involved and brings it back to their communities♦.

Morrow Willis

What did you feel about going on Summer of Service before you went?

To tell the truth, I really did not feel like I was going to anything significant or special when I left my home to go to Washington D.C. Originally, I signed up to go to Camp Sunrise in New York, but because of its cancellation this year, I redirected my plane ticket to D.C. so I could attend Service For Peace. In my mind, I did not mind where I went, as long as I was heading to a place where there would be many second generation brothers and sisters. Actually, before participating in Service For Peace, my mind was very selfish; my motivation to go was to see friends and have fun rather than serve others and serve God.

It was not until later that I realized the significance and value of Service For Peace and how living for the sake of others truly is the key to peace.

What did you expect to experience?

Again, I really did not expect much of anything. I thought we would be doing service projects, people would acknowledge us and be happy, and we would go home, and then do the same thing each day. Other than that, I did not think I would experience anything internal.

Can you say something about the actual activities you did?

The first few days that I was there, I was assigned to a group that was running a summer day camp for neighbor-

hood kids around the Washington DC church area. Usually there were about four other Service For Peace members with me in the group that was running the school. Our activities consisted of singing songs, reading, arts & crafts, and playing games. The kids' ages ranged from 5 to 13.

Another thing that my group did a lot of was street cleaning and window cleaning, posterizing and giving out flyers. A group of SFP members would go out with brooms, buckets, trash bags, mops, window washers, and go down dirty streets and clean them. This was not only good for making the streets look cleaner and nicer, but we were also among the people and the whole community could see what we were doing.

Some people would hand out flyers

while we were street cleaning and try to get the Service For Peace message out, and try to see if they were interested in coming to Hyun-jin nim's rally.

A lot of times, also, we would get "special missions" as they were called—jobs that required working with someone, or some other organization, rather than with Service For Peace. Those that I took part in included going to a lady's pre-school and painting a rainbow on the wall, going to a homeless shelter and painting walls, reorganizing canned food and clothes, and going to a school and helping out as counselors.

How did your experience match your expectations?

When we went out street cleaning, I thought that, sure people would be happy to see a group of young people cleaning and making the community look nicer, but I was expecting that when we actually asked them

to participate in SFP and to come to our rally we would receive a lot of rejection. This was frankly my experience: I *was* rejected many times and received negative comments about Rev. Moon.

However, at the end of the day, during group meetings and reflections, there were many inspiring stories about how positive and excited people had been to hear about Service For Peace, and how people had sometimes sold between 20 and 50 tickets for Hyun-jin nim's rally at one time.

Did you experience something you had not expected?

When we went on special missions, you could see the joy on the people's faces to know that there are still many young people who are want to serve others. You could often just see their spirits being lifted up because of our presence; this was something I had not expected.

After several weeks of SFP, I was assigned to a special mission where a group was sent out to paint a rainbow on a lady's preschool wall. When we went there to paint, instead of diligently working, we were very sloppy. We got paint all over the preschool's carpet, cribs, and toys. The head lady at the school was extremely frustrated. It had been her dream to have a rainbow painted on her school wall, and we turned her dream into a nightmare.

So, we went back to her school to



Above, The event in Washington, July 26th; left, Minister Torrey Barrett, son of Pastor T.L. Barrett (who supported Hyun-jin nim's tour last year) was the emcee

FROM AN ACCOUNT PUBLISHED BY THE SERVICE FOR PEACE OFFICES

By the last few days of the Summer of Service, there was significant response from the City of Washington, D.C., itself. Led by the Superintendent of Schools, Dr. Paul Vance, more than twenty schools announced a "schools readiness day" and invited volunteers from the community to come and get their schools ready for the new academic year. The Department of Public Works and the Parks and Recreation Department took the challenge seriously enough to provide equipment and materials and a big team of its own workers. The YMCA joined in, as did the Metropolitan Police Boys and Girls Clubs and many other organizations. Behind it all, the volunteers of Service For Peace stood as the main workforce and inspiration of the program.

In this way, a second goal of the

campaign was realized, which was to find a broader group of "owners," people in society—young and old alike—who caught the vision of service and put it into practice.

Shortly after September 11th, President George Bush created the National Student Service Award program and invited young people to fulfill the "Gold" award by completing over 100 hours of community service in a one-year period. All the volunteers of the Summer of Service reached that goal in just a few weeks and received certificates signed by the president himself. In a separate development, many of them took a few moments to visit their senators and congressmen on Capitol Hill to show them the power of service. Both local newspapers, the *Washington Times* and the *Washington Post* wrote very fair articles about the events. ♦

clean up the mess we had made. We also baked her a cake—and we all wrote letters apologizing to her.

This experience taught me that we must always have the correct attitude and correct heart when we serve others. It is one thing to serve somebody, but if it is done with an incorrect or half-hearted attitude, then the service one is providing means nothing.

What would you say was the most

valuable thing you learned?

Probably the experience at the pre-school was the most valuable to me, because after that, I was always analyzing my heart and my attitude. I always tried to have the correct heart in all the activities that I did.

What was it that made you happiest?

Definitely the rally: it was the culmination of our efforts. To see people at the

CONTINUED ON PAGE 35...SERVICE

A Road Less Travelled

By Heinrich Krcek

How a thoughtful man became a priest—in fact, a Benedictine monk—and later a member of the 6000 Couples.

THE blessing of the former Catholic archbishop of Lusaka, Emmanuel Milingo with tKorean acupuncturist Maria Sung in New York in May 2001 caused worldwide media interest. To some, he was a dissident, a renegade, traitor or simply a naive enthusiast; to others he was someone who summoned the courage, from within a petrified structure, to realize God's will in our time, to open wide the windows of the Catholic Church, so that a fresh wind might not only sweep away the dust of millennia but also offer God's spirit the possibility of uplifting the faithful.

There are not many Catholic priests in our movement that have taken this step out of the religious community from which they came. I am one of them. This is why I would like to contribute toward greater understanding through my own life story.

I come from a typical Austrian family. My paternal grandfather originated from what is now the Czech Republic and migrated toward the end of the 19th century to settle into the outskirts of Vienna, then the capital of the great Hapsburg Empire. My father was a postal officer. At the age of 40, he had lost his son and his wife, and was left with a 2-year-old daughter. In that situation, he married my mother who was 11 years his junior.

I was born in 1938 and grew up in Vienna with my parents and half-sister. We were Catholics because that was the tradition in Austria. My mother went with us children regularly to Sunday worship, prayed with us in the morning and in the evening and guided us to lead a good life in accordance with the rules of the religion. My father was very critical toward the Catholic Church and the clergy. As far as I can remember, he never went to worship service. He also never prayed with us. Only once, when my mother was away from home one night, did he utter the Lord's Prayer with us in our dark bedroom. His sonorous voice was unfamiliar to me in this situation. In silence, I thought, "That's

how God's voice must sound."

The masses, which at that time were celebrated in Latin, were mostly rather boring. Nevertheless, that did not prevent me from serving as an altar boy at a young age at a nearby church of a convent. The presiding priest, a Benedictine monk, facilitated a stay in Switzerland for me soon after the end of the Second World War. I lived in a Catholic vicarage of a small parish and also went to school there. Once, a missionary came to visit us. He had lived many years in Africa. I asked him how things were then in Africa. The answer that he had for me was "Sometimes, we missionaries even have to shoot crocodiles!" It awakened a desire in me to also become a missionary; I too wanted to shoot crocodiles some day.

I went to high school in Vienna. As I turned twelve, something happened that was decisive for my life: my father died after a long illness. My mother did not remarry, because she wanted to spare us children a "wicked" stepfather. At first, I did not miss my father, as I was much closer to my mother at that age. Only after many years did it become gradually clear to me that I had been constantly, unconsciously looking for a father figure, yet without really finding one.

Basically, I was and am a cheerful, gregarious person with many interests. I was an active member of a school club as well as our church youth group, acted in an amateur theater group and was only at home if required to do any homework assigned from school.

In my final year at high school, I had to think about what I should actually become. After extended vacations, which I spent partly in Greece and partly in Switzerland, I decided to study electrical engineering.

In the first year of my technical studies, I came into contact with a Benedictine monk who impressed me deeply. He was able, above all, to talk to young men who were growing up. Another thing about him was that he could speak very frankly about sexuality, which was unusual at that time. There was someone who could provide guidance in my transition into manhood.

Though I didn't realize it at the time, instinctively I had taken him on as a parental role model.

Thus, it came about that I asked myself whether it might not be more meaningful to become a priest, like this monk. In such a profession, it was far more likely that I could help people than as a radio or television technician. One day, I journeyed to visit this





Photos facing page top, *the day of my ordination as a priest*; bottom, *praying in chorus in the early morning in the monastery*; this page top, *in my role as an educator at the monastery's boarding school*; middle, *as a parish priest*

monk in the Benedictine monastery of Seckau in the region of Styria, high up in the Alps. After a long conversation, he proposed that I join his monastery. I was then nineteen years old. This proposal sent a thrill through me. I decided to take up his suggestion. Returning to Vienna, I revealed this plan to my mother. It was as if she had been struck by lightning. Her only son, her only hope of having grandchildren, would not marry but instead become a priest, a monk in a monastery!

She did everything in her power to prevent that. The abbot received a strongly worded letter from her, in which she forbade him from allowing the monk in question ever again to contact her son. She mobilized my friends and acquaintances she assumed had influence on me. I had arguments with my mother daily. Yet, having been brought up well, it would never have occurred to me to leave my hometown and to enter the monastery without the approval of my mother.

Thus, I studied a further year. I continued to be active at my college club and church youth group, worked as a tour guide in Vienna, directed a youth theater group and tried to pass exams at the technical university on the side.

In the summer vacation, I traveled to Zurich and worked there in a factory producing transformers. It was there that my real spiritual life began; every morning I got up at five o'clock and went to mass before starting work. When I returned home in the early afternoon, I read the Bible, though I was no longer thinking about leading the life of a priest or monk. No one

would think during this period that I might end up becoming a monk, so no one was trying to influence me for or against the idea. At that time, I didn't realize that someone from "inside," that is, from the spiritual world could influence me. I was alone a lot; I had time for contemplation. Once again, the thought set itself firmly in my mind to enter that monastery. After days and even weeks of internal wrestling, I yielded to this inner voice and decided to go to the monastery in Austria after completing my working term in Switzerland. It was also then that I dreamed of Jesus for the first time and only time. I met him among many people and used the opportunity to ask him if I should enter the monastery. He gave me a long and serious look and then said, "Go first of all into this monastery."

As I informed my mother of my renewed resolve, she agreed with a heavy heart. The first days in the monastery were hard; the day was filled with communal prayer and Latin litanies from 5:15 in the morning until 8:00 in the evening. My superiors controlled incoming and outgoing mail; we novices had to ask permission for each and every single thing. Visiting home was unthinkable. After a year as novices, we began theological studies, at first in our own monastery and thereafter, for four years, in Germany. These years of study opened new perspectives and hopes to

me for my later life and work. Above all, our professor of Dogmatics, Father Thomas Schaefer, opened our eyes to the value of other religions. He first posited for our consideration whether it might not be thinkable that the original sin was passed on through sexual union. In this, as in other areas, he thought independently—very much to the annoyance of his superiors. In later years, he left the order.

After my ordination in 1964 and the completion of my studies, I was posted as an educator in the boarding school belonging to the monastery. I was initially very happy to work with young people. In my meager spare time, I practiced yoga and meditation, which at that time were still unusual within the Catholic environment. After five years of educational activity, I undertook other ministerial tasks pertaining more directly to the monastery such as taking care of things within and around the buildings, publication of an

internal monastery newspaper and taking care of guests. Beyond that, I also took over a small parish and became a nationwide counselor for a Catholic student organization. Yet, my spiritual life was somehow stagnant. I began to ask myself what good God got out of us reciting the same old texts and chanting the same old choruses perpetually. According to the Rule of St. Benedict [which Benedict of Nursia wrote as



guidance for ordinary people; it was later adopted by monastic orders as the Rule of the Benedictine], nothing was to be given preference over worship (that is to say, liturgical celebration). But should not every human activity be a service to God? I began to pray more and in greater depth. For months on end, I got up early, at four in the morning, and meditated, read the Bible and prayed in the chapel all alone. I wanted to find out what God really wanted from me and whether I could be somehow useful for Him, the Almighty. It was also at this time that I asked what kind of Kingdom of God, though promised for the hereafter, is not realizable in the here and now.

Through certain circumstances, after having been out of the education field for five years, I found myself a teacher at the boarding school again. One day, the mother of one of the students told me about a group of young people whose founder was a Korean and that this Korean was the returned Christ. Up to that point in time, I had not thought about the Second Coming of Christ. I also had no knowledge of the Unification movement. I took note that this was what the lady believed [she did not in fact become a member], but I saw nothing to prompt me to seek anything outside the Catholic Church.

What she showed me at the beginning rather made my hair stand on end. One day, she lent me a copy of the *Divine Principle*. As I was short of time, I skimmed through the book. As I came to the sentence stating that one day all people would speak Korean as their mother tongue, I closed the book with an air of finality. To me that seemed more than unbearable.

Yet, this lady would not let go. She insisted that I visit a center of this movement in Vienna, notwithstanding the fact that it was two hundred kilometers from where I lived. To finally pacify her I gave in to her urgings on the occasion of a short stay in Vienna.

The young people that I met there made a fresh, free and uncomplicated impression on me. We spoke about God and the world, and then I left with the promise to visit them again, should I happen to be in Vienna. This was the case some weeks later. This subsequent visit brought me into contact with Peter Koch, then leader of the movement in Austria. We talked from midnight for over two hours only about God. Peter showed me how near and loving God (as our Parent) is. As I wended my way home, I was thinking only one thing,

“What if it’s true? What if it’s true?”

Yet, I was indeed in that Church outside of which there is no salvation, so what did the thing have to do with me? I did not break off the contact, yet did not have the feeling that I should involve myself in a way that would take me away from the monastery and the Catholic Church. Once, a young Unificationist came to visit me at the monastery for eight days. Every day, for several hours or for as long as my time permitted, he spoke to me about the Principle. Above all, the explanation of the Fall of Man seemed to be the most essential point, as Christian theology had nothing of corresponding value with which to counter it. In any case, it began to work on me. One day I was developing some film in the darkroom. I just casually asked God, “What is the Unification Church, and what has it got to do with me?” Then I heard in me a voice that was just loud enough for me not to miss. It was so soft that it could have been the product of my imagination. It spoke but one single word: “Come!”

At first, this word did not really seem to concern me. It is similar to being on a mountain hike quite alone, and yet having the feeling that behind you someone is saying something. You turn around, but nobody is there; it is just the murmuring of a stream. In the darkroom, however, there was no stream.

From this moment on, it happened that when I prayed, alone or with others, I would always hear this “Come!”



In Korea with Almut, my wife, just before the 6,000 Couples Blessing in October 1982

It went on this way for some weeks. Finally, I wanted to find out whether this voice was the product of autosuggestion or whether someone was actually speaking to me, so I stopped praying. Behold, there was no longer someone who said, “Come!” I was relieved.

After some time, I had to confess that I could no longer live like that. A monk and priest who did not pray is an absurdity. I resumed my prayers even at the risk of hearing that voice again. And it came at the very first instant. What was I to do? I decided, after a long inner struggle, to leave the order at an appropriate point in time and to become involved within the Unification movement, that is to say, to support the Messiah, to build the Kingdom of God on earth, whatever that might mean.

I must admit that I lacked the necessary diplomatic finesse to pull off my release from the order with as few complications as possible for all the parties involved. It soon became clear that the inner intention and its outer execution are shoes belonging to different pairs.

At that time, I was the director of the boarding school and then, as before, counselor of the student organization. It was not at all a simple mat-



In the Vienna HQ with Goon Koch, son of Peter and Gertrud Koch



ter to tie up all these loose ends, or that others could take over them smoothly, especially as there was no replacement for me in sight. Yet if God exists, then I must obey Him. If He doesn't exist, then nothing matters anyway and life is even more complicated, to the point of meaninglessness. With this inner dilemma, in 1981, I traveled to a matching in Germany.

It was a strange situation. On the one hand, as a monk and a priest, I had vowed never to marry. On the other hand, I had understood that I had to fulfill the purpose of creation. I was confused within my conscience. Besides this, I was concerned about being back in the monastery on time. What should I say if I were late? In the event, I was late, but nobody asked; so I did not have to say anything. At the time of our matching, I did not feel very happy, but in my heart I had decided to accept anyone Father gave to me. At that time, I did not understand the meaning of the Holy Wine Ceremony. I was told there would be a small celebration after the matching. My understanding was that we would have some coffee and cake. To stay for coffee and cake was not very essential for me, so as we were

waiting for Father and the beginning of the Ceremony, I told my wife that I had to leave to catch the last flight home. She told me later that at that moment she hesitated, wondering if I were really a member. In any event, I stayed and took the first flight the following day. The first night at home, I had a dream in which I realized that the spirit world was very pleased I had

been matched with this sister.

Later in the summer of the same year, I informed my abbot of my intentions, but he did not really understand what it was all about. I asked him what he imagined the Kingdom of God to be. He began to cite Greek and Latin Church patriarchs. I finally reminded him of the fact that I knew all these theories, because I also had read all those writings. What was of interest to me was the question of whether he could personally imagine a unified peaceful world under God. "It would certainly be nice, but it is not realistic," was his reply. As we came to talk about the personal relationship between man and God, his opinion was that "a personal relationship with God is impossible; there is an iron wall between God and man." This statement gave

me the feeling that talking with this man about God or His Kingdom was absolutely meaningless. His religious life in the monastery seemed to me from this perspective to be an act, a comedy.

After the long summer vacation, I undertook a further attempt to discuss this topic with him. Yet, instead of opening the door for my exit out of the monastery, he offered me a promotion within the Church, through

which I could help many young people find a way out of the clutches of the different cults. In order to avoid offending anyone, owing to the shortage of personnel within the monastery, I explained that I wanted to stay on up to the Christmas holiday. In the following months he did not speak to me any more about this.

He probably hoped that I would forget about the "crazy idea" by myself. Yet, on the first day of the Christmas holidays, I entered his apartment and declared that I wanted to go now. He did not allow it. He felt that I was possessed by the Devil and belonged in a psychiatric clinic. Subsequently, he told the other monks what I thought. Some of them considered me a traitor and the others considered me a poor fool. Both sides tried in their own way to dissuade me from taking a step that in their opinion would throw me straight into hell. I myself was quite badly torn between both directions. Finally, they suggested that I reconsider my situation and take a vacation to meditate for about six months. I agreed.

In February 1982, I went to stay at an old woman's house in a little village in the Black Forest. I had a lot of time to myself. Fear arose in me, the fear of taking a step away from the order, the monastery and the Church. The fear of leaving the firm floor of a gigantic ship. Yet, would this ship land where it purports to be steering for? Did this fear come from God or from Satan, His adversary? Does God create fear? That did not match up with my concept.

During this time, I tried to work out what might be wrong with the Unification Church and what was wrong with the voice within me. I walked around in the woods many hours a day, sometimes through the whole night. I read the Bible, and books by Rabindranath Tagore [1861-1941: Bengali poet and writer]. I washed the dishes, beat the old lady's carpets and drove her around in her car. One day, I visited a center for Zen Buddhism, not so far away from the place I lived at that time. This center was run by Count Karlfried von Dürckheim [1896-1988], at that time a very famous psychiatrist, psychotherapist and master of Zen Buddhism, who was almost eighty years old. I tried to contact him, but it was not possible. Instead of this, I found a book there that he had written, entitled *The Way, the Truth and the Life*. In the book, Dürckheim mentions that twice during his whole life he had experienced a deep inner voice, which he had to fol-



Speaking at a national meeting, 1990



low even at the risk of his life. He had done so; and I understood that I had to follow my inner voice, even though the whole world might oppose that.

My wife meanwhile sent me a letter-addressed to the monastery because neither she nor anyone else knew my address in the Black Forest. The abbot had opened the letter and read it, but he understood only that the writer was from Innsbruck and that she might be a Catholic teacher or something like that. He thought the letter might be very helpful in bringing me back to the monastery, so he sent it to me along with some others. When I got my wife's letter, I understood that she and all the other brothers and sisters were thinking I might be being "deprogrammed" and they were very concerned. At this point, for me the die was cast: I crossed the Rubicon.

After five weeks in the Black Forest, therefore, I wrote my abbot a long letter, in which I explained to him that I was going to Vienna and that I would no longer be returning to the monastery. In Vienna, through mutual friends who'd hand delivered my letter, I soon received the abbot's letter of reply, wherein was stated that I was now excommunicated, excluded from the fellowship of the Church, specifically *latae sententiae*. According to Church law the abbot had no alternative, because, from the viewpoint of the Catholic Church, I had moved into another religious group.

This excommunication would however not absolve me from two duties—to pray the Breviary and to maintain celibacy. All this made little impression on me. I had reckoned with such consequences. The majority of those who had considered themselves to be my friends now kept their distance from me. (Years later, my wife, our first daughter and I spent a week in the village of Seckau and met several monks, but in their eyes I had betrayed God and Jesus.)

Had it been a mistake on my part to have gone into the monastery and become a priest in the first place? I think not. In spite of all the obstacles and resistance that I encountered on

my path, I understood that entering the monastery was God's will. I learnt much on this path for which I am today still grateful. Who knows where I would have landed had I not answered the call to a monastic life and the priesthood!

Those who know Church history, canonical law, dogmatics and Roman Catholic praxis know and understand that it is impossible for the officials to wish someone well when that person through his actions is casting doubt on their claims to infallibility (absoluteness) with regard to faith and salvation. In their eyes, that person is deciding based on his own discretion, his own thinking, his individual understanding of faith, to obey God and to walk a path that the old religious community (stuck in the rut of its own path) did not indicate. During a personal dialog with the Archbishop of Vienna, Cardinal Groer, he opined that by abjuring my faith, I was being disloyal to God. I asked him to consider whether it might not be that it was by the very fact that I had made this step that I had been loyal to God.

Independent thought and action were and are also much to be desired, yet only as long as they do not break the thick-walled borders of Holy Church territory. There is "truth" to be found elsewhere, but [according to their viewpoint] the fuller truth is exclusively to be found in the Catholic Church.

The German theologian, priest and psychotherapist, Eugen Drewermann, makes the point that a semi-developed institution requires semi-developed men to secure its own existence and that it keeps them arrested in immature states of development. Perfection in the sense of the divine commission may therefore not be attained or permitted here and now. We should not think that this is eyed with suspicion only by Church functionaries and churchmen of high office. This feeling of security in a community of people who think in the same way sits deep in the hearts of many believers. Whoever attempts to break out toward new horizons disconcerts many and pulls the rug out from under their feet. Such a step truly represents a threat to the masculine consciousness

of the Church leaders.

According to the American Franciscan monk Richard Rohr:

"These men misjudge, they themselves being the victims of the Church system and therefore they also suffer from deficiency. Consequently they cannot appreciate the gift that exists in the very person whom they oppose."

At first, I was concerned not so much about marriage and family but rather about the Kingdom of God. As, however, marriage and family is the indispensable cornerstone of His Kingdom, it stands necessarily at the start of this construction work. For the Jesuit Father Henry Boulad, love and sexuality are holy realities that are necessary for life. For him the image of God is reflected only in a fruitful couple. Therein, love achieves its highest form and thus becomes an exquisite expression of God. Yet, despite these pleasing voices from the Catholic world, the celibate life for the sake of God's Kingdom holds there, as ever before, a higher place of value than marriage and family.

In closing, I would like to bring in another thought of Richard Rohr's. It seems to me to be worthy of mention, because it is also apparently quite clear to Archbishop Milingo that there is an enormous need for action in this direction in the Catholic Church. Richard Rohr says: The whole world and even the Church have terrible fear of wholeness. The sexual polarity is the earliest fascination and the last taboo...A very narrow path runs between sexuality and spirituality. The holy marriage of these is something we have no choice about and even the Church itself cannot hold us back. ♦

Translated from German.



Almut, Constanze, Dunja and Heinrich Krcek, 2001

CONTINUED FROM PAGE 13...**FATHER'S SPEECH**

I am doing hoondokhae most religiously. Without keeping this, you could not call me teacher. So, will you do it? Those of you who have not been doing hoondokhae until now...This person is repenting, so I will forgive all of you. If you don't do hoondokhae, you will not get into heaven. Those of you who are blessed, you have to become one, but if you don't do hoondokhae just because you don't have time...if you have time to eat, you must do hoondokhae. You have to give this top priority.

You have to raise your children well; it's important they be raised by parents. Who can raise someone better than parents? And through settlement we have to enter the age of unification. The mind and the body must not be in conflict. You cannot enter Cheon Il Guk unless you are united in mind and body. How about people from other countries? No matter how famous you are,

you have to unite your mind and body. Without that foundation, you cannot go into the Kingdom of Heaven. You have to know that. You must wake up!

You have to learn how to endure. If you don't endure, you cannot accomplish anything—no matter how good you think you are....

What about your sisters-in-law and your brothers-in-law, don't you want to go to heaven with them? Or will you just go there alone? You have to ask them and talk to them and convince them, or you will be blocked on the way to heaven. Your mind will find the way for you. If you follow your mind, you will be okay....

I can't just do anything I want in the world. I have to control myself. I have to follow the laws, and you have to follow the laws. You cannot just live haphazardly....If you develop bad habits, you will be in a pitiful situation for thousands or tens of thousands of years. So, you have done well to be married here in Korea, but don't get on the wrong track, or you will come to regret it. In the Unification Church the women who have come here to Korea and have had children and shed tears are opening the direct way into the Kingdom of Heaven for everyone. You have to understand how important you are.

During the Japanese occupation there were so many difficulties, but I don't want to talk about those things. You have to live in a very clean and decent way. Everything has to be indemnified. By listening to me, if you really dedicate your lives completely, you will indemnify everything. You should be able to determine yourselves even being willing to give your life. There is something happening that you could not even have dreamed about: here are people who were such bitter enemies marrying each other and having children together. The person advocating this is not a false teacher.

I'm over eighty years old and I don't have a nation—Korea is not yet my nation. You don't have a nation either, do you?

Do you have a real hometown?...What we are trying to find is the hometown for God and for all of us.

In my early days I thought that even if the whole nation of Japan were destroyed, it wouldn't be enough. But when I came to know God, then I knew that that was not the way—that I had to love Japan. I had to arrange for Japan to indemnify everything....

God does not have His nation yet. You don't have a hometown yet. He doesn't have a hometown yet. Because of that we have to think of Cheon Il Guk. What nation are you from? Say, "Cheon Il Guk." You have to forget your hometown, your mother and father's name, the place you were raised and the school you went to. Cut off your past.... In some ways, you should thank people for opposing you, because that allows you to more easily reject your past. You have to throw it away. You have to cast it away; you have to go out of your

home and give up the nation where you were living and the customs and habits that you have. What are the Japanese like? They habitually like miso soup and rice, but you have to deny everything.

You may be going through difficulties to be here. You may have grumbled a lot! Why did you marry a Korean? If you did not know that this was the way of restoration, you should repent. Filipino, Thai—whatever nationality. Without coming here, could you become part of the direct lineage receiving the blessing from Father? This is equalization.

You have to go to a point where you don't have a shadow. If the sun is at your back, you have a shadow, but if the sun is directly above you, you don't have a shadow; you have to be in that kind of place. Until now, the world has been captive to the shadow, Satan, but you have to reach the point where there is no shadow. You have to get beyond Satan's grasp even if you encounter suffering. You have to do the work of salvation, by going from heaven down to hell.

Until now, I have been suffering to save my descendants, and you have to do the same thing. That is the history that could not be helped, but now we have to go on from there.

You were born as a woman, and now you've met True Father. You have to find the eternal tradition of love. There's no other way than this. You don't know. Many of your husbands are working in the country as farmers. You have to try that work; go and study there with them.

Where is your hometown? [Cheon Il Guk!] So, whether you are from Korea, Japan or America, the dispensational nations, you were all given your mission areas to be responsible for, and you have to go there and learn the customs and language of this nation. You are supposed to take responsibility. That in itself is a blessing, and that is the way you will inherit the blessing of Heaven; and by going beyond the land and sea,



you will overcome the wilderness....

What did we lose? We lost the entire universe. The search for the hometown has been going on through thousands and thousands of years' of suffering during which we couldn't find it. People lived a single, celibate life to find the way of God, but now it is the time that you must find a spouse and settle the heavenly hometown. This is the liberation that has to happen. That liberation comes when the Lord comes. This is something that people could not do on their own; it is when the Lord comes. Everything has to be repented for. So once again, you came to find your hometown and your husband....

Now, you've come here to find the nation; and, as a way to be blessed again, you underwent the twenty-one day training. Then, you received the registration blessing as a family and were assigned an area, weren't you? Now, you have to love this, your hometown of hometowns, shedding blood and sweat. You should take responsibility as masters who are not ashamed before the creation.

For thousands and ten thousands of years, how much have your ancestors longed to step on the ground of the your hometown? I'm not talking about the islands of Japan. Your ancestors who were blessed feel pain over the fact that they've never been masters who could walk on the soil and breathe in the air of the hometown you have settled in, and loved the animals and nature there. That is why they want you to find your hometown as much as you do. You must understand that it is the destined, principled path you are to walk. You must follow a life course approved by Heaven, all things, the entire world and the entire cosmos to find your hometown, your true husbands and to attend the Parents.

The True Parents are the king and queen of the family, of the nation and of Heaven and Earth. The Unity and the Completed Settlement of the Parents of Heaven and Earth signifies that there is a nation. Don't you want to live in the nation? Do you want to go back to Japan? You should leave Japan. No matter how strongly people oppose me and the Unification Church, you must be willing to return to your true hometown, to follow the heavenly way, and to even be willing to give your life, to offer all of yourselves before Heaven even if you have to separate from your loved ones in this world until you meet them in the spirit world. You must be willing to be the offerings God can accept.

Because Adam lost everything because of the fall, you should be able to offer the all of Japan to Heaven and the world Parents have been through. And then you should have God and True Parents bequeath the offerings back to you. That is how you can have your own ownership. Anything you own before that is not rightly owned according to heavenly law. You will see. When you go to the spirit world, you will be caught by the heavenly law. I am telling you the truth. Do you understand or not? [We do.]

If a married woman leaves her homeland that woman is worthy of pity, isn't she? You have to give her a gift. No gift is more valuable than the one I am giving you. That is, this teaching for your tribes who have lost their homeland, nation and heavenly parent. Now is such a time.

I've blessed all four great saints. Have I or haven't I? They

are now coming down and living with their wives on earth. Did you know that? Can you imagine someone who lived thousands of years ago coming now to the earth and living with his wife? Is there anything like that in the world? I'm not telling you a lie. I know that this is a reality.

They are very happy to be with their wives. In the past, people would even kill themselves rather than lose their purity. That is the kind of mindset we need to have. Do you understand? Why did you come here to be married? To find your hometown, to find your husband; and once you're here, you also have to have sons and daughters. That is something that God is proud of. It is God's children that you are working to get. Where is there a more important hometown than this? It is God's kingdom; it is God's will.



I'm forgiving everyone, and I'm blessing everyone: the father-nation, the mother-nation and the elder-son-nation. That is complete forgiveness. There has never been forgiveness like that. Satan should pay with his blood. He will be apologizing for tens of thousands of years. Over tens of thousands of years he will want to serve to establish the origin of peace in the world.

The day before yesterday, what was it? The unity of the Parents of Heaven and Earth. Ask for the speech from the rally. You must practice that content. But you do not realize what kind of rally that was. This morning (for hoondokhae) we read the speech from the Coronation of the Kingship of God. Would I say things that I could not take responsibility for? I would only say things I can take responsibility for. As this was a historic declaration, I am teaching you clearly. It is natural law. This is not just some doctrine, but the law of Heaven. This is the law of Creation, not just some doctrine of the Unification Church; this is the constitution, the laws of heaven on earth and in heaven.

You should not be capricious women. You should not raise capricious children. They must be very strong and exemplary, active and outgoing. You must fully establish your purity, go forth in strength and be one with Heaven as you go along. Do you understand?

Don't you know you have come to find your hometown? The world cannot attend the True Parents directly. You must be grateful for the few times in your life that you can see me. You have to want to be with me. How many times can you meet me in heaven and on earth? There are many people in Africa who have not seen my face in ten, twenty years. There are nations I haven't gone to in ten or twenty years, but you're so lucky. There are places I want to go, but I can't because I don't have time.

What time is it? It's been almost three hours, and my legs are getting stiff. These grandfather's legs get swollen if I stand for a long time. You don't know about that, do you? When you are over eighty years old, you probably won't want to do anything. What grandfather of eighty stands for hours and talks and then has his followers say, "No, you can't stop. You can't stop"?

So, once again, why did you come to be married here? To find the soil of your hometown, to find your husband, to have children, to become filial sons and daughters to your parents and to establish the kingdom. To do this you have to have your husband, you have to have your children. You have to live together in one home with your husband and with your

parents. You have to live together and walk on the soil together. You shouldn't resist living in your husband's home or your parents-in-law's home. You have to be drinking the same water, breathing the same air. By living in that way, you are able to inherit the tradition. So even though Japan is important in the world, if you concentrate on Korea, we will make the dispensation move forward. You do understand, don't you?

The Israelites all left Israel and God's providence shifted to Christianity. People left their own nation. Christianity left Israel, and Buddhism grew outside of where Buddha was born. So, you don't want to stay in the place where you were born; you want to go somewhere else and bear real fruit for God. Don't regret that you came here, and then weep and complain about it. Learn how to be grateful and really work hard for the dispensation. You have to decide right now.... "If we live well, I'll love you; if we're poor, I'll love you." Say that to your husband or wife and also about your nation. Whether we live well or not, it's still your nation. You have to do things in the right way, having come to this nation. Having come to your hometown, live in the right way.

You have to witness; and you have to go out into the Cain world. You have to bring together your Abel ancestors. You have to witness to all of your tribes; and bring famous people, so that you can save the nation. You can lead the way. How are you able to do this? And who can oppose you when you are doing something like this? Can you do this, work day and night in any season? You have to know this kind of truth and go this way.

So, do you have to do this or not? If everyone establishes this kind of a tradition, you can save the satanic world. You have to go this way. So, raise your children and become filial children before the Parents of Heaven and Earth. You have to restore the foundation for heaven. You are doing this in your name; and to restore this is why you can pray in your holy name. Then the whole cosmos will be restored together. You have to become those princes and princesses who represent the entire cosmos. Your nose and your eyes should be used for that, not for weeping your own personal tears. Don't look down at the ground. You have to spread your shoulders and work for the tradition. What are you going to do? Are you going to do it? Even if you lose your life, you should want to do it.

You have to learn Korean. You'll be lost if you don't learn Korean. [To one sister:] Do you understand? [Yes; I understand almost everything you say.] "Almost" isn't enough; you have to understand everything. What if you miss ten words? You might miss the point. You have to understand everything.

Why did you get married? [To find my hometown.] To

find the hometown, your husband. You have longed for your father's embrace. Who is your parent? The Parents of Heaven and Earth. Do you understand? In the bosom of the Parents of Heaven and Earth, you should raise your children to be God's filial children and loyal servants who have nothing to do with the fall. Only then can you register into the realm of the royal family in the heavenly kingdom. Don't you want that? [We want it.] You must never shed tears no matter what happens. Do you understand? [Yes.] You rascals: you haven't fulfilled your responsibilities.

The world has changed from yesterday, from the new Rally for the Unity and the Completed Settlement of the Parents of Heaven and Earth. That's why I gathered you here today. I've told you clearly. You have come here because you longed for your hometown. You longed for your true husbands. No matter how rich and capable men in the fallen world are, they are all sold out to hell. Once you're bound to your husband, no matter how much of a scoundrel he is, you must take him to heaven because his blood lineage has been changed, and he has become your hometown and your husband. You must take him with you to heaven. You must bring him up. You should bring your children up right. If you fall, your whole families will be in trouble in the other world. That's why I am teaching you very clearly through hoondokhae. Do you understand?

Today is a new day. You must clearly understand that today is completely different from past history. It is different from yesterday. As you live together with the Parents of Heaven and Earth who have settled on earth, your mind and body should not be separate. Your mind and body must be united. Don't your mind and body struggle each other? Do they or don't they? You must solve the problem. You must understand. By learning the reality of the spirit world through doing hoondokhae you will know to which level of the spirit world you are going to go. Say, "one heart, one body, one mindset!" [One heart, one body, one mindset!] It is the mainstream ideology of God and the people of the cosmos. You should make a note of this. "One heart, one body, one mindset" is the mainstream ideology of God and the people of the cosmos in the blessed heaven and earth. Do you understand? Say it. [One heart, one body, one mindset is the mainstream ideology of God and the people of the cosmos.] That's it.

At the time of creation, God had His philosophy, which was one heart, one body, one mindset. Actualization of that idea is the ideal family, ideal nation and the ideal Heavenly Kingdom. That's all. There is nothing else. In your mind, you should unite with God's one heart, one body, and one mindset in creating your family, nation and the world. That's the way you can be the hope of all creation. Isn't it simple?◆

Korea, Japan and the United States in the Pacific Era: *International Leadership Conference*

IN keeping with their investment in the providence in the Pacific region, True Parents hosted a conference for some three hundred politicians, scholars and women's leaders representing Korea, Japan and the USA. Convening at the Sheraton National Hotel in Arlington (just outside Washington, D.C.) from May 20-23, discussion focussed on issues affecting the future of all three countries, and effort was made to support their close relations. The future of the Korean peninsula, the response to terrorism, the importance of family and the role of women were among the main topics addressed.◆



Father addresses the conference

Every Eye Will See Him

A Buddhist nun receives guidance from Jesus

*Shim Woo-beom
FFWPU Director, Daejeon, Korea*

KIM Ji-hye, a seventy-year-old Buddhist nun from the Korean Taego Buddhist denomination's Bo Hyun Buddhist Mission Center, has devoted herself to her faith for twenty-five years. One day in 1996, she received a revelation from heaven that a cataclysmic change would happen in the year 2000. She was worried because she thought it might mean that her Buddhist temple would be destroyed.

For the past two years, she has witnessed this predicted cataclysm: Jesus Christ has been coming to her—a fervent believer in Buddhism—and has been giving her divine messages. Six months ago, he told her that she should make a Christian worship hall beside her Buddhist temple, so that Christians could gather there to hold services.

Since April 8th of this year, he has been telling her that Confucianism, Buddhism and Taoism are becoming one; but Christianity has many complex problems preventing Christians from uniting. He gave her the message that the Unification Church is at the highest level. Religions must therefore unite centering on the Unification Church.

The message was very hard for her to accept, because she knew nothing of the Unification Church. Meanwhile, Jesus guided her to go to an area on the Pukhan River, and led her to the Cheong Pyeong Training Center [Cheong Pyeong Lake is formed by a dam across this river]. She was amazed to see the Cheonseong Wanglim Palace (the Cheong Pyeong training center's main building) and to discover that our



Church members are working to save people's ancestors.

She thought the reason Jesus guided her to Cheong Pyeong first was that he knew she would feel comfortable with the Church's effort to save ancestors, and she'd thus accept the Church faster. "It is a common practice in Buddhism to save ancestors," she explained. She liked the Cheong Pyeong convention of wearing white garments and the drumming, because it is quite similar to Buddhist practices. After she had been to Cheong Pyeong three times, Jesus urged her to see the regional director of our Church in the city of Daejeon. Jesus gave her a message that she should help regional directors of the Unification Church become the pastors of Christian churches.

Everyone she spoke to about the Unification Church accused it of being heretical. When she hesitated to do anything about Jesus' messages, Jesus thundered at her. So, she went to the Daejeon church and attended the Sunday service there five times. She even brought her best disciples, a husband and wife and two other followers, to the services.

Twice, on July 31st and August 7th, the Daejeon church held historic services for unity between Buddhists, Christians and the Unification Church. There, the Divine Principle section proclaiming True Parents to be "Christ at the Second Advent, who is to come as the center of Christianity, is the person of the Maitreya Buddha who is to return according to the teachings of Buddhism, the True Man who is awaited in the Chinese religious tradition, and the Chongdoryong for whom many Koreans yearn" was read, as were messages from Jesus and Buddha in the spiritual world and the written



PHOTOS COURTESY REV. W.B.SHIN

resolution by the representatives of the five great religions. There was a Holy Wine ceremony¹ for the Christians and Buddhists that had come for the services; and we all sang the song "Tongil" three times with hearts that longed for the unification of all faiths. A Presbyterian minister (Rev. Chung), Kim Ji-hye Sunim [*Sunim* is the respectful form of address for a Buddhist monk] and the entire congregation cheered "mansei" for True Parents, Buddhists, Christians and the Unification Church.

Even though the group is small it gives us a glimpse of the unification of

religions. I believe Jesus came to this lady—to a devout Buddhist—because it would be so hard for such things to be accepted in a large Christian church. Kim Ji-hye Sunim is a kindly person who has made lots of conditions.

Kim Ji-hye continually receives revelations from Jesus and testifies that religions must be unified centering on True Parents and the Unification Church.

We all shared deep love and our members, especially, were profoundly moved by the events. We are all truly grateful to God and True Parents and have made a strong determination to

march on bravely for the establishment

Photos facing page: top, Kim Ji-hye Sunim (center) and others of the group take part in a Holy Wine Ceremony; middle, a commemorative photo of the group at the temple; bottom, a unified service at a Christian worship hall

of Cheon Il Guk. ♦

¹The holy wine ceremony is being used in Korea as a form of preliminary blessing for those to whom its significance has been explained and who accept that explanation.

CONTINUED FROM PAGE 35...SERVICE

MCI Center listening to Hyun-jin nim speak was amazing, and even for me on a personal level, Hyun-jin nim's words were really deep.

What was the most difficult point you had to overcome?

Melissa Davis

I arrived in Washington D.C. eight days before the actual celebration, but that didn't dampen my expectation for a great experience. Up until the time we entered the church center, my fellow Texan blessed children and I were not too well informed about what was even going on. We knew there would be a Service For Peace project. To me, even the name sounded amazing, so I wanted to go and participate.

Along with tons of others, I was stationed at the D.C. church. For the first few days, I was assigned to the phone committee; we were to call ministers and other religious people to tell them what Service For Peace is, invite them to become peacemakers and to come to the True Love in Action rally. The first time I sat down in front of that telephone, I was so nervous. Just to pick up the phone felt difficult; I wanted to walk away. For once, I just wanted to pick up trash.

Continuously serving others, during service projects I often got tired and wanted to just sit back and space out for a while. But that would totally negate Service For Peace's vision of "living for the sake of others." So to continuously keep working and serving—even in the heat for long hours—was the hardest thing to overcome.

After a while, I realized that I had an opportunity to reach out; I was responsible for the changing and betterment of the lives of the people I spoke to. That really helped me try my hardest and try to put my heart into what I was saying. I also was given a list of young people that other blessed children had spoken to previously. To tell the truth, it seemed easier to talk to them. Many of them were inspired to do their part in Service For Peace and become peacemakers. They even inspired me.

Before we had started calling, we watched a video of Akiko Ikeno's detailed lecture on what Service For Peace was all about, its "game plan", and how important this is. The video was so eye opening for me. I felt so much more closely connected to Hyun-jin nim and the providence, and others with that same vision.

I had the opportunity to go out several times with my team to the city,

Would you like to take part in more Service For Peace activities?
Without a doubt. ♦



The Spirit of Service: Service For Peace volunteers sport SFP t-shirts at Hyun-jin nim's speech at the MCI Center, July 26th

where we did what we called "squeezing"—sweeping the sidewalks while picking up trash, handing out leaflets and washing store windows for free. That was the most fun—doing something so different than the average people walking down the street and watching us. When we talked to them, inviting them to the July 26th event, we had a small part in their day, striving for their sakes, to make their situation better—for more, I pray, than that single day. ♦

From the *Washington Post*, July 25th (writer: Michael Vasquez)

(Title: 1000 Help Spiff Up District Schools)

"Many of yesterday's volunteers were affiliated with Service For Peace, most of them between ages 14 and 23. The District[of Columbia]-based volunteer group, active throughout the United States and in 20 other countries, was founded last

year by Hyun Jin Moon, son of the Rev. Sun Myung Moon, founder of the Unification Church.

Many of the Service For Peace volunteers are working in the District the entire summer, involved in projects such as tutoring school-age children and serving at soup kitchens."



True Parents cut the congratulatory cake at the July 4th celebration in America

There must be marriages across all boundaries. That is the fastest way. That is why you must get married to people from countries that have been your nations' enemies. That is how you can stand as close as possible to God in the heavenly kingdom. You can be the central, responsible people to reconcile two nations that have been enemies.

*Reverend Sun Myung Moon
July 1, 2002 (7.1 Jeol)
Sutaek-ri, Korea*